

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)

03. The Book of the Threes (03. Tikanipātapāḷi)

3. The Third Fifty (3. Tatiyapaṇṇāsakaṃ)

[AN3.103-352, PTS 1.259-1.299]



PaliVerse

4. The Collection of the Numerical Discourses

03. The Book of the Threes

3. The Third Fifty

1. The Chapter on Enlightenment

1. The Discourse on Before Enlightenment

104. "Before the enlightenment, monks, while still unenlightened, being just a Bodhisatta, this occurred to me - 'What indeed is the gratification in the world, what is the danger, what is the escape?' This occurred to me, monks - 'Whatever happiness and pleasure arises dependent on the world, this is the gratification in the world. That the world is impermanent, suffering, subject to change, this is the danger in the world. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding the world, this is the escape from the world.' As long as I, monks, did not directly know as it really is the gratification of the world as gratification, the danger as danger, and the escape as escape, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. But when I, monks, directly knew as it really is the gratification of the world as gratification, the danger as danger, and the escape as escape, then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation, this is the last birth, there is now no more rebirth.' The first.

2. The First Discourse on Gratification

105. "I, monks, pursued the quest for gratification in the world. Whatever gratification there is in the world I attained. As far as there is gratification in the world that has been well seen by me through wisdom. I, monks, pursued the quest for danger in the world. Whatever danger there is in the world I attained. As far as there is danger in the world that has been well seen by me through wisdom. I, monks, pursued the quest for escape from the world. Whatever escape there is from the world I attained. As far as there is escape from the world that has been well seen by me through wisdom. As long as I, monks, did not directly know as it really is the gratification of the world as gratification, the danger as danger, and the escape as escape, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. But when I, monks, directly knew as it really is the gratification of the world as gratification, the danger as danger, and the escape as escape, then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully

awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation, this is the last birth, there is now no more rebirth.' The second.

3. The Second Discourse on Gratification

106. "If, monks, there were no gratification in the world, beings would not become attached to the world. But because, monks, there is gratification in the world, therefore beings become attached to the world. If, monks, there were no danger in the world, beings would not become disenchanted with the world. But because, monks, there is danger in the world, therefore beings become disenchanted with the world. If, monks, there were no escape from the world, beings would not escape from the world. But because, monks, there is escape from the world, therefore beings escape from the world. As long as, monks, beings did not directly know as it really is the gratification of the world as gratification, the danger as danger, and the escape as escape, for so long, monks, beings from the world with its gods, with its Māras, with its Brahmās, from the generation with its ascetics and brahmins, with its gods and humans, did not dwell escaped, unbound, free, with a mind rid of barriers. But when, monks, beings directly knew as it really is the gratification of the world as gratification, the danger as danger, and the escape as escape, then, monks, beings from the world with its gods, with its Māras, with its Brahmās, from the generation with its ascetics and brahmins, with its gods and humans, dwell escaped, unbound, free, with a mind rid of barriers." The third.

4. The Discourse on Ascetics and Brahmins

107. "Whatever ascetics or brahmins, monks, who do not understand as it really is the gratification of the world as gratification, the danger as danger, and the escape as escape, they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of the holy life in this very life, having realised by direct knowledge themselves. But whatever ascetics or brahmins, monks, who understand as it really is the gratification of the world as gratification, the danger as danger, and the escape as escape, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of the holy life in this very life, having realised by direct knowledge themselves." The fourth.

5. The Discourse on Weeping

108. "This, monks, is weeping in the Noble One's discipline, that is to say, singing. This, monks, is madness in the Noble One's discipline, that is to say, dancing. This, monks, is childishness in the Noble One's discipline, that is to say, excessive teeth-showing laughter. Therefore, monks, let there be destruction of the bridge to singing, destruction of the bridge to dancing; for you who are gladdened by the Teaching, being mindful, a smile is sufficient just for a smile." The fifth.

6. The Discourse on Dissatisfaction

109. "There is no satisfaction, monks, in the using of three things. Which three? There is no satisfaction, monks, in the using of sleep. There is no satisfaction, monks,

in the using of the drinking of spirits and liquor. There is no satisfaction, monks, in the using of engaging in sexual intercourse. There is no satisfaction, monks, in the using of these three." The sixth.

7. The Discourse on the Unguarded

110. Then the householder Anāthapiṇḍika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this -
"Householder, when the mind is unguarded, bodily action is also unguarded, verbal action is also unguarded, mental action is also unguarded. For one whose bodily activity is unguarded, whose verbal activity is unguarded, whose mental activity is unguarded, bodily action is also soaked, verbal action is also soaked, mental action is also soaked. For one whose bodily activity is soaked, whose verbal activity is soaked, whose mental activity is soaked, bodily action is also rotten, verbal action is also rotten, mental action is also rotten. For one whose bodily activity is rotten, whose verbal activity is rotten, whose mental activity is rotten, there is no good death, no good passing away.

"Just as, householder, in a pinnacle building with a poor roof, the peak is also unprotected, the rafters are also unprotected, the wall is also unprotected; the peak is also soaked, the rafters are also soaked, the wall is also soaked; the peak is also rotten, the rafters are also rotten, the wall is also rotten.

"Just so, householder, when the mind is unguarded, bodily action is also unguarded, verbal action is also unguarded, mental action is also unguarded. For one whose bodily activity is unguarded, whose verbal activity is unguarded, whose mental activity is unguarded, bodily action is also soaked, verbal action is also soaked, mental action is also soaked. For one whose bodily activity is soaked, whose verbal activity is soaked, whose mental activity is soaked, bodily action is also rotten, verbal action is also rotten, mental action is also rotten. For one whose bodily activity is rotten, whose verbal activity is rotten, whose mental activity is rotten, there is no good death, no good passing away.

"Householder, when the mind is guarded, bodily action is also guarded, verbal action is also guarded, mental action is also guarded. For one whose bodily activity is guarded, whose verbal activity is guarded, whose mental activity is guarded, bodily action is also unsoaked, verbal action is also unsoaked, mental action is also unsoaked. For one whose bodily activity is unsoaked, whose verbal activity is unsoaked, whose mental activity is unsoaked, bodily action is also unrotten, verbal action is also unrotten, mental action is also unrotten. For one whose bodily activity is unrotten, whose verbal activity is unrotten, whose mental activity is unrotten, there is a good death, a good passing away.

"Just as, householder, in a pinnacle building with a good roof, the peak is also protected, the rafters are also protected, the wall is also protected; the peak is also unsoaked, the rafters are also unsoaked, the wall is also unsoaked; the peak is also unrotten, the rafters are also unrotten, the wall is also unrotten.

Just so, householder, when the mind is guarded, bodily action is also guarded, verbal action is also guarded, mental action is also guarded. For one whose bodily activity is guarded, whose verbal activity is guarded, whose mental activity is guarded, bodily action is also unsoaked, verbal action is also unsoaked, mental action is also unsoaked. For one whose bodily activity is unsoaked, whose verbal activity is unsoaked, whose mental activity is unsoaked, bodily action is also unrotten, verbal action is also unrotten, mental action is also unrotten. For one whose bodily activity is unrotten, whose verbal activity is unrotten, whose mental activity is unrotten, there is a good death, a good passing away." The seventh.

8. The Discourse on the Corrupted

111. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this - "Householder, when the mind is corrupted, bodily action is also corrupted, verbal action is also corrupted, mental action is also corrupted. For one whose bodily activity is corrupted, whose verbal activity is corrupted, whose mental activity is corrupted, there is no good death, no good passing away. Just as, householder, in a pinnacle building with a poor roof, the peak is also corrupted, the rafters are also corrupted, the wall is also corrupted; just so, householder, when the mind is corrupted, bodily action is also corrupted, verbal action is also corrupted, mental action is also corrupted. For one whose bodily activity is corrupted, whose verbal activity is corrupted, whose mental activity is corrupted, there is no good death, no good passing away.

"Householder, when the mind is uncorrupted, bodily action is also uncorrupted, verbal action is also uncorrupted, mental action is also uncorrupted. For one whose bodily activity is uncorrupted, whose verbal activity is uncorrupted, whose mental activity is uncorrupted, there is a good death, a good passing away. Just as, householder, in a pinnacle building with a good roof, the peak is also uncorrupted, the rafters are also uncorrupted, the wall is also uncorrupted; just so, householder, when the mind is uncorrupted, bodily action is also uncorrupted, verbal action is also uncorrupted, mental action is also uncorrupted. For one whose bodily activity is uncorrupted, etc. whose mental activity is uncorrupted, there is a good death, a good passing away." The eighth.

9. The First Discourse on Origin

112. "There are, monks, these three sources for the arising of actions. What three? Greed is a source for the arising of actions, hate is a source for the arising of actions, delusion is a source for the arising of actions. Whatever action, monks, is done through greed, born of greed, having greed as its source, having greed as its origin, that action is unwholesome, that action is blameworthy, that action has painful results, that action leads to the arising of actions, that action does not lead to the cessation of actions. Whatever action, monks, is done through hate, born of hate, having hate as its source, having hate as its origin, that action is unwholesome, that action is blameworthy, that action has painful results, that action leads to the arising of actions, that action does not lead to the cessation of actions. Whatever action, monks, is done through delusion, born of delusion, having delusion as its source, having delusion as its origin, that action is unwholesome, that action is blameworthy,

that action has painful results, that action leads to the arising of actions, that action does not lead to the cessation of actions. These, monks, are the three sources for the arising of actions.

"There are, monks, these three sources for the arising of actions. What three? Non-greed is a source for the arising of actions, non-hate is a source for the arising of actions, non-delusion is a source for the arising of actions. Whatever action, monks, is done through non-greed, born of non-greed, having non-greed as its source, having non-greed as its origin, that action is wholesome, that action is blameless, that action has pleasant results, that action leads to the cessation of actions, that action does not lead to the arising of actions. Whatever action, monks, is done through non-hate, born of non-hate, having non-hate as its source, having non-hate as its origin, that action is wholesome, that action is blameless, that action has pleasant results, that action leads to the cessation of actions, that action does not lead to the arising of actions. Whatever action, monks, is done through non-delusion, born of non-delusion, having non-delusion as its source, having non-delusion as its origin, that action is wholesome, that action is blameless, that action has pleasant results, that action leads to the cessation of actions, that action does not lead to the arising of actions. These, monks, are the three sources for the arising of actions."The ninth.

10. The Second Discourse on Origin

113. "There are, monks, these three sources for the arising of actions. What three? Referring to phenomena that are a basis for desire and lust in the past, desire arises; referring to phenomena that are a basis for desire and lust in the future, desire arises; referring to phenomena that are a basis for desire and lust in the present, desire arises. And how, monks, referring to phenomena that are a basis for desire and lust in the past, does desire arise? Referring to phenomena that are a basis for desire and lust in the past, monks, one reflects upon and examines with the mind. For one reflecting upon and examining with the mind, referring to phenomena that are a basis for desire and lust in the past, desire arises. With desire arisen, one is connected with those phenomena. This, monks, I call a mental fetter - that which is lust of the mind. Thus, monks, referring to phenomena that are a basis for desire and lust in the past, desire arises.

"And how, monks, referring to phenomena that are a basis for desire and lust in the future, does desire arise? Referring to phenomena that are a basis for desire and lust in the future, monks, one reflects upon and examines with the mind. For one reflecting upon and examining with the mind, referring to phenomena that are a basis for desire and lust in the future, desire arises. With desire arisen, one is connected with those phenomena. This, monks, I call a mental fetter - that which is lust of the mind. Thus, monks, referring to phenomena that are a basis for desire and lust in the future, desire arises.

"And how, monks, referring to phenomena that are a basis for desire and lust in the present, does desire arise? Referring to phenomena that are a basis for desire and lust in the present, monks, one reflects upon and examines with the mind. For one reflecting upon and examining with the mind, referring to phenomena that are a basis for desire and lust in the present, desire arises. With desire arisen, one is connected

with those phenomena. This, monks, I call a mental fetter - that which is lust of the mind. Thus, monks, referring to phenomena that are a basis for desire and lust in the present, desire arises. These, monks, are the three sources for the arising of actions.

"There are, monks, these three sources for the arising of actions. What three? Referring to phenomena that are a basis for desire and lust in the past, desire does not arise; referring to phenomena that are a basis for desire and lust in the future, desire does not arise; referring to phenomena that are a basis for desire and lust in the present, desire does not arise. And how, monks, referring to phenomena that are a basis for desire and lust in the past, does desire not arise? One understands the future result of phenomena that are a basis for desire and lust in the past, monks. Having understood the future result, one turns away from that. Having turned away from that, having penetrated with the mind, one sees having pierced through with wisdom. Thus, monks, referring to phenomena that are a basis for desire and lust in the past, desire does not arise.

"And how, monks, regarding future phenomena that are a basis for desire and lust, does desire not arise? Regarding future phenomena that are a basis for desire and lust, monks, one understands the future result. Having understood the future result, one turns away from that. Having turned away from that, having penetrated with the mind, one sees having pierced through with wisdom. Thus, monks, regarding future phenomena that are a basis for desire and lust, desire does not arise.

"And how, monks, regarding present phenomena that are a basis for desire and lust, does desire not arise? Regarding present phenomena that are a basis for desire and lust, monks, one understands the future result, having understood the future result one turns away from that, having turned away from that, having penetrated with the mind, one sees having pierced through with wisdom. Thus, monks, regarding present phenomena that are a basis for desire and lust, desire does not arise. These, monks, are the three sources for the arising of actions." The tenth.

The Chapter on Enlightenment is first.

Its summary:

Before and two on gratification, ascetic with weeping the fifth;
Dissatisfaction and two are spoken of, sources the other two.

2. The Chapter on Those Bound for the Realm of Misery

1. The Discourse on Those Bound for the Realm of Misery

114. "Monks, there are these three bound for the realm of misery, doomed to Niraya Hell, without having abandoned this. Which three? Whoever is not a practitioner of the holy life though claiming to be a practitioner of the holy life, whoever accuses one living the pure holy life with an unfounded charge of not living the holy life, and whoever holds such a doctrine and view: 'There is no fault in sensual pleasures,' he

commits to gulping down sensual pleasures. These, monks, are the three bound for the realm of misery, doomed to Niraya Hell, without having abandoned this." The first.

2. The Discourse on the Rare

115. "The manifestation of three things, monks, is rare in the world. Which three? The manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One is rare in the world; a person who expounds the Teaching and discipline proclaimed by the Truth-finder is rare in the world; a grateful and thankful person is rare in the world. The manifestation of these three things, monks, is rare in the world." The second.

3. The Discourse on the Immeasurable

116. "Monks, there are these three persons existing and found in the world. Which three? The easily measured, the difficult to measure, the immeasurable. And what, monks, is the person easily measured? Here, monks, a certain person is agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with a wandering mind, with uncontrolled faculties. This is called, monks, the person easily measured.

"And what, monks, is the person difficult to measure? Here, monks, a certain person is unagitated, not arrogant, steadfast, not garrulous, not of loose speech, mindful, fully aware, concentrated, with fully focused mind, with controlled faculties. This is called, monks, the person difficult to measure.

"And what, monks, is the person immeasurable? Here, monks, a monk is a Worthy One, one who has eliminated the mental corruptions. This is called, monks, the person immeasurable. These, monks, are the three persons existing and found in the world." The third.

4. The Discourse on the Imperturbable

117. "Monks, there are these three persons existing and found in the world. Which three? Here, monks, a certain person, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' enters and dwells in the plane of infinite space. He enjoys it, desires it, and finds happiness on account of it; established therein, inclined to it, dwelling in it frequently, not fallen away from it, when dying he is reborn in the company of the gods who have reached the plane of infinite space. The life-span of the gods who have reached the plane of infinite space, monks, is twenty thousand cosmic cycles. There a worldling, having stayed as long as life lasts, having spent all of whatever is the life-span of those gods, goes to hell, goes to the animal realm, goes to the sphere of ghosts. But a disciple of the Blessed One, having stayed there as long as life lasts, having spent all of whatever is the life-span of those gods, attains final nibbāna in that very existence. This, monks, is the distinction, this is the disparity, this is the difference between a learned noble disciple and an ignorant worldling, that is to say, regarding destination and rebirth.

"Furthermore, monks, here a certain person, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' enters and dwells in the plane of infinite consciousness. He enjoys it, desires it, and finds happiness on account of it; established therein, inclined to it, dwelling in it frequently, not fallen away from it, when dying he is reborn in the company of the gods who have reached the plane of infinite consciousness. The life-span of the gods who have reached the plane of infinite consciousness, monks, is forty thousand cosmic cycles. There a worldling, having stayed as long as life lasts, having spent all of whatever is the life-span of those gods, goes to hell, goes to the animal realm, goes to the sphere of ghosts. But a disciple of the Blessed One, having stayed there as long as life lasts, having spent all of whatever is the life-span of those gods, attains final nibbāna in that very existence. This, monks, is the distinction, this is the disparity, this is the difference between a learned noble disciple and an ignorant worldling, that is to say, regarding destination and rebirth.

"Furthermore, monks, here a certain person, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' enters and dwells in the plane of nothingness. He enjoys it, desires it, and finds happiness on account of it; established therein, inclined to it, dwelling in it frequently, not fallen away from it, when dying he is reborn in the company of the gods who have reached the plane of nothingness. The life-span of the gods who have reached the plane of nothingness, monks, is sixty thousand cosmic cycles. There a worldling, having stayed as long as life lasts, having spent all of whatever is the life-span of those gods, goes to hell, goes to the animal realm, goes to the sphere of ghosts. But a disciple of the Blessed One, having stayed there as long as life lasts, having spent all of whatever is the life-span of those gods, attains final nibbāna in that very existence. This, monks, is the distinction, this is the disparity, this is the difference between a learned noble disciple and an ignorant worldling, that is to say, regarding destination and rebirth. These, monks, are the three persons existing and found in the world." The fourth.

5. The Discourse on Failure and Accomplishment

118. "There are these three failures, monks. Which three? Failure in morality, failure in mind, failure in view. And what, monks, is failure in morality? Here, monks, a certain one is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter. This is called, monks, failure in morality.

"And what, monks, is failure in mind? Here, monks, a certain one is covetous, has a mind of ill-will. This is called, monks, failure in mind.

"And what, monks, is failure in view? Here, monks, a certain one holds wrong view, has perverted vision - 'There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' This is called, monks, failure in view. Because of failure in morality, monks, beings, upon the body's collapse at death, are reborn in a realm of misery, an

unfortunate realm, a nether world, in hell; because of failure in mind, monks, beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell; because of failure in view, monks, beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell. These, monks, are the three failures."

"There are these three accomplishments, monks. Which three? Accomplishment in morality, accomplishment in mind, accomplishment in view. And what, monks, is accomplishment in morality? Here, monks, a certain one abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter. This is called, monks, accomplishment in morality.

"And what, monks, is accomplishment in mind? Here, monks, a certain one is non-covetous, has a mind without ill-will. This is called, monks, accomplishment in mind.

"And what, monks, is accomplishment in view? Here, monks, a certain one holds right view, has undistorted vision - 'There is what is given, there is what is sacrificed, there is what is offered, there is result and consequence of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' This is called, monks, accomplishment in view. Because of accomplishment in morality, monks, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world; because of accomplishment in mind, monks, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world; because of accomplishment in view, monks, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. These, monks, are the three accomplishments." The fifth.

6. The Discourse on the Flawless (Gaming Die)

119. "There are these three failures, monks. Which three? Failure in morality, failure in mind, failure in view. And what, monks, is failure in morality? Here, monks, a certain one is one who kills living beings, etc. engages in idle chatter. This is called, monks, failure in morality.

"And what, monks, is failure in mind? Here, monks, a certain one is covetous, has a mind of ill-will. This is called, monks, failure in mind.

"And what, monks, is failure in view? Here, monks, a certain one holds wrong view, has perverted vision - 'There is not what is given, there is not what is sacrificed... etc. who proclaim this world and the other world, having realised them by direct knowledge themselves.' This is called, monks, failure in view. Because of failure in morality, monks, etc. because of failure in view, monks, beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Just as, monks, a flawless gaming die thrown upwards, however it lands, it lands firmly established, just so, monks, because of failure in morality, beings, etc. are reborn. These, monks, are the three failures."

"There are these three accomplishments, monks. Which three? Accomplishment in

morality, accomplishment in mind, accomplishment in view. And what, monks, is accomplishment in morality? Here, monks, a certain one abstains from killing living beings, etc. This is called, monks, accomplishment in morality.

"And what, monks, is accomplishment in mind? Here, monks, a certain one is non-covetous, has a mind without ill-will. This is called, monks, accomplishment in mind.

"And what, monks, is accomplishment in view? Here, monks, a certain one holds right view, has undistorted vision - 'There is what is given, there is what is sacrificed... etc. who proclaim this world and the other world, having realised them by direct knowledge themselves.' This is called, monks, accomplishment in view. Because of accomplishment in morality, monks, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Because of accomplishment in mind... etc. because of accomplishment in view, monks, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Just as, monks, a flawless gaming die thrown upwards, however it lands, it lands firmly established, just so, monks, because of accomplishment in morality, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world, because of accomplishment in mind, beings... etc. because of accomplishment in view, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. These, monks, are the three accomplishments." The sixth.

7. The Discourse on Action

120. "There are these three failures, monks. Which three? Failure in action, failure in livelihood, failure in view. And what, monks, is failure in action? Here, monks, a certain one is one who kills living beings, etc. engages in idle chatter. This is called, monks, failure in action.

"And what, monks, is failure in livelihood? Here, monks, a certain one has wrong livelihood, earns his living by wrong livelihood. This is called, monks, failure in livelihood.

"And what, monks, is failure in view? Here, monks, a certain one holds wrong view, has perverted vision - 'There is not what is given, there is not what is sacrificed... etc. who proclaim this world and the other world, having realised them by direct knowledge themselves.' This is called, monks, failure in view. These, monks, are the three failures."

"There are these three accomplishments, monks. Which three? Accomplishment in action, accomplishment in livelihood, accomplishment in view. And what, monks, is accomplishment in action? Here, monks, a certain one abstains from killing living beings, etc. abstains from idle chatter. This is called, monks, accomplishment in action.

"And what, monks, is accomplishment in livelihood? Here, monks, a certain one has right livelihood, earns his living by right livelihood. This is called, monks, accomplishment in livelihood.

"And what, monks, is accomplishment in view? Here, monks, a certain one holds right view, has undistorted vision - 'There is what is given, there is what is sacrificed... etc. who proclaim this world and the other world, having realised them by direct

knowledge themselves.' This is called, monks, accomplishment in view. These, monks, are the three accomplishments." The seventh.

8. The First Discourse on Purity

121. "There are, monks, these three purities. What three? Bodily purity, verbal purity, mental purity. And what, monks, is bodily purity? Here, monks, a certain one abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct. This is called, monks, bodily purity.

"And what, monks, is verbal purity? Here, monks, a certain one abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter. This is called, monks, verbal purity.

"And what, monks, is mental purity? Here, monks, a certain one is non-covetous, has a mind without ill-will, and holds right view. This is called, monks, mental purity. These, monks, are the three purities." The eighth.

9. The Second Discourse on Purity

122. "There are, monks, these three purities. What three? Bodily purity, verbal purity, mental purity. And what, monks, is bodily purity? Here, monks, a monk abstains from killing living beings, abstains from taking what is not given, abstains from not practising the holy life. This is called, monks, bodily purity.

"And what, monks, is verbal purity? Here, monks, a monk abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter. This is called, monks, verbal purity.

"And what, monks, is mental purity? Here, monks, a monk, when there is sensual desire internally - understands 'there is sensual desire internally in me'; or when there is no sensual desire internally - understands 'there is no sensual desire internally in me'; and he understands how the arising of unarisen sensual desire occurs; and he understands how the abandoning of arisen sensual desire occurs; and he understands how the non-arising in the future of abandoned sensual desire occurs; when there is anger internally - understands 'there is anger internally in me'; or when there is no anger internally - understands 'there is no anger internally in me'; and he understands how the arising of unarisen anger occurs; and he understands how the abandoning of arisen anger occurs; and he understands how the non-arising in the future of abandoned anger occurs; when there is sloth and torpor internally - understands 'there is sloth and torpor internally in me'; or when there is no sloth and torpor internally - understands 'there is no sloth and torpor internally in me'; and he understands how the arising of unarisen sloth and torpor occurs; and he understands how the abandoning of arisen sloth and torpor occurs; and he understands how the non-arising in the future of abandoned sloth and torpor occurs; when there is restlessness and remorse internally - understands 'there is restlessness and remorse internally in me'; or when there is no restlessness and remorse internally - understands 'there is no restlessness and remorse internally in me'; and he understands how the arising of unarisen restlessness and remorse occurs; and he understands how the abandoning of arisen restlessness and remorse occurs; and he understands how the non-arising in the future of abandoned restlessness and remorse occurs; when there is sceptical doubt internally - understands 'there is sceptical

doubt internally in me'; or when there is no sceptical doubt internally -understands 'there is no sceptical doubt internally in me'; and he understands how the arising of unarisen sceptical doubt occurs; and he understands how the abandoning of arisen sceptical doubt occurs; and he understands how the non-arising in the future of abandoned sceptical doubt occurs. This is called, monks, mental purity. These, monks, are the three purities.

"Pure in body, pure in speech, pure in mind, without mental corruptions;
Pure, accomplished in purity, they call him one who has washed away evil."
The ninth.

10. The Discourse on Sagacity

123. "There are, monks, these three kinds of sagacity. What three? Bodily sagacity, verbal sagacity, mental sagacity. And what, monks, is bodily sagacity? Here, monks, a monk abstains from killing living beings, abstains from taking what is not given, abstains from not practising the holy life. This is called, monks, bodily sagacity.

"And what, monks, is verbal sagacity? Here, monks, a monk abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter. This is called, monks, verbal sagacity.

"And what, monks, is mental sagacity? Here, monks, through the elimination of the mental corruptions, a monk realised for himself, with direct knowledge, in this very life, the liberation of mind and liberation by wisdom that are free from mental corruptions and, having entered upon them, he dwells in them. This is called, monks, mental sagacity. These, monks, are the three kinds of sagacity."

"A sage in body, a sage in speech, a sage in mind, without mental corruptions;
A sage accomplished in sagacity, they call him one who has abandoned all."
The tenth.

The Chapter on Those Bound for the Realm of Misery is twelfth.

Its summary:

Bound for the realm of misery, rare, immeasurable, imperturbability, failure and accomplishment;
the flawless (gaming die) and action, two purities and sagacity.

3. The Chapter on Kusiṇārā

1. The Discourse on Kusiṇārā

124. On one occasion the Blessed One was dwelling at Kusiṇārā in the Baliharaṇa jungle thicket. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Here, monks, a monk dwells in dependence on a certain village or market town. A householder or a householder's son, having approached him, invites him for a meal for the morrow. If he wishes, monks, the monk consents. After that night has passed, in the earlier period of the day, having dressed, taking his bowl and robe, he

approaches the dwelling of that householder or householder's son; having approached, he sits down on the prepared seat. That householder or householder's son with his own hand satisfies and serves him with superior solid and soft food.

He thinks thus - 'It is good indeed that this householder or householder's son with his own hand satisfies and serves me with superior solid and soft food.' And thus he thinks - 'Oh, if only this householder or householder's son would with his own hand satisfy and serve me with such superior solid and soft food in the future too!' He consumes that almsfood greedy, infatuated, transgressing, not seeing the danger, without wisdom of escape. There he thinks sensual thoughts, thinks thoughts of anger, thinks thoughts of violence. Of such a monk, monks, I say what is given is not of great fruit. What is the reason for this? Because, monks, the monk dwells heedless.

"Here again, monks, a monk dwells in dependence on a certain village or market town. A householder or a householder's son, having approached him, invites him for a meal for the morrow. If he wishes, monks, the monk consents. After that night has passed, in the earlier period of the day, having dressed, taking his bowl and robe, he approaches the dwelling of that householder or householder's son; having approached, he sits down on the prepared seat. That householder or householder's son with his own hand satisfies and serves him with superior solid and soft food.

He does not think thus - 'It is good indeed that this householder or householder's son with his own hand satisfies and serves me with superior solid and soft food.' And thus he does not think - 'Oh, if only this householder or householder's son would with his own hand satisfy and serve me with such superior solid and soft food in the future too!' He consumes that almsfood not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape. There he thinks thoughts of renunciation, thinks thoughts of non-anger, thinks thoughts of non-violence. Of such a monk, monks, I say what is given is of great fruit. What is the reason for this? Because, monks, the monk dwells diligent." The first.

2. The Discourse on Quarrel

125. "In whatever direction, monks, monks dwell quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, it is not comfortable for me even to pay attention to that direction, monks, how much more to go there! I reach the conclusion here - 'Certainly those venerable ones have abandoned three qualities, and have made three qualities abundant. Which three qualities have they abandoned? The thought of renunciation, the thought of non-anger, the thought of non-violence - these three qualities they have abandoned. Which three qualities have they made abundant? Sensual thought, thought of anger, thought of violence - these three qualities they have made abundant.' In whatever direction, monks, monks dwell quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, it is not comfortable for me even to pay attention to that direction, monks, how much more to go there! I reach the conclusion here - 'Certainly those venerable ones have abandoned these three qualities, and have made these three qualities abundant.'"

"But in whatever direction, monks, monks dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection, it is comfortable for me even to go to that direction, monks, how much more to pay

attention to it! I reach the conclusion here - 'Certainly those venerable ones have abandoned three qualities, and have made three qualities abundant. Which three qualities have they abandoned? Sensual thought, thought of anger, thought of violence - these three qualities they have abandoned. Which three qualities have they made abundant? The thought of renunciation, the thought of non-anger, the thought of non-violence - these three qualities they have made abundant.' In whatever direction, monks, monks dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection, it is comfortable for me even to go to that direction, monks, how much more to pay attention to it! I reach the conclusion here - 'Certainly those venerable ones have abandoned these three qualities, and have made these three qualities abundant.'" The second.

3. The Discourse on the Gotamaka Shrine

126. On one occasion the Blessed One was dwelling at Vesālī in the Gotamaka shrine. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"I expound the Teaching having directly known, monks, not without having directly known. I expound the Teaching with a source, monks, not without a source. I expound the Teaching with the wondrous effect of liberation, monks, not without the wondrous effect of liberation. Since I expound the Teaching having directly known, monks, not without having directly known, since I expound the Teaching with a source, not without a source, since I expound the Teaching with the wondrous effect of liberation, not without the wondrous effect of liberation, exhortation is to be done, instruction is to be done. And it is enough for you, monks, for contentment, enough for gladness, enough for pleasure - 'The Blessed One is the Perfectly Enlightened One, well proclaimed is the Teaching, the Community is practicing well.'"

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said. And while this explanation was being spoken, the thousandfold world-system trembled. The third.

4. The Discourse on Bharaṇḍu the Kālāma

127. On one occasion the Blessed One was wandering on a journey among the Kosalans and arrived at Kapilavatthu. Mahānāma the Sakyan heard - "The Blessed One, it is said, has arrived at Kapilavatthu." Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. To Mahānāma the Sakyan standing to one side, the Blessed One said this -

"Go, Mahānāma, find out in Kapilavatthu such a public rest-house where we might stay for one night today." "Yes, venerable sir," Mahānāma the Sakyan, having assented to the Blessed One, having entered Kapilavatthu, wandering about almost the whole of Kapilavatthu, did not see in Kapilavatthu such a public rest-house where the Blessed One might stay for one night today.

Then Mahānāma the Sakyan approached the Blessed One; having approached, he said this to the Blessed One - "There is not, venerable sir, in Kapilavatthu such a public rest-house where the Blessed One might stay for one night today. This Bharaṇḍu Kālāma, venerable sir, is a former fellow practitioner of the holy life of the

Blessed One. Let the Blessed One stay for one night today in his hermitage." "Go, Mahānāma, prepare a mat." "Yes, venerable sir," Mahānāma the Sakyan, having assented to the Blessed One, approached the hermitage of Bharaṇḍu Kālāma; having approached, having prepared a mat, having set out water for washing the feet, he approached the Blessed One; having approached, he said this to the Blessed One - "The mat is spread, venerable sir, water is set out for washing the feet. Now let the Blessed One do as he thinks fit, venerable sir."

Then the Blessed One approached the hermitage of Bharaṇḍu Kālāma; having approached, he sat down on the prepared seat. Having sat down, the Blessed One washed his feet. Then this occurred to Mahānāma the Sakyan - "It is not the right time today to attend upon the Blessed One. The Blessed One is weary. Tomorrow I shall attend upon the Blessed One," and having paid respect to the Blessed One and circumambulated him keeping him on his right, he departed.

Then Mahānāma the Sakyan, after that night had passed, approached the Blessed One; having approached, he sat down to one side. To Mahānāma the Sakyan seated to one side, the Blessed One said this - "There are, Mahānāma, three teachers existing and found in the world. Which three? Here, Mahānāma, a certain teacher declares the full understanding of sensual pleasures; he does not declare the full understanding of material forms, he does not declare the full understanding of feelings. Here again, Mahānāma, a certain teacher declares the full understanding of sensual pleasures, he declares the full understanding of material forms; he does not declare the full understanding of feelings. Here again, Mahānāma, a certain teacher declares the full understanding of sensual pleasures, he declares the full understanding of material forms, he declares the full understanding of feelings. These, Mahānāma, are the three teachers existing and found in the world. Of these three teachers, Mahānāma, is there one goal or are there different goals?"

When this was said, Bharaṇḍu Kālāma said this to Mahānāma the Sakyan - "Say 'one', Mahānāma." When this was said, the Blessed One said this to Mahānāma the Sakyan - "Say 'different', Mahānāma." For the second time Bharaṇḍu Kālāma said this to Mahānāma the Sakyan - "Say 'one', Mahānāma." For the second time the Blessed One said this to Mahānāma the Sakyan - "Say 'different', Mahānāma." For the third time Bharaṇḍu Kālāma said this to Mahānāma the Sakyan - "Say 'one', Mahānāma." For the third time the Blessed One said this to Mahānāma the Sakyan - "Say 'different', Mahānāma."

Then this occurred to Bharaṇḍu Kālāma - "Indeed I have been disparaged by the ascetic Gotama up to the third time in the presence of the influential Mahānāma the Sakyan. What if I were to depart from Kapilavatthu?" Then Bharaṇḍu Kālāma departed from Kapilavatthu. Having departed from Kapilavatthu, he was gone just as he had departed, and did not return again. The fourth.

5. The Discourse About Hatthaka

128. On one occasion the Blessed One was dwelling at Sāvattī in Jeta's Grove, Anāthapiṇḍika's park. Then Hatthaka the young god, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached - "I will stand before the Blessed One," he kept sinking down, kept subsiding, and was not able to stand firm. Just as

ghee or oil poured on sand keeps sinking down, keeps subsiding, and does not stand firm; just so Hatthaka the young god - "I will stand before the Blessed One," he kept sinking down, kept subsiding, and was not able to stand firm.

Then the Blessed One said this to Hatthaka the young god - "Create a gross body, Hatthaka." "Yes, venerable sir," Hatthaka the young god, having assented to the Blessed One, having created a gross body, having paid respect to the Blessed One, stood to one side. To Hatthaka the young god standing to one side, the Blessed One said this -

"Those teachings, Hatthaka, that were occurring for you formerly when you were a human being, are those teachings still occurring for you now?" "Those teachings, venerable sir, that were occurring for me formerly when I was a human being, those teachings are still occurring for me now; and those teachings, venerable sir, that were not occurring for me formerly when I was a human being, those teachings are now occurring for me. Just as, venerable sir, the Blessed One now dwells crowded by monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians; just so indeed I, venerable sir, dwell crowded by young gods. Even from afar, venerable sir, young gods come to the presence of Hatthaka the young god, thinking 'We will hear the Teaching.' I died unsatisfied and discontent with three things, venerable sir. Which three? I died unsatisfied and discontent with seeing the Blessed One, venerable sir; I died unsatisfied and discontent with hearing the Good Teaching, venerable sir; I died unsatisfied and discontent with attending upon the Community, venerable sir. I died unsatisfied and discontent with these three things, venerable sir."

"Never did I reach satisfaction with seeing the Blessed One;
With attending upon the Community, and with hearing the Good Teaching.

"Training in higher morality, delighting in hearing the Good Teaching;
Unsatisfied with three things, Hatthaka has gone to Aviha." The fifth.

6. The Discourse on Kaṭṭuviya

129. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Bārāṇasī for almsfood. The Blessed One, walking for almsfood near the fig tree at the cattle market, saw a certain monk devoid of gratification, seeking gratification externally, unmindful, not fully aware, unconcentrated, with a wandering mind, with uncontrolled faculties. Having seen him, he said this to that monk -

"Do not, monk, make yourself impure. That indeed, monk, flies will not fall upon and devour one who has made himself impure, soaked with verminous odour - this is impossible." Then that monk, exhorted by the Blessed One with this exhortation, attained a sense of urgency. Then the Blessed One, having walked for almsfood in Bārāṇasī, after the meal, having returned from his alms round, addressed the monks -

"Here, monks, having dressed in the earlier period of the day, taking my bowl and robe, I entered Bārāṇasī for almsfood. I saw, monks, walking for almsfood near the fig tree at the cattle market, a certain monk devoid of gratification, seeking gratification

externally, unmindful, not fully aware, unconcentrated, with a wandering mind, with uncontrolled faculties. Having seen him, I said this to that monk -

'Do not, monk, make yourself impure. That indeed, monk, flies will not fall upon and devour one who has made himself impure, soaked with verminous odour - this is impossible.' Then, monks, that monk, exhorted by me with this exhortation, attained a sense of urgency." When this was said, a certain monk said this to the Blessed One - "What indeed, venerable sir, is impurity? What is verminous odour? What are flies?"

"Covetousness, monk, is impurity; anger is verminous odour; evil unwholesome thoughts are flies. That indeed, monk, flies will not fall upon and devour one who has made himself impure, soaked with verminous odour - this is impossible."

"Unguarded in eye and ear, unrestrained in the faculties;
Flies will fall upon him, thoughts dependent on lust.

"A monk made impure, soaked with verminous odour;
Is far from Nibbāna, a partaker of vexation only.

"Whether in village or in wilderness, not having attained serenity of self;
The fool, the imprudent one, wanders about, surrounded by flies.

"But those accomplished in morality, delighting in peace through wisdom;
The peaceful ones sleep happily, having driven away the flies." The sixth.

7. The First Discourse on Anuruddha

130. Then the Venerable Anuruddha 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 Anuruddha said this to the Blessed One - "Here I, venerable sir, with the divine eye, which is pure and surpasses the human, mostly see a woman, upon the body's collapse at death, being reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Possessed of how many qualities, venerable sir, does a woman, upon the body's collapse at death, become reborn in a realm of misery, an unfortunate realm, a nether world, in hell?"

"Possessed of three qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. With which three? Here, Anuruddha, a woman in the earlier period of the day dwells in a house with a mind pervaded by the stain of stinginess, at the noon period of the day she dwells in a house with a mind pervaded by jealousy, in the afternoon period of the day she dwells in a house with a mind pervaded by sensual lust. Possessed of these three qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The seventh.

8. The Second Discourse on Anuruddha

131. Then the Venerable Anuruddha approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Anuruddha said this to the Venerable Sāriputta - "Here I, friend

Sāriputta, with the divine eye, which is pure and surpasses the human, survey a thousand worlds. My energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused. And yet my mind is not liberated from the mental corruptions by non-clinging."

"That you, friend Anuruddha, think thus - 'I with the divine eye, which is pure and surpasses the human, survey a thousand worlds' - this is conceit in you. And that you, friend Anuruddha, think thus - 'My energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused' - this is restlessness in you. And that you, friend Anuruddha, think thus - 'And yet my mind is not liberated from the mental corruptions by non-clinging' - this is remorse in you. It would be good if the Venerable Anuruddha, by abandoning these three mental states, not attending to these three mental states, would focus the mind on the deathless element."

Then the Venerable Anuruddha at a later time, by abandoning these three mental states, not attending to these three mental states, focused the mind on the deathless element. Then dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Anuruddha 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 the Venerable Anuruddha became one of the Worthy Ones. The eighth.

9. The Discourse on the Concealed

132. "There are, monks, these three things that are conducive when concealed, not when unveiled. What three? A woman, monks, is conducive when concealed, not when unveiled; the spells of brahmins, monks, are conducive when concealed, not when unveiled; wrong view, monks, is conducive when concealed, not when unveiled. These, monks, are the three things that are conducive when concealed, not when unveiled.

"There are, monks, these three things that shine when unveiled, not when concealed. What three? The disc of the moon, monks, shines when unveiled, not when concealed; the orb of the sun, monks, shines when unveiled, not when concealed; the Teaching and discipline proclaimed by the Truth-finder, monks, shines when unveiled, not when concealed. These, monks, are the three things that shine when unveiled, not when concealed." The ninth.

10. The Discourse on Writing

133. "Monks, there are these three persons existing and found in the world. Which three? The person like an inscription on rock, the person like an inscription on earth, the person like an inscription on water. And what, monks, is the person like an inscription on rock? Here, monks, a certain person becomes angry repeatedly. And that wrath of his underlies him for a long time. Just as, monks, an inscription on rock

does not quickly fall apart by wind or by water, it is long-lasting; just so, monks, here a certain person becomes angry repeatedly. And that wrath of his underlies him for a long time. This is called, monks, the person like an inscription on rock.

"And what, monks, is the person like an inscription on earth? Here, monks, a certain person becomes angry repeatedly. But that wrath of his does not underlie him for a long time. Just as, monks, an inscription on earth quickly falls apart by wind or by water, it is not long-lasting; just so, monks, here a certain person becomes angry repeatedly. But that wrath of his does not underlie him for a long time. This is called, monks, the person like an inscription on earth.

"And what, monks, is the person like an inscription on water? Here, monks, a certain person, even when spoken to roughly, even when spoken to harshly, even when spoken to disagreeably, is connected, is in harmony, is friendly. Just as, monks, an inscription on water quickly disappears, it is not long-lasting; just so, monks, here a certain person, even when spoken to roughly, even when spoken to harshly, even when spoken to disagreeably, is connected, is in harmony, is friendly. This is called, monks, the person like an inscription on water. These, monks, are the three persons existing and found in the world." The tenth.

The Chapter on Kusinārā is thirteenth.

Its summary:

Kusinārā and quarrel, Gotama, Bharaṇḍu, Hatthaka;
Impurity, two Anuruddhas, concealed, and inscription - these are ten.

4. The Chapter on a Warrior

1. The Discourse on the Warrior

134. "Monks, a warrior possessed of three factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. With which three? Here, monks, a warrior is one who shoots far, one who shoots as quickly as lightning, and one who breaks open a great body. Monks, a warrior possessed of these three factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. Just so, monks, a monk possessed of three factors is worthy of offerings, etc. an unsurpassed field of merit for the world. With which three? Here, monks, a monk is one who shoots far, one who shoots as quickly as lightning, and one who breaks open a great body.

"And how, monks, is a monk one who shoots far? Here, monks, a monk, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever feeling, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all feeling - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever perception, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all perception - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever activities, past, future, or present,

internal or external, gross or subtle, inferior or superior, whether far or near, all activities - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Thus, monks, a monk is one who shoots far.

"And how, monks, is a monk one who shoots as quickly as lightning? Here, monks, a monk 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.' Thus, monks, a monk is one who shoots as quickly as lightning.

"And how, monks, is a monk one who breaks open a great body? Here, monks, a monk breaks open the great mass of ignorance. Thus, monks, a monk is one who breaks open a great body. Monks, a monk possessed of these three qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The first.

2. The Discourse on the Assembly

135. "There are these three assemblies, monks. Which three? An assembly disciplined by rote, an assembly disciplined by counter-questioning, an assembly disciplined by measure - these, monks, are the three assemblies." The second.

3. The Discourse on a Friend

136. "Monks, a friend possessed of three factors should be associated with. With which three? He gives what is hard to give, he does what is hard to do, he endures what is hard to endure - monks, a friend possessed of these three factors should be associated with." The third.

4. The Discourse on Arising

137. "Whether there is an arising of Truth-finders or whether there is no arising of Truth-finders, monks, that element still stands - the principle of the causal relationship of phenomena, the cosmic law of phenomena. All activities are impermanent. The Truth-finder awakens to that, fully realises that. Having awakened to it, having fully realised it, he tells, teaches, makes known, establishes, reveals, analyses, and makes clear - 'All activities are impermanent.' Whether there is an arising of Truth-finders or whether there is no arising of Truth-finders, monks, that element still stands - the principle of the causal relationship of phenomena, the cosmic law of phenomena. All activities are suffering. The Truth-finder awakens to that, fully realises that. Having awakened to it, having fully realised it, he tells, teaches, makes known, establishes, reveals, analyses, and makes clear - 'All activities are suffering.' Whether there is an arising of Truth-finders or whether there is no arising of Truth-finders, monks, that element still stands - the principle of the causal relationship of phenomena, the cosmic law of phenomena. All phenomena are non-self. The Truth-finder awakens to that, fully realises that. Having awakened to it, having fully realised it, he tells, teaches, makes known, establishes, reveals, analyses, and makes clear - 'All phenomena are non-self.' The fourth.

5. The Discourse on the Hair Blanket

138. "Just as, monks, whatever woven cloths there are, a hair blanket is declared the worst among them. A hair blanket, monks, is cold in the cold, hot in the heat, ugly, foul-smelling, of unpleasant contact. Just so, monks, whatever doctrines of various ascetics and brahmins there are, Makkhali's doctrine is declared the worst among them.

"Makkhali, monks, the foolish man, holds such a doctrine and view: 'There is no action, there is no deed, there is no energy.' Those who were Worthy Ones, Perfectly Enlightened Ones in the past period of time, monks, those Blessed Ones too were proponents of the efficacy of action, proponents of the efficacy of deeds, and proponents of the efficacy of energy. Them too, monks, Makkhali the foolish man obstructs - 'There is no action, there is no deed, there is no energy.' Those who will be Worthy Ones, Perfectly Enlightened Ones in the future period of time, monks, those Blessed Ones too will be proponents of the efficacy of action, proponents of the efficacy of deeds, and proponents of the efficacy of energy. Them too, monks, Makkhali the foolish man obstructs - 'There is no action, there is no deed, there is no energy.' I too, monks, at present, the Worthy One, the Perfectly Enlightened One, am a proponent of the efficacy of action, a proponent of the efficacy of deeds, and a proponent of the efficacy of energy. Me too, monks, Makkhali the foolish man obstructs - 'There is no action, there is no deed, there is no energy.'

"Just as, monks, a fish-trap set up at the mouth of a river would be for the harm, for the suffering, for the calamity, for the disaster of many fish; just so, monks, Makkhali the foolish man has arisen in the world as, I think, a human fish-trap, for the harm, for the suffering, for the calamity, for the disaster of many beings." The fifth.

6. The Discourse on Accomplishment

139. "There are these three accomplishments, monks. Which three? Accomplishment in faith, accomplishment in morality, accomplishment in wisdom - these, monks, are the three accomplishments." The sixth.

7. The Discourse on Growth

140. "There are these three kinds of growth, monks. Which three? Growth of faith, growth of morality, growth of wisdom - these, monks, are the three kinds of growth." The seventh.

8. The Discourse on the Inferior Horse

141. "I will teach you, monks, three inferior horses and three inferior persons. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And which, monks, are the three inferior horses? Here, monks, a certain inferior horse is endowed with speed; not endowed with beauty, not endowed with height and girth. Here again, monks, a certain inferior horse is endowed with speed and endowed with beauty; not endowed with height and girth. Here again, monks, a certain inferior horse is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three inferior horses.

"And which, monks, are the three inferior persons? Here, monks, a certain inferior person is endowed with speed; not endowed with beauty, not endowed with height and girth. Here again, monks, a certain inferior person is endowed with speed and endowed with beauty; not endowed with height and girth. Here again, monks, a certain inferior person is endowed with speed and endowed with beauty and endowed with height and girth.

"And how, monks, is an inferior person endowed with speed; not endowed with beauty, not endowed with height and girth? Here, monks, a monk understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' This I say is his speed. But when asked a question about the higher teaching and higher discipline, he evades and does not answer. This I say is not his beauty. And he is not an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. This I say is not his height and girth. Thus, monks, an inferior person is endowed with speed; not endowed with beauty, not endowed with height and girth.

"And how, monks, is a man-colt endowed with speed and endowed with beauty, but not endowed with height and girth? Here, monks, a monk understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' This I say is his speed. But when asked a question about the higher teaching and higher discipline, he answers and does not evade. This I say is his beauty. But he is not an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. This I say is not his height and girth. Thus, monks, a man-colt is endowed with speed and endowed with beauty, not endowed with height and girth.

"And how, monks, is a man-colt endowed with speed and endowed with beauty and endowed with height and girth? Here, monks, a monk understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' This I say is his speed. But when asked a question about the higher teaching and higher discipline, he answers and does not evade. This I say is his beauty. And he is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. This I say is his height and girth. Thus, monks, a man-colt is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three man-colts." The eighth.

9. The Discourse on the Middling Horse

142. "I will teach you, monks, three thoroughbred horses and three thoroughbred persons. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And which, monks, are the three thoroughbred horses? Here, monks, a certain thoroughbred horse is endowed with speed; not endowed with beauty, not endowed with height and girth. Here again, monks, a certain thoroughbred horse is endowed with speed and endowed with beauty; not endowed with height and girth. Here again, monks, a certain thoroughbred horse is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three thoroughbred horses.

"And which, monks, are the three thoroughbred persons? Here, monks, a certain thoroughbred person is endowed with speed; not endowed with beauty, not endowed with height and girth. Here again, monks, a certain thoroughbred person is endowed with speed and endowed with beauty; not endowed with height and girth. Here again, monks, a certain thoroughbred person is endowed with speed and endowed with beauty and endowed with height and girth.

"And how, monks, is a thoroughbred person endowed with speed; not endowed with beauty, not endowed with height and girth? Here, monks, a monk, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This I say is his speed. But when asked a question about the higher teaching and higher discipline, he evades and does not answer. This I say is not his beauty. And he is not an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. This I say is not his height and girth. Thus, monks, a thoroughbred person is endowed with speed; not endowed with beauty, not endowed with height and girth.

"And how, monks, is a thoroughbred person endowed with speed and endowed with beauty, not endowed with height and girth? Here, monks, a monk, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This I say is his speed. But when asked a question about the higher teaching and higher discipline, he answers and does not evade. This I say is his beauty. And he is not an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. This I say is not his height and girth. Thus, monks, a thoroughbred person is endowed with speed; endowed with beauty, not endowed with height and girth.

"And how, monks, is a man-thoroughbred endowed with speed and endowed with beauty and endowed with height and girth? Here, monks, a monk, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This I say is his speed. But when asked a question about the higher teaching and higher discipline, he answers and does not evade. This I say is his beauty. And he is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. This I say is his height and girth. Thus, monks, a man-thoroughbred is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three man-thoroughbreds." The ninth.

10. The Discourse on the Thoroughbred Horse

143. "I will teach you, monks, three good thoroughbred horses and three good thoroughbred persons. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And which, monks, are the three good thoroughbred horses? Here, monks, a certain good thoroughbred horse... etc. is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three good thoroughbred horses.

"And which, monks, are the three good thoroughbred persons? Here, monks, a certain good thoroughbred person... etc. is endowed with speed and endowed with beauty and endowed with height and girth.

"And how, monks, is a good thoroughbred person... etc. endowed with speed and endowed with beauty and endowed with height and girth? 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. This I say is his speed. But when asked a question about the higher teaching and higher discipline, he answers and does not evade. This I say is his beauty. And he is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. This I say is his height and girth. Thus, monks, a good thoroughbred person is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three good thoroughbred persons." The tenth.

11. The First Discourse on the Peacock's Feeding Ground

144. On one occasion the Blessed One was dwelling at Rājagaha in the Peacocks' Feeding Ground in the wandering ascetics' park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Monks, endowed with three qualities, a monk is one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and is foremost of gods and humans. With which three? With the aggregate of morality of one beyond training, with the aggregate of concentration of one beyond training, with the aggregate of wisdom of one beyond training. Monks, endowed with these three qualities, a monk is one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and is foremost of gods and humans." The eleventh.

12. The Second Discourse on the Peacock's Feeding Ground

145. "Monks, endowed with three qualities, a monk is one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and is foremost of gods and humans. With which three? With the wonder of supernormal power, with the wonder of mind-reading, with the wonder of instruction - Monks, endowed with these three qualities, a monk is one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and is foremost of gods and humans." The twelfth.

13. The Third Discourse on the Peacock's Feeding Ground

146. "Monks, endowed with three qualities, a monk is one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and is foremost of gods and humans. With which three? With right view, with right knowledge, with right liberation - Monks, endowed with three qualities, a monk is one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and is foremost of gods and humans." The thirteenth.

Its summary:

Warrior and assembly-friend, arising, hair-blanket;
Accomplishment, growth, three, horses, three, peacock-feeding-ground.

5. The Chapter on the Auspicious

1. The Discourse on the Unwholesome

147. "Monks, one possessed of three qualities is deposited in hell as if carried there. With which three? With unwholesome bodily action, with unwholesome verbal action, with unwholesome mental action - Monks, one possessed of these three qualities is deposited in hell as if carried there.

"Monks, one possessed of three qualities is deposited in heaven as if carried there. With which three? With wholesome bodily action, with wholesome verbal action, with wholesome mental action - Monks, one possessed of these three qualities is deposited in heaven as if carried there." The first.

2. The Discourse on the Blameworthy

148. "Monks, one possessed of three qualities is deposited in hell as if carried there. With which three? With blameworthy bodily action, with blameworthy verbal action, with blameworthy mental action - Monks, one possessed of these three qualities is deposited in hell as if carried there.

"Monks, one possessed of three qualities is deposited in heaven as if carried there. With which three? With blameless bodily action, with blameless verbal action, with blameless mental action - Monks, one possessed of these etc. thus in heaven." The second.

3. The Discourse on Unevenness

149. "Monks, by three etc. with unrighteous bodily action, with unrighteous verbal action, with unrighteous mental action - Monks, one possessed of these etc. thus in hell.

"Monks, by three qualities etc. with righteous bodily action, with righteous verbal action, with righteous mental action - Monks, one possessed of these etc. thus in heaven." The third.

4. The Discourse on Impurity

150. "Monks, by three etc. with impure bodily action, with impure verbal action, with impure mental action - Monks, one possessed of these etc. thus in hell.

"Monks, by three etc. with pure bodily action, with pure verbal action, with pure mental action - Monks, one possessed of these three qualities is deposited in heaven as if carried there." The fourth.

5. The First Discourse on Being Dug Up

151. "Monks, a foolish, inexperienced bad person possessed of three qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. With which three? With unwholesome bodily action, with unwholesome verbal action, with unwholesome mental action - Monks, a foolish, inexperienced bad person possessed of these three qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit.

"Monks, a wise, accomplished good person possessed of three qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. With which three? With wholesome bodily action, with wholesome verbal action, with wholesome mental action. Etc. The fifth.

6. The Second Discourse on Being Dug Up

152. "Monks, by three etc. With blameworthy bodily action, with blameworthy verbal action, with blameworthy mental action. Etc.

"Monks, by three etc. With blameless bodily action, with blameless verbal action, with blameless mental action. Etc. The sixth.

7. The Third Discourse on Being Dug Up

153. "Monks, by three etc. with unrighteous bodily action, with unrighteous verbal action, with unrighteous mental action. Etc.

"Monks, by three etc. with righteous bodily action, with righteous verbal action, with righteous mental action. Etc. The seventh.

8. The Fourth Discourse on Being Dug Up

154. "Monks, by three etc. with impure bodily action, with impure verbal action, with impure mental action. Etc.

"Monks, by three etc. with pure bodily action, with pure verbal action, with pure mental action - Monks, a wise, accomplished good person possessed of these three qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit." The eighth.

9. The Discourse on Homage

155. "There are these three homages, monks. Which three? By body, by speech, by mind - these, monks, are the three homages." The ninth.

10. The Discourse on the Forenoon

156. "Whatever beings, monks, in the earlier period of the day practise good conduct by body, practise good conduct by speech, practise good conduct by mind, for those beings, monks, it is a good morning.

"Whatever beings, monks, in the noon period of the day practise good conduct by body, practise good conduct by speech, practise good conduct by mind, for those beings, monks, it is a good midday.

"Whatever beings, monks, in the afternoon period of the day practise good conduct by body, practise good conduct by speech, practise good conduct by mind, for those beings, monks, it is a good afternoon."

"A good constellation, a good blessing, a good daybreak, a good rising;
A good moment and a good instant, well-sacrificed among the practitioners of
the holy life.

"Auspicious is bodily action, verbal action is auspicious;
Auspicious is mental action, their aspiration is auspicious;
Having done auspicious deeds, they obtain auspicious benefits.

"They, having gained benefit, happy, flourishing in the Buddha's teaching;
May you be healthy and happy, together with all your relatives."The tenth.

The Chapter on Blessings is fifth.

Its summary:

Unwholesome and blameworthy, unrighteous together with impure;
Four injured, homage, and morning - these are ten.

The third fifty is complete.

6. The Chapter on Naked Ascetics

157-163. "There are these three practices, monks. Which three? The rough practice, the scorched practice, the middle practice. And what, monks, is the rough practice? Here, monks, someone holds such a doctrine and view: 'There is no fault in sensual pleasures.' He commits to gulping down sensual pleasures. This is called, monks, the rough practice.

"And what, monks, is the scorched practice? Here, monks, someone is a naked ascetic, of loose habits, licking his hands, not one who comes when asked 'Come, venerable sir,' not one who stops when asked 'Stop, venerable sir,' he does not accept food brought to him, nor food specifically prepared for him, nor an invitation. He does not accept food from the mouth of a pot, nor from the mouth of a bowl, nor across a threshold, nor across a stick, nor across a pestle, nor from two eating together, nor from a pregnant woman, nor from a nursing woman, nor from a woman who has gone among men, nor from where food has been collected, nor where a dog is standing by, nor where flies are swarming, nor fish, nor meat, nor liquor, nor fermented drink, nor rice-water does he drink. He is a one-house man taking one morsel, or a two-house man taking two morsels, etc. or a seven-house man taking seven morsels; he sustains himself with one small dish of food, he sustains himself with two small dishes of food, he sustains himself with seven small dishes of food; he takes food once a day, he takes food once every two days, etc. he takes food once every seven days - thus he dwells devoted to the practice of eating food in rotation even up to half a month.

He is one who feeds on vegetables, or one who feeds on millet, or one who feeds on wild rice, or one who feeds on leather scraps, or one who feeds on moss, or one who

feeds on rice bran, or one who feeds on rice scum, or one who feeds on sesame flour, or one who feeds on grass, or one who feeds on cow dung, or he sustains himself on forest roots and fruits, feeding on fallen fruits.

He wears hempen garments, he wears mixed garments, he wears shroud-cloth, he wears rag-robcs, he wears bark-cloth, he wears cheetah hide, he wears a cloak of cheetah hide, he wears kusa-grass garments, he wears bark garments, he wears wood-shaving garments, he wears a blanket of human hair, he wears a blanket of horse-tail hair, he wears owl-feather garments, he is one who plucks out hair and beard being devoted to the practice of plucking out hair and beard, he is one who stands upright having rejected seats, he is one who squats being devoted to the striving of squatting, he is one who lies on thorns making his sleeping place on a bed of thorns, he dwells devoted to the practice of going down into the water three times including the evening - thus he dwells devoted to the practice of mortifying and tormenting the body in manifold ways. This is called, monks, the scorched practice.

"And what, monks, is the middle practice? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. This is called, monks, the middle practice. These, monks, are the three practices."

"There are these three practices, monks. Which three? The rough practice, the scorched practice, the middle practice. And what, monks, is the rough practice? Etc. This is called, monks, the rough practice.

And what, monks, is the scorched practice? Etc. This is called, monks, the scorched practice.

"And what, monks, is the middle practice? Here, monks, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives.

He 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, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving, etc.

He develops the faith faculty... he develops the energy faculty... he develops the mindfulness faculty... he develops the concentration faculty... he develops the wisdom faculty...

He develops the power of faith... he develops the power of energy... he develops the power of mindfulness... he develops the power of concentration... he develops the power of wisdom...

He develops the enlightenment factor of mindfulness... He develops the enlightenment factor of investigation of phenomena... He develops the enlightenment factor of energy... He develops the enlightenment factor of rapture... He develops the enlightenment factor of tranquillity... He develops the enlightenment factor of concentration... He develops the enlightenment factor of equanimity...

"He develops right view... he develops right thought... he develops right speech... he develops right action... he develops right livelihood... he develops right effort... he develops right mindfulness... he develops right concentration... This is called, monks, the middle practice. These, monks, are the three practices."

The Chapter on Naked Ascetics is sixth.

Its summary:

Establishment of mindfulness, right striving, with basis for spiritual power and faculty;

Power, factor of enlightenment, and path, are joined with practice.

7. Consecutive Repetitions on Courses of Action

164-183. "Monks, one possessed of three qualities is deposited in hell as if carried there. With which three? He himself is one who kills living beings, and he instigates others in killing living beings, and he is approving of killing living beings. Monks, one possessed of these three qualities is deposited in hell as if carried there.

"Monks, one possessed of three qualities is deposited in heaven as if carried there. With which three? He himself abstains from killing living beings, and he instigates others in abstention from killing living beings, and he is approving of abstention from killing living beings...

"He himself takes what is not given, and he instigates others in taking what is not given, and he is approving of taking what is not given...

"He himself abstains from taking what is not given, and he instigates others in abstention from taking what is not given, and he is approving of abstention from taking what is not given...

"He himself engages in sexual misconduct, and he instigates others in sexual misconduct, and he is approving of sexual misconduct...

"He himself abstains from sexual misconduct, and he instigates others in abstention from sexual misconduct, and he is approving of abstention from sexual misconduct...

"He himself is a liar, and he instigates others in lying, and he is approving of lying...

"He himself abstains from lying, and he instigates others in abstention from lying, and he is approving of abstention from lying...

"He himself speaks divisive speech, and he instigates others in divisive speech, and he is approving of divisive speech...

"He himself abstains from divisive speech, and he instigates others in abstention from divisive speech, and he is approving of abstention from divisive speech...

"He himself speaks harsh speech, and he instigates others in harsh speech, and he is approving of harsh speech...

"He himself abstains from harsh speech, and he instigates others in abstention from harsh speech, and he is approving of abstention from harsh speech...

"He himself engages in idle chatter, and he instigates others in idle chatter, and he is approving of idle chatter...

"He himself abstains from idle chatter, and he instigates others in abstention from idle chatter, and he is approving of abstention from idle chatter...

"He himself is covetous, and he instigates others in covetousness, and he is approving of covetousness...

"He himself is non-covetous, and he instigates others in non-covetousness, and he is approving of non-covetousness...

"He himself has a mind of ill-will, and he instigates others in anger, and he is approving of anger...

"He himself has a mind without ill-will, and he instigates others in non-anger, and he is approving of non-anger...

"He himself holds wrong view, and he instigates others in wrong view, and he is approving of wrong view...

"He himself holds right view, and he instigates others in right view, and he is approving of right view. Monks, one possessed of these three qualities is deposited in heaven as if carried there."

The Repetition Series on Courses of Action is concluded.

Its summary:

Living beings, what is not given, and misconduct, liar and divisive;

Harsh and idle chatter, covetousness, anger and view;

The abbreviation in the courses of action is to be applied with the triad.

8. Consecutive Repetitions on Lust

184. "Monks, for the direct knowledge of lust, three qualities are to be developed. Which three? Emptiness concentration, signless concentration, desireless concentration - monks, for the direct knowledge of lust, these three qualities are to be developed.

"Monks, for the full understanding of lust, etc. for the utter elimination... for the abandoning... for the elimination... for the passing away... for the dispassion... for the cessation... for the giving up... for the relinquishment, these three qualities are to be developed.

"Of hate... of delusion... of wrath... of hostility... of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... for the direct knowledge of negligence... for the full understanding... for the utter elimination... for the abandoning... for the elimination... for the passing away... for the dispassion... for the cessation... for the giving up... for the relinquishment, these three qualities are to be developed."

The Repetition Series on Lust is concluded.

Its summary:

Lust and hate and delusion, with wrath and hostility as the fifth;
Contempt and insolence and jealousy, stinginess, deceitfulness, and fraudulence.

Obstinacy and rivalry and conceit, and arrogance and vanity;
Negligence - seventeen are spoken of, based on the lust repetition series.

These with the simile method, with the accident, with direct knowledge;
With full understanding, with utter elimination, with abandoning, elimination, and decay;
Dispassion, cessation, generosity, and relinquishment - these ten.

Emptiness and signless, and desireless - three;
Rooted in concentration, defined also in the repetition series.

The Pāṭi Text of 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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