

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## The Triple Canon (Tipiṭaka)

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The Canon of Discourses (Sutta Piṭaka)

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

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

3. The Third Fifty (3. Tatiyapaṇṇāsakaṃ)

[AN 4.101-150, PTS 2.102-2.141]



PaliVerse

## 4. The Collection of the Numerical Discourses

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### 04. The Book of the Fours

#### 3. The Third Fifty

### 1. The Chapter on Clouds

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#### 1. The First Discourse on Clouds

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

"Monks, there are these four rain clouds. Which four? One that thunders but does not rain, one that rains but does not thunder, one that neither thunders nor rains, and one that both thunders and rains. These, monks, are the four rain clouds. Just so, monks, there are these four persons similar to rain clouds existing and found in the world. Which four? One that thunders but does not rain, one that rains but does not thunder, one that neither thunders nor rains, and one that both thunders and rains.

And how, monks, is a person one who thunders but does not rain? Here, monks, a certain person is a speaker but not a doer. Thus, monks, a person is one who thunders but does not rain. Just as that rain cloud, monks, thunders but does not rain; I say this person is similar to that, monks.

And how, monks, is a person one who rains but does not thunder? Here, monks, a certain person is a doer but not a speaker. Thus, monks, a person is one who rains but does not thunder. Just as that rain cloud, monks, rains but does not thunder; I say this person is similar to that, monks.

And how, monks, is a person one who neither thunders nor rains? Here, monks, a certain person is neither a speaker nor a doer. Thus, monks, a person is one who neither thunders nor rains. Just as that rain cloud, monks, neither thunders nor rains; I say this person is similar to that, monks.

And how, monks, is a person one who both thunders and rains? Here, monks, a certain person is both a speaker and a doer. Thus, monks, a person is one who both thunders and rains. Just as that rain cloud, monks, both thunders and rains; I say this person is similar to that, monks. These, monks, are the four persons similar to rain clouds existing and found in the world." The first.

#### 2. The Second Discourse on Clouds

**102.** "Monks, there are these four rain clouds. Which four? One that thunders but does not rain, one that rains but does not thunder, one that neither thunders nor rains, and one that both thunders and rains. These, monks, are the four rain clouds. Just so, monks, there are these four persons similar to rain clouds existing and found in the world. Which four? One that thunders but does not rain, one that rains but does

not thunder, one that neither thunders nor rains, and one that both thunders and rains.

And how, monks, is a person one who thunders but does not rain? Here, monks, a certain person learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He does not understand as it really is: 'This is suffering'; he does not understand as it really is: 'This is the origin of suffering'; he does not understand as it really is: 'This is the cessation of suffering'; he does not understand as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a person is one who thunders but does not rain. Just as that rain cloud, monks, thunders but does not rain; I say this person is similar to that, monks.

And how, monks, is a person one who rains but does not thunder? Here, monks, a certain person does not learn the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He 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.' Thus, monks, a person is one who rains but does not thunder. Just as that rain cloud, monks, rains but does not thunder; I say this person is similar to that, monks.

And how, monks, is a person one who neither thunders nor rains? Here, monks, a certain person does not learn the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He does not understand as it really is: 'This is suffering'... etc. he does not understand as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a person is one who neither thunders nor rains. Just as that rain cloud, monks, neither thunders nor rains; I say this person is similar to that, monks.

And how, monks, is a person one who both thunders and rains? Here, monks, a certain person learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He 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.' Thus, monks, a person is one who both thunders and rains. Just as that rain cloud, monks, both thunders and rains; I say this person is similar to that, monks. These, monks, are the four persons similar to rain clouds existing and found in the world." The second.

### 3. The Discourse on the Water-Pot

**103.** "Monks, there are these four water-pots. Which four? Hollow and covered, full and open, hollow and open, full and covered - these, monks, are the four water-pots. Just so, monks, there are these four persons similar to water-pots existing and found in the world. Which four? Hollow and covered, full and open, hollow and open, full and covered.

"And how, monks, is a person hollow and covered? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He does not

understand as it really is: 'This is suffering'... etc. he does not understand as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a person is hollow and covered. Just as that water-pot, monks, is hollow and covered; I say this person is similar to that, monks.

"And how, monks, is a person full and open? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He 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.' Thus, monks, a person is full and open. Just as that water-pot, monks, is full and open; I say this person is similar to that, monks.

"And how, monks, is a person hollow and open? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He does not understand as it really is: 'This is suffering'... etc. he does not understand as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a person is hollow and open. Just as that water-pot, monks, is hollow and open; I say this person is similar to that, monks.

"And how, monks, is a person full and covered? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He 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.' Thus, monks, a person is full and covered. Just as that water-pot, monks, is full and covered; I say this person is similar to that, monks. These, monks, are the four persons similar to water-pots existing and found in the world." The third.

#### 4. The Discourse on the Lake

**104.** "Monks, there are these four lakes. Which four? Shallow with deep appearance, deep with shallow appearance, shallow with shallow appearance, deep with deep appearance - these, monks, are the four lakes. Just so, monks, there are these four persons similar to lakes existing and found in the world. Which four? Shallow with deep appearance, deep with shallow appearance, shallow with shallow appearance, deep with deep appearance.

"And how, monks, is a person shallow with deep appearance? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He does not understand as it really is: 'This is suffering'... etc. he does not understand as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a person is shallow with deep appearance. Just as that lake, monks, is shallow with deep appearance; I say this person is similar to that, monks.

"And how, monks, is a person deep with shallow appearance? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He 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.' Thus, monks, a person is deep with shallow appearance. Just as that lake, monks, is deep with shallow appearance; I say this person is similar to that, monks.

"And how, monks, is a person shallow with shallow appearance? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He does not understand as it really is: 'This is suffering'... etc. he does not understand as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a person is shallow with shallow appearance. Just as that lake, monks, is shallow with shallow appearance; I say this person is similar to that, monks.

"And how, monks, is a person deep with deep appearance? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He 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.' Thus, monks, a person is deep with deep appearance. Just as that lake, monks, is deep with deep appearance; I say this person is similar to that, monks. These, monks, are the four persons similar to lakes existing and found in the world." The fourth.

## 5. The Discourse on the Mango

**105.** "There are, monks, these four kinds of mangoes. What are the four? Unripe having the appearance of ripe, ripe having the appearance of unripe, unripe having the appearance of unripe, ripe having the appearance of ripe - these, monks, are the four kinds of mangoes. Just so, monks, there are these four persons similar to mangoes existing and found in the world. Which four? Unripe having the appearance of ripe, ripe having the appearance of unripe, unripe having the appearance of unripe, ripe having the appearance of ripe.

"And how, monks, is a person unripe having the appearance of ripe? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He does not understand as it really is: 'This is suffering'... etc. he does not understand as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a person is unripe having the appearance of ripe. Just as, monks, a mango is unripe having the appearance of ripe; I say this person is similar to that, monks.

"And how, monks, is a person ripe having the appearance of unripe? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He 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.' Thus, monks, a person is ripe having the appearance of unripe. Just as, monks, a mango is ripe having the appearance of unripe; I say this person is similar to that, monks.

"And how, monks, is a person unripe having the appearance of unripe? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He does not understand as it really is: 'This is suffering'... etc. he does not understand as

it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a person is unripe having the appearance of unripe. Just as, monks, a mango is unripe having the appearance of unripe; I say this person is similar to that, monks.

"And how, monks, is a person ripe having the appearance of ripe? Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He 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.' Thus, monks, a person is ripe having the appearance of ripe. Just as, monks, a mango is ripe having the appearance of ripe; I say this person is similar to that, monks. These, monks, are the four persons similar to mangoes existing and found in the world." The fifth.

## 6. The Second Discourse on the Mango

### 7. The Discourse on the Rat

**107.** "There are, monks, these four mice. What are the four? A digger but not a dweller, a dweller but not a digger, neither a digger nor a dweller, both a digger and a dweller - these, monks, are the four mice. Just so, monks, there are these four persons similar to mice existing and found in the world. Which four? A digger but not a dweller, a dweller but not a digger, neither a digger nor a dweller, both a digger and a dweller.

"And how, monks, is a person a digger but not a dweller? Here, monks, a certain person learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He does not understand as it really is: 'This is suffering'... etc. he does not understand as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a person is a digger but not a dweller. Just as that mouse, monks, is a digger but not a dweller; I say this person is similar to that, monks.

"And how, monks, is a person a dweller but not a digger? Here, monks, a certain person does not learn the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He 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.' Thus, monks, a person is a dweller but not a digger. Just as that mouse, monks, is a dweller but not a digger; I say this person is similar to that, monks.

"And how, monks, is a person neither a digger nor a dweller? Here, monks, a certain person does not learn the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He does not understand as it really is: 'This is suffering'... etc. he does not understand as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a person is neither a digger nor a dweller. Just as that mouse, monks, is neither a digger nor a dweller; I say this person is similar to that, monks.

"And how, monks, is a person a maker of a deep hole and also a dweller? Here, monks, a certain person learns the Teaching thoroughly - discourse, mixed prose and

verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He 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.' Thus, monks, a person is a maker of a deep hole and also a dweller; just as that mouse, monks, is a maker of a deep hole and also a dweller; I say this person is similar to that, monks. These, monks, are the four persons similar to mice existing and found in the world." The seventh.

## 8. The Discourse on the Ox

**108.** "Monks, there are these four oxen. Which four? One fierce towards its own herd but not towards another's herd, one fierce towards another's herd but not towards its own herd, one fierce towards both its own herd and another's herd, and one fierce towards neither its own herd nor another's herd - these, monks, are the four oxen. Just so, monks, there are these four persons similar to oxen existing and found in the world. Which four? One fierce towards one's own assembly but not towards another's assembly, one fierce towards another's assembly but not towards one's own assembly, one fierce towards both one's own assembly and another's assembly, and one fierce towards neither one's own assembly nor another's assembly.

And how, monks, is a person fierce towards one's own assembly but not towards another's assembly? Here, monks, a certain person is one who agitates one's own assembly but not another's assembly. Thus, monks, a person is fierce towards one's own assembly but not towards another's assembly. Just as that ox, monks, is fierce towards its own herd but not towards another's herd; I say this person is similar to that, monks.

And how, monks, is a person fierce towards another's assembly but not towards one's own assembly? Here, monks, a certain person is one who agitates another's assembly but not one's own assembly. Thus, monks, a person is fierce towards another's assembly but not towards one's own assembly. Just as that ox, monks, is fierce towards another's herd but not towards its own herd; I say this person is similar to that, monks.

And how, monks, is a person fierce towards both one's own assembly and another's assembly? Here, monks, a certain person is one who agitates one's own assembly and another's assembly. Thus, monks, a person is fierce towards both one's own assembly and another's assembly. Just as that ox, monks, is fierce towards both its own herd and another's herd; I say this person is similar to that, monks.

And how, monks, is a person fierce towards neither one's own assembly nor another's assembly? Here, monks, a certain person is one who agitates neither one's own assembly nor another's assembly. Thus, monks, a person is fierce towards neither one's own assembly nor another's assembly. Just as that ox, monks, is fierce towards neither its own herd nor another's herd; I say this person is similar to that, monks. These, monks, are the four persons similar to oxen existing and found in the world." The eighth.

## 9. The Discourse on the Tree

**109.** "Monks, there are these four trees. Which four? Softwood with a softwood retinue, softwood with a heartwood retinue, heartwood with a softwood retinue, heartwood with a heartwood retinue - these, monks, are the four trees. Just so, monks, there are these four persons similar to trees existing and found in the world. Which four? Softwood with a softwood retinue, softwood with a heartwood retinue, heartwood with a softwood retinue, heartwood with a heartwood retinue.

"And how, monks, is a person softwood with a softwood retinue? Here, monks, a certain person is immoral, of bad character; and his assembly too is immoral, of bad character. Thus, monks, a person is softwood with a softwood retinue. Just as that tree, monks, is softwood with a softwood retinue; I say this person is similar to that, monks.

"And how, monks, is a person softwood with a heartwood retinue? Here, monks, a certain person is immoral, of bad character; but his assembly is virtuous, of good character. Thus, monks, a person is softwood with a heartwood retinue. Just as that tree, monks, is softwood with a heartwood retinue; I say this person is similar to that, monks.

"And how, monks, is a person heartwood with a softwood retinue? Here, monks, a certain person is virtuous, of good character; but his assembly is immoral, of bad character. Thus, monks, a person is heartwood with a softwood retinue. Just as that tree, monks, is heartwood with a softwood retinue; I say this person is similar to that, monks.

"And how, monks, is a person heartwood with a heartwood retinue? Here, monks, a certain person is virtuous, of good character; and his assembly too is virtuous, of good character. Thus, monks, a person is heartwood with a heartwood retinue. Just as that tree, monks, is heartwood with a heartwood retinue; I say this person is similar to that, monks. These, monks, are the four persons similar to trees existing and found in the world." The ninth.

## 10. The Discourse on the Venomous Snake

**110.** "Monks, there are these four venomous snakes. Which four? One whose venom has come but is not terrible, one whose venom is terrible but has not come, one whose venom has come and is terrible, and one whose venom has neither come nor is terrible - these, monks, are the four venomous snakes. Just so, monks, there are these four persons similar to venomous snakes existing and found in the world. Which four? One whose venom has come but is not terrible, one whose venom is terrible but has not come, one whose venom has come and is terrible, and one whose venom has neither come nor is terrible.

And how, monks, is a person one whose venom has come but is not terrible? Here, monks, a certain person becomes angry repeatedly. But that wrath of his does not underlie him for a long time. Thus, monks, a person is one whose venom has come but is not terrible. Just as that venomous snake, monks, whose venom has come but is not terrible; I say this person is similar to that, monks.

And how, monks, is a person one whose venom is terrible but has not come? Here, monks, a certain person does not indeed become angry repeatedly. And that wrath of his underlies him for a long time. Thus, monks, a person is one whose venom is terrible but has not come. Just as that venomous snake, monks, whose venom is terrible but has not come; I say this person is similar to that, monks.

And how, monks, is a person one whose venom has come and is terrible? Here, monks, a certain person becomes angry repeatedly. And that wrath of his underlies him for a long time. Thus, monks, a person is one whose venom has come and is terrible. Just as that venomous snake, monks, whose venom has come and is terrible; I say this person is similar to that, monks.

And how, monks, is a person one whose venom has neither come nor is terrible? Here, monks, a certain person does not indeed become angry repeatedly. But that wrath of his does not underlie him for a long time. Thus, monks, a person is one whose venom has neither come nor is terrible. Just as that venomous snake, monks, whose venom has neither come nor is terrible; I say this person is similar to that, monks. These, monks, are the four persons similar to venomous snakes existing and found in the world." The tenth.

*The Rain Cloud Chapter is the first.*

Its summary:

Two Clouds, Pot-Water, two Lakes, Mangoes;  
Mice, Oxen, Trees, with Venomous Snakes - these are ten.

## 2. The Chapter on Kesi

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### 1. The Discourse on Kesi

**111.** Then Kesi, the horse trainer, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Kesi, the horse trainer, seated to one side, the Blessed One said this - "You, Kesi, are known as a horse trainer. But how do you, Kesi, train a horse to be trained?" "I, venerable sir, train a horse to be trained with smoothness, with harshness, and with both smoothness and harshness." "If, Kesi, your horse to be trained does not submit to training with smoothness, does not submit to training with harshness, does not submit to training with both smoothness and harshness, what do you do to it?" "If, venerable sir, my horse to be trained does not submit to training with smoothness, does not submit to training with harshness, does not submit to training with both smoothness and harshness; I kill it, venerable sir. What is the reason for this? May there not be disrepute for my teacher's lineage."

"But the Blessed One, venerable sir, is the unsurpassed trainer of persons to be tamed. But how, venerable sir, does the Blessed One train a person to be tamed?" "I, Kesi, train a person to be tamed with smoothness, with harshness, and with both smoothness and harshness. Herein this, Kesi, is the smoothness - 'Thus is bodily good conduct, thus is the result of bodily good conduct; thus is good verbal conduct, thus is the result of good verbal conduct; thus is good mental conduct, thus is the result of good mental conduct; thus are gods, thus are human beings.' Herein this, Kesi, is the

harshness - 'Thus is bodily misconduct, thus is the result of bodily misconduct; thus is verbal misconduct, thus is the result of verbal misconduct; thus is mental misconduct, thus is the result of mental misconduct; thus is hell, thus is the animal realm, thus is the sphere of ghosts.'

"Herein this, Kesi, is both smoothness and harshness - 'Thus is bodily good conduct, thus is the result of bodily good conduct; thus is bodily misconduct, thus is the result of bodily misconduct; thus is good verbal conduct, thus is the result of good verbal conduct; thus is verbal misconduct, thus is the result of verbal misconduct; thus is good mental conduct, thus is the result of good mental conduct; thus is mental misconduct, thus is the result of mental misconduct; thus are gods, thus are human beings, thus is hell, thus is the animal realm, thus is the sphere of ghosts.'"

"If, venerable sir, your person to be tamed does not submit to training with smoothness, does not submit to training with harshness, does not submit to training with both smoothness and harshness, what does the Blessed One do to him?" "If, Kesi, my person to be tamed does not submit to training with smoothness, does not submit to training with harshness, does not submit to training with both smoothness and harshness, I kill him, Kesi." "But, venerable sir, killing living beings is not allowable for the Blessed One. And yet the Blessed One says thus - 'I kill him, Kesi!'" "True, Kesi! Killing living beings is not allowable for the Truth-finder. But whatever person to be tamed does not submit to training with smoothness, does not submit to training with harshness, does not submit to training with both smoothness and harshness, the Truth-finder does not think he should be spoken to or instructed, nor do wise fellow monks in the holy life think he should be spoken to or instructed. This is murder, Kesi, in the Noble One's discipline - when the Truth-finder does not think one should be spoken to or instructed, nor do wise fellow monks in the holy life think one should be spoken to or instructed."

"That one, venerable sir, must surely be well destroyed -one whom the Truth-finder does not think should be spoken to or instructed, nor do wise fellow monks think should be spoken to or instructed." Excellent, venerable sir, excellent, venerable sir! Etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." The first.

## 2. The Discourse on Speed

**112.** "Monks, a king's good thoroughbred horse possessed of four factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. With which four? Rectitude, speed, patience, and meekness - monks, a king's good thoroughbred horse possessed of these four 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 four qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. With which four? Rectitude, speed, patience, and meekness - monks, a monk possessed of these four qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The second.

## 3. The Discourse on the Goad

**113.** "Monks, there are these four good thoroughbred horses existing and found in the world. Which four? Here, monks, a certain good thoroughbred horse, having seen the shadow of the goad, is stirred, becomes anxious - 'What indeed will the trainer of horses to be tamed make me do today, how should I make amends?' Such too, monks, is a certain good thoroughbred horse here. This, monks, is the first good thoroughbred horse existing and found in the world.

"Furthermore, monks, here a certain good thoroughbred horse does not indeed, having seen the shadow of the goad, become stirred, become anxious, but being pierced to the hair, he is stirred, becomes anxious - 'What indeed will the trainer of horses to be tamed make me do today, how should I make amends?' Such too, monks, is a certain good thoroughbred horse here. This, monks, is the second good thoroughbred horse existing and found in the world.

"Furthermore, monks, here a certain good thoroughbred horse does not indeed, having seen the shadow of the goad, become stirred, become anxious, nor being pierced to the hair does he become stirred, become anxious, but being pierced to the hide, he is stirred, becomes anxious - 'What indeed will the trainer of horses to be tamed make me do today, how should I make amends?' Such too, monks, is a certain good thoroughbred horse here. This, monks, is the third good thoroughbred horse existing and found in the world.

"Furthermore, monks, here a certain good thoroughbred horse does not indeed, having seen the shadow of the goad, become stirred, become anxious, nor being pierced to the hair does he become stirred, become anxious, nor being pierced to the hide does he become stirred, become anxious, but being pierced to the bone, he is stirred, becomes anxious - 'What indeed will the trainer of horses to be tamed make me do today, how should I make amends?' Such too, monks, is a certain good thoroughbred horse here. This, monks, is the fourth good thoroughbred horse existing and found in the world. These, monks, are the four good thoroughbred horses existing and found in the world.

"Just so, monks, there are these four good thoroughbred persons existing and found in the world. Which four? Here, monks, a certain good thoroughbred person hears - 'In such and such a village or town a woman or man is afflicted or has died.' He is stirred by that, he becomes anxious. Being stirred, he strives wisely. Being resolute, he realises the supreme truth with the body and, having penetrated it with wisdom, he sees. Just as, monks, that good thoroughbred horse, having seen the shadow of the goad, is stirred, becomes anxious; I say this good thoroughbred person is similar to that, monks. Such too, monks, is a certain good thoroughbred person here. This, monks, is the first good thoroughbred person existing and found in the world.

"Furthermore, monks, here a certain good thoroughbred person does not indeed hear - 'In such and such a village or town a woman or man is afflicted or has died,' but he himself sees a woman or man who is afflicted or has died. He is stirred by that, he becomes anxious. Being stirred, he strives wisely. Being resolute, he realises the supreme truth with the body and, having penetrated it with wisdom, he sees. Just as that good thoroughbred horse, monks, pierced to the hair is stirred and becomes

anxious; I say this good thoroughbred person is similar to that, monks. Such too, monks, is a certain good thoroughbred person here. This, monks, is the second good thoroughbred person existing and found in the world.

"Furthermore, monks, here a certain good thoroughbred person does not indeed hear - 'In such and such a village or town a woman or man is afflicted or has died,' nor does he himself see a woman or man who is afflicted or has died, but his relative or blood relation is afflicted or has died. He is stirred by that, he becomes anxious. Being stirred, he strives wisely. Being resolute, he realises the supreme truth with the body and, having penetrated it with wisdom, he sees. Just as that good thoroughbred horse, monks, pierced to the hide is stirred and becomes anxious; I say this good thoroughbred person is similar to that, monks. Such too, monks, is a certain good thoroughbred person here. This, monks, is the third good thoroughbred person existing and found in the world.

"Furthermore, monks, here a certain good thoroughbred person does not indeed hear - 'In such and such a village or town a woman or man is afflicted or has died,' nor does he himself see a woman or man who is afflicted or has died, nor is his relative or blood relation afflicted or has died, but he himself is touched by painful, sharp, harsh, bitter, disagreeable, unpleasant, life-threatening bodily feelings. He is stirred by that, he becomes anxious. Being stirred, he strives wisely. Being resolute, he realises the supreme truth with the body and, having penetrated it with wisdom, he sees. Just as that good thoroughbred horse, monks, pierced to the bone is stirred and becomes anxious; I say this good thoroughbred person is similar to that, monks. Such too, monks, is a certain good thoroughbred person here. This, monks, is the fourth good thoroughbred person existing and found in the world. These, monks, are the four good thoroughbred persons existing and found in the world." The third.

#### 4. The Discourse on the Elephant

**114.** "Monks, a king's elephant possessed of four factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. With which four? Here, monks, a king's elephant is a listener, a slayer, an endurer, and a goer.

"And how, monks, is a king's elephant a listener? Here, monks, a king's elephant, whatever task the elephant trainer makes him do - whether done before or not done before - having given attention, having reflected, having collected together with the whole mind, listens with ears inclined. Thus, monks, a king's elephant is a listener.

"And how, monks, is a king's elephant a slayer? Here, monks, a king's elephant, gone into battle, kills an elephant, kills an elephant rider, kills a horse, kills a horse rider, kills a chariot, kills a charioteer, kills a foot soldier. Thus, monks, a king's elephant is a slayer.

"And how, monks, is a king's elephant an endurer? Here, monks, a king's elephant, gone into battle, is patient with blows from spears, blows from swords, blows from arrows, blows from axes, and the sounds of drums, small drums, conch shells, and kettledrums resounding. Thus, monks, a king's elephant is an endurer.

"And how, monks, is a king's elephant a goer? Here, monks, a king's elephant, to whatever direction the elephant trainer sends him - whether gone before or not gone before - he quickly goes there. Thus, monks, a king's elephant is a goer. Monks, a

king's elephant possessed of these four 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 four qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. With which four? Here, monks, a monk is a listener, a slayer, an endurer, and a goer.

"And how, monks, is a monk a listener? Here, monks, a monk, when the Teaching and discipline proclaimed by the Truth-finder is being taught, having given attention, having reflected, having collected together with the whole mind, listens to the Teaching with ears inclined. Thus, monks, a monk is a listener.

"And how, monks, is a monk a slayer? Here, monks, a monk does not accept an arisen sensual thought, he abandons it, dispels it, puts an end to it, brings it to obliteration; an arisen thought of anger... etc. an arisen thought of violence... etc. Whatever evil unwholesome mental states have arisen, he does not accept them, he abandons them, dispels them, slays them, puts an end to them, brings them to obliteration. Thus, monks, a monk is a slayer.

"And how, monks, is a monk patient? Here, monks, a monk is patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech; he is one who by nature endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. Thus, monks, a monk is patient.

"And how, monks, is a monk a goer? Here, monks, a monk is one who quickly goes to that direction not gone to before during this long period of time, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. Thus, monks, a monk is a goer. Monks, a monk possessed of these four qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The fourth.

## 5. The Discourse on State

**115.** "There are, monks, these four states. What are the four? There is, monks, a state that is disagreeable to do; and that being done leads to harm. There is, monks, a state that is disagreeable to do; and that being done leads to benefit. There is, monks, a state that is agreeable to do; and that being done leads to harm. There is, monks, a state that is agreeable to do; and that being done leads to benefit.

"There, monks, that state which is disagreeable to do; and that being done leads to harm - this, monks, is a state that one imagines should not be done on both counts. That this state is disagreeable to do; by this too one imagines it should not be done. That this state being done leads to harm; by this too one imagines it should not be done. This, monks, is a state that one imagines should not be done on both counts.

"There, monks, that state which is disagreeable to do; and that being done leads to benefit - in this, monks, state the fool and the wise person are to be known by manly strength, by manly energy, by manly effort. The fool, monks, does not consider thus: 'Although this state is disagreeable to do; yet now this state being done leads to benefit.' He does not do that state. For him that state not being done leads to harm.

But the wise person, monks, considers thus: 'Although this state is disagreeable to do; yet now this state being done leads to benefit.' He does that state. For him that state being done leads to benefit.

"There, monks, whatever state is agreeable to do, and that being done leads to harm - in this state too, monks, the fool and the wise person are to be known by manly strength, by manly energy, by manly effort. The fool, monks, does not consider thus: 'Although this state is agreeable to do, yet this state being done leads to harm.' He does that state. For him, that being done leads to harm. But the wise person, monks, considers thus: 'Although this state is agreeable to do, yet this state being done leads to harm.' He does not do that state. For him, that not being done leads to benefit.

"There, monks, whatever state is agreeable to do, and that being done leads to benefit - this state, monks, one considers should be done for both reasons. Whatever state is agreeable to do, for this reason too one considers it should be done; whatever state being done leads to benefit, for this reason too one considers it should be done. This state, monks, one considers should be done for both reasons. These, monks, are the four states." The fifth.

## 6. The Diligence Discourse

**116.** "Monks, diligence is to be done in four states. With which four? Monks, abandon bodily misconduct, develop bodily good conduct; and do not be negligent in that. Monks, abandon verbal misconduct, develop good verbal conduct; and do not be negligent in that. Monks, abandon mental misconduct, develop good mental conduct; and do not be negligent in that. Monks, abandon wrong view, develop right view; and do not be negligent in that.

"When, monks, for a monk bodily misconduct has been abandoned and bodily good conduct has been developed, verbal misconduct has been abandoned and good verbal conduct has been developed, mental misconduct has been abandoned and good mental conduct has been developed, wrong view has been abandoned and right view has been developed, he does not fear death pertaining to the future life." The sixth.

## 7. The Discourse on Protection

**117.** "Monks, in four states diligence, mindfulness, and safeguarding of the mind is to be done by oneself. In which four? 'May my mind not find pleasure in enticing mental states' - by oneself diligence, mindfulness, and safeguarding of the mind is to be done; 'May my mind not become corrupted towards mental states based on hate' - by oneself diligence, mindfulness, and safeguarding of the mind is to be done; 'May my mind not become deluded towards mental states leading to infatuation' - by oneself diligence, mindfulness, and safeguarding of the mind is to be done; 'May my mind not become intoxicated towards intoxicating mental states' - by oneself diligence, mindfulness, and safeguarding of the mind is to be done.

"When, monks, for a monk the mind does not find pleasure in enticing mental states because of being without lust, the mind does not become corrupted towards mental states based on hate because of being without hate, the mind does not become deluded towards mental states leading to infatuation because of being without delusion, the mind does not become intoxicated towards intoxicating mental states

because of being without intoxication, he does not tremble, nor does he shake, nor does he quiver, nor does he experience terror, and he does not go even because of the words of ascetics." The seventh.

### 8. The Discourse on Inspiring Spiritual Urgency

**118.** "There are, monks, these four places inspiring spiritual urgency that a faithful son of good family should go and see. What are the four? 'Here the Truth-finder was born' - this, monks, is a place inspiring spiritual urgency that a faithful son of good family should go and see. 'Here the Truth-finder fully awakened to the unsurpassed perfect enlightenment' - this, monks, is a place inspiring spiritual urgency that a faithful son of good family should go and see. 'Here the Truth-finder set in motion the unsurpassed wheel of the Teaching' - this, monks, is a place inspiring spiritual urgency that a faithful son of good family should go and see. 'Here the Truth-finder attained final Nibbāna through the Nibbāna element without residue of clinging' - this, monks, is a place inspiring spiritual urgency that a faithful son of good family should go and see. 'These, monks, are the four places inspiring spiritual urgency that a faithful son of good family should go and see.'" The eighth.

### 9. The First Discourse on Fear

**119.** "Monks, there are these four fears. What are the four? The fear of birth, the fear of ageing, the fear of illness, the fear of death - these, monks, are the four fears." The ninth.

### 10. The Discourse on Peril (Second)

**120.** "Monks, there are these four fears. What are the four? Fear of fire, fear of water, fear of kings, fear of thieves - these, monks, are the four fears." The tenth.

*The Kesi Chapter is the second.*

Its summary:

Kesi, speed, and the goad, the elephant, with state as fifth;  
Diligence and protection, and stirring, and two on fears.

## 3. The Chapter on Perils

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### 1. The Discourse on Self-Censure

**121.** "Monks, there are these four fears. What are the four? Fear of self-censure, fear of censure by others, fear of punishment, fear of an unfortunate realm.

"And what, monks, is fear of self-censure? Here, monks, someone considers thus - 'If I were to practise misconduct by body, practise misconduct by speech, practise misconduct by mind, what reason would there be that my self would not blame me regarding morality!' He, being afraid of fear of self-censure, having abandoned bodily misconduct, develops bodily good conduct; having abandoned verbal misconduct, develops good verbal conduct; having abandoned mental misconduct, develops good mental conduct; he maintains himself pure. This is called, monks, fear of self-censure.

"And what, monks, is fear of censure by others? Here, monks, someone considers thus - 'If I were to practise misconduct by body, practise misconduct by speech, practise misconduct by mind, what reason would there be that others would not blame me regarding morality!' He, being afraid of fear of censure by others, having abandoned bodily misconduct, develops bodily good conduct; having abandoned verbal misconduct, develops good verbal conduct; having abandoned mental misconduct, develops good mental conduct; he maintains himself pure. This is called, monks, fear of censure by others.

"And what, monks, is fear of punishment? Here, monks, someone sees kings, having seized a thief, a criminal, inflicting various bodily punishments; flogging with whips, flogging with canes, flogging with half-clubs, cutting off his hand, cutting off his foot, cutting off his hand and foot, cutting off his ear, cutting off his nose, cutting off his ear and nose, inflicting the "gruel pot" torture, inflicting the "shell-tonsure" torture, inflicting the "Rāhu's mouth" torture, inflicting the "fire garland" torture, inflicting the "hand torch" torture, inflicting the "grass-strip" torture, inflicting the "bark-dress" torture, inflicting the "antelope" torture, inflicting the "flesh-hook" torture, inflicting the "coin-cutting" torture, inflicting the "lye-pickling" torture, inflicting the "pivot-turning" torture, inflicting the "straw-chair" torture, pouring boiling oil on him, having him eaten by dogs, impaling him alive on a stake, cutting off his head with a sword.

He thinks thus - 'Because of whatever kind of evil deeds, kings, having seized a thief, a criminal, inflict various bodily punishments; they flog him with whips, etc. they cut off his head with a sword. If I were to do such an evil deed, kings, having seized me too, would inflict such various bodily punishments; they would flog me with whips, they would flog me with canes, they would flog me with half-clubs, they would cut off my hand, they would cut off my foot, they would cut off my hand and foot, they would cut off my ear, they would cut off my nose, they would cut off my ear and nose, they would inflict the "gruel pot" torture, they would inflict the "shell-tonsure" torture; they would inflict the "Rāhu's mouth" torture, they would inflict the "fire garland" torture, they would inflict the "hand torch" torture, they would inflict the "grass-strip" torture, they would inflict the "bark-dress" torture, they would inflict the "antelope" torture, they would inflict the "flesh-hook" torture, they would inflict the "coin-cutting" torture, they would inflict the "lye-pickling" torture, they would inflict the "pivot-turning" torture, they would inflict the "straw-chair" torture, they would pour boiling oil on me, they would have me eaten by dogs, they would impale me alive on a stake, they would cut off my head with a sword.' He, being afraid of fear of punishment, does not go about plundering others' property. Having abandoned bodily misconduct, etc. he maintains himself pure. This is called, monks, fear of punishment.

"And what, monks, is fear of an unfortunate realm? Here, monks, someone considers thus - 'Bodily misconduct indeed has an evil result in the future life, verbal misconduct has an evil result in the future life, mental misconduct has an evil result in the future life. If I were to practise misconduct by body, practise misconduct by speech, practise misconduct by mind, what reason would there be that I would not, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell!' He, being afraid of fear of an unfortunate realm, having abandoned bodily misconduct, develops bodily good conduct; having abandoned verbal misconduct, develops good verbal conduct; having abandoned

mental misconduct, develops good mental conduct; he maintains himself pure. This is called, monks, fear of an unfortunate realm. These, monks, are the four fears." The first.

## 2. The Discourse on the Peril of Waves

**122.** "Monks, there are these four dangers to be expected for one entering the water. What are the four? The danger of waves, the danger of crocodiles, the danger of whirlpools, the danger of fierce fish - these, monks, are the four dangers to be expected for one entering the water. Just so, monks, there are these four dangers to be expected for a certain son of good family here who has gone forth from home into homelessness in this Teaching and discipline. What are the four? The danger of waves, the danger of crocodiles, the danger of whirlpools, the danger of fierce fish.

"And what, monks, is the danger of waves? Here, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering; perhaps the ending of this whole mass of suffering might be discerned.' Him, having thus gone forth, his fellows in the holy life exhort and instruct - 'Thus you should step forward, thus you should step back, thus you should look ahead, thus you should look around, thus you should bend, thus you should stretch, thus you should wear the double robe, bowl and robes.' He thinks thus: 'Formerly, when we were living the household life, we used to exhort others, we used to instruct others. But these, who are like our sons, methinks, who are like our grandsons, methinks, think they should exhort us, think they should instruct us.' He, angry and displeased, having rejected the training, returns to the lower life. This is called, monks, a monk who, frightened by the danger of waves, has rejected the training and returned to the lower life. 'Danger of waves', monks, is a designation for wrath and anguish. This is called, monks, the danger of waves.

"And what, monks, is the danger of crocodiles? Here, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering; perhaps the ending of this whole mass of suffering might be discerned.' Him, having thus gone forth, his fellows in the holy life exhort and instruct - 'This should be eaten by you, this should not be eaten by you; this should be consumed by you, this should not be consumed by you; this should be tasted by you, this should not be tasted by you; this should be drunk by you, this should not be drunk by you; what is allowable should be eaten by you, what is not allowable should not be eaten by you; what is allowable should be consumed by you, what is not allowable should not be consumed by you; what is allowable should be tasted by you, what is not allowable should not be tasted by you; what is allowable should be drunk by you, what is not allowable should not be drunk by you; at the proper time it should be eaten by you, at the improper time it should not be eaten by you; at the proper time it should be consumed by you, at the improper time it should not be consumed by you; at the proper time it should be tasted by you, at the improper time it should not be tasted by you; at the proper time it should be drunk by you, at the improper time it should not be drunk by you.' He thinks thus: 'Formerly, when we were living the household life, whatever we wished, that we ate; whatever we did not wish, that we did not eat; whatever we wished, that

we consumed; whatever we did not wish, that we did not consume; whatever we wished, that we tasted; whatever we did not wish, that we did not taste; whatever we wished, that we drank; whatever we did not wish, that we did not drink; we ate what was allowable and we ate what was not allowable; we consumed what was allowable and we consumed what was not allowable; we tasted what was allowable and we tasted what was not allowable; we drank what was allowable and we drank what was not allowable; we ate at the proper time and we ate at the improper time; we consumed at the proper time and we consumed at the improper time; we tasted at the proper time and we tasted at the improper time; we drank at the proper time and we drank at the improper time; whatever excellent solid food or soft food faithful householders give us during the day at the improper time, these ones, methinks, are putting an obstruction over our mouths.' He, angry and displeased, having rejected the training, returns to the lower life. This is called, monks, a monk who, frightened by the danger of crocodiles, has rejected the training and returned to the lower life. 'Danger of crocodiles', monks, is a designation for gluttony. This is called, monks, the danger of crocodiles.

"And what, monks, is the danger of whirlpools? Here, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering; perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, in the earlier period of the day, having dressed, taking his bowl and robe, enters a village or a market town for almsfood with body unguarded, with speech unguarded, with mind unguarded, with mindfulness not established, with faculties unrestrained. He there sees a householder or a householder's son endowed and furnished with the five types of sensual pleasure, indulging himself. He thinks thus: 'Formerly, when we were living the household life, we were endowed and furnished with the five types of sensual pleasure, we indulged ourselves; there are indeed wealth in my family. It is possible both to enjoy wealth and to make merit. What if I were to reject the training and, having returned to the lower life, both enjoy wealth and make merit!' He rejects the training and returns to the lower life. This is called, monks, a monk who, frightened by the danger of whirlpools, has rejected the training and returned to the lower life. 'Danger of whirlpools', monks, is a designation for these five types of sensual pleasure. This is called, monks, the danger of whirlpools.

"And what, monks, is the danger of fierce fish? Here, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering; perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, in the earlier period of the day, having dressed, taking his bowl and robe, enters a village or a market town for almsfood with body unguarded, with speech unguarded, with mind unguarded, with mindfulness not established, with faculties unrestrained. He there sees a woman improperly dressed or improperly clothed. Having seen a woman improperly dressed or improperly clothed, lust assails his mind. He, with mind assailed by lust, having rejected the training, returns to the lower life. This is called, monks, a monk who, frightened by the danger of fierce fish, has rejected the training and returned to the lower life. 'Danger of fierce fish', monks, is a

designation for womankind. This is called, monks, the danger of fierce fish. These, monks, are the four dangers to be expected for a certain son of good family here who has gone forth from home into homelessness in this Teaching and discipline." The second.

### 3. The Discourse on Difference (First)

**123.** "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a certain person, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. 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 of Brahmā's company. Monks, for the gods of Brahmā's company, one cosmic cycle is the life-span. 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 subsiding of applied and sustained thought, enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. 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 Radiant gods. Monks, for the Radiant gods, two cosmic cycles is the life-span. 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 fading away of rapture, dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. 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 of Streaming Radiance. Monks, for the gods of Streaming Radiance, four cosmic cycles is the life-span. 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 abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. 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 of Great Fruit. Monks, for the gods of Great Fruit, five hundred cosmic cycles is the life-span. 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 four persons existing and found in the world." The third.

#### 4. The Discourse on Difference (Second)

**124.** "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a certain person, quite secluded from sensual pleasures... etc. he enters and dwells in the first meditative absorption. Whatever is there pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he regards those mental states as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. He, upon the body's collapse at death, is reborn in the company of the gods of the Pure Abodes. This, monks, is a rebirth not shared with worldlings.

"Furthermore, monks, here a certain person, with the subsiding of applied and sustained thought... etc. the second meditative absorption, etc. the third meditative absorption... etc. he enters and dwells in the fourth meditative absorption. Whatever is there pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he regards those mental states as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. He, upon the body's collapse at death, is reborn in the company of the gods of the Pure Abodes. This, monks, is a rebirth not shared with worldlings. These, monks, are the four persons existing and found in the world." The fourth.

#### 5. The Discourse on Friendliness (First)

**125.** "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a certain person dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. 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 of Brahmā's company. Monks, for the gods of Brahmā's company, one cosmic cycle is the life-span. 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 a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. 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 Radiant gods. Monks, for the Radiant gods, two cosmic cycles is the life-span... etc. he is reborn in the company of the gods of Streaming Radiance. Monks, for the gods of Streaming Radiance, four cosmic cycles is the life-span... etc. he is reborn in the company of the gods of Great Fruit. Monks, for the gods of Great Fruit, five hundred cosmic cycles is the life-span. 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 four persons existing and found in the world."The fifth.

## 6. The Discourse on Friendliness (Second)

**126.** "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a certain person dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. Whatever is there pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he regards those mental states as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. He, upon the body's collapse at death, is reborn in the company of the gods of the Pure Abodes. This, monks, is a rebirth not shared with worldlings.

"Furthermore, monks, here a certain person with compassion, etc. altruistic joy, etc. dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across,

everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. Whatever is there pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he regards those mental states as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. He, upon the body's collapse at death, is reborn in the company of the gods of the Pure Abodes. This, monks, is a rebirth not shared with worldlings. These, monks, are the four persons existing and found in the world." The sixth.

## 7. The Discourse on the Marvels of the Truth-finder (First)

**127.** "Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, four wonderful and marvellous phenomena become manifest. Which four? When, monks, a Bodhisatta, having passed away from the Tusita realm, mindful and fully aware, descends into his mother's womb, then 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, an immeasurable, eminent light appears, surpassing even the divine power of the gods. Even in those world-interstices, miserable, uncovered, dark, of blinding darkness, where these moon and sun, so powerful, so mighty, do not reach with their radiance, there too an immeasurable, eminent light appears, surpassing even the divine power of the gods. And those beings who have been reborn there, they too perceive one another by that light - 'So there are indeed other beings reborn here, friend.' Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, this is the first wonderful and marvellous phenomenon that becomes manifest.

"Furthermore, monks, when a Bodhisatta, mindful and fully aware, emerges from his mother's womb, then 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, an immeasurable, eminent light appears, surpassing even the divine power of the gods. Even in those world-interstices, miserable, uncovered, dark, of blinding darkness, where these moon and sun, so powerful, so mighty, do not reach with their radiance, there too an immeasurable, eminent light appears, surpassing even the divine power of the gods. And those beings who have been reborn there, they too perceive one another by that light - 'So there are indeed other beings reborn here, friend.' Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, this is the second wonderful and marvellous phenomenon that becomes manifest.

"Furthermore, monks, when a Truth-finder fully awakens to the unsurpassed perfect enlightenment, then 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, an immeasurable, eminent light appears, surpassing even the divine power of the gods. Even in those world-interstices, miserable, uncovered, dark, of blinding darkness, where these moon and sun, so powerful, so mighty, do not reach with their radiance, there too an immeasurable, eminent light appears, surpassing even the divine power of the gods. And those beings who have been reborn there, they too perceive one another by that light - 'So there are indeed other beings reborn here, friend.' Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, this is the third wonderful and marvellous phenomenon that becomes manifest.

"Furthermore, monks, when a Truth-finder sets in motion the unsurpassed wheel of the Teaching, then 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, an immeasurable, eminent light appears, surpassing even the divine power of the gods. Even in those world-interstices, miserable, uncovered, dark, of blinding darkness, where these moon and sun, so powerful, so mighty, do not reach with their radiance, there too an immeasurable, eminent light appears, surpassing even the divine power of the gods. And those beings who have been reborn there, they too perceive one another by that light - 'So there are indeed other beings reborn here, friend.' Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, this is the fourth wonderful and marvellous phenomenon that becomes manifest. Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, these four wonderful and marvellous phenomena become manifest." The seventh.

## 8. The Discourse on the Marvels of the Truth-finder (Second)

**128.** "Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, four wonderful and marvellous phenomena become manifest. Which four? Monks, the generation delights in attachment, rejoices in attachment, is pleased with attachment; when the Teaching on non-attachment is being taught by the Truth-finder, it listens, lends an ear, applies the mind to final liberating knowledge. Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, this is the first wonderful and marvellous phenomenon that becomes manifest.

Monks, the generation delights in conceit, rejoices in conceit, is pleased with conceit. When the Teaching on the removal of conceit is being taught by the Truth-finder, it listens, lends an ear, applies the mind to final liberating knowledge. Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, this is the second wonderful and marvellous phenomenon that becomes manifest.

Monks, the generation delights in non-peace, rejoices in non-peace, is pleased with non-peace. When the Teaching leading to peace is being taught by the Truth-finder, it listens, lends an ear, applies the mind to final liberating knowledge. Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, this is the third wonderful and marvellous phenomenon that becomes manifest.

Monks, the generation has gone to ignorance, become like an egg, enveloped. When the Teaching on the removal of ignorance is being taught by the Truth-finder, it listens, lends an ear, applies the mind to final liberating knowledge. Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, this is the fourth wonderful and marvellous phenomenon that becomes manifest. Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, these four wonderful and marvellous phenomena become manifest." The eighth.

## 9. The Discourse on the Marvels of Ānanda

**129.** "Monks, there are these four wonderful and marvellous qualities in Ānanda. Which four? If, monks, an assembly of monks approaches Ānanda for an audience, that assembly is delighted even by seeing him. If there Ānanda speaks the Teaching,

that assembly is also delighted by what is spoken. The assembly of monks is unsatisfied, monks, when Ānanda becomes silent.

"If, monks, an assembly of nuns approaches Ānanda for an audience, that assembly is delighted even by seeing him. If there Ānanda speaks the Teaching, that assembly is also delighted by what is spoken. The assembly of nuns is unsatisfied, monks, when Ānanda becomes silent.

"If, monks, an assembly of lay followers approaches Ānanda for an audience, that assembly is delighted even by seeing him. If there Ānanda speaks the Teaching, that assembly is also delighted by what is spoken. The assembly of lay followers is unsatisfied, monks, when Ānanda becomes silent.

"If, monks, an assembly of female lay followers approaches Ānanda for an audience, that assembly is delighted even by seeing him. If there Ānanda speaks the Teaching, that assembly is also delighted by what is spoken. The assembly of female lay followers is unsatisfied, monks, when Ānanda becomes silent. These, monks, are the four wonderful and marvellous qualities in Ānanda." The ninth.

## 10. The Discourse on the Marvels of a Universal Monarch

**130.** "Monks, there are these four wonderful and marvellous qualities in a wheel-turning monarch. Which four? If, monks, an assembly of nobles approaches the wheel-turning monarch for an audience, that assembly is delighted even by seeing him. If there the wheel-turning monarch speaks, that assembly is also delighted by what is spoken. The assembly of nobles is unsatisfied, monks, when the wheel-turning monarch becomes silent.

"If, monks, an assembly of brahmins approaches the wheel-turning monarch for an audience, that assembly is delighted even by seeing him. If there the wheel-turning monarch speaks, that assembly is also delighted by what is spoken. The assembly of brahmins is unsatisfied, monks, when the wheel-turning monarch becomes silent.

"If, monks, an assembly of householders approaches the wheel-turning monarch for an audience, that assembly is delighted even by seeing him. If there the wheel-turning monarch speaks, that assembly is also delighted by what is spoken. The assembly of householders is unsatisfied, monks, when the wheel-turning monarch becomes silent.

"If, monks, an assembly of ascetics approaches the wheel-turning monarch for an audience, that assembly is delighted even by seeing him. If there the wheel-turning monarch speaks, that assembly is also delighted by what is spoken. The assembly of ascetics is unsatisfied, monks, when the wheel-turning monarch becomes silent. These, monks, are the four wonderful and marvellous qualities in a wheel-turning monarch.

"Just so, monks, there are four wonderful and marvellous qualities in Ānanda. Which four? If, monks, an assembly of monks approaches Ānanda for an audience, that assembly is delighted even by seeing him. If there Ānanda speaks the Teaching, that assembly is also delighted by what is spoken. The assembly of monks is unsatisfied, monks, when Ānanda becomes silent.

"If, monks, an assembly of nuns... etc. If, monks, an assembly of lay followers... etc. If,

monks, an assembly of female lay followers approaches Ānanda for an audience, that assembly is delighted even by seeing him. If there Ānanda speaks the Teaching, that assembly is also delighted by what is spoken. The assembly of female lay followers is unsatisfied, monks, when Ānanda becomes silent. These, monks, are the four wonderful and marvellous qualities in Ānanda." The tenth.

*The Fear Chapter is the third.*

Its summary:

Self-censure and Wave, and two on Different, and two on Existing;  
Friendliness and two on the marvellous, and the other two likewise.

## 4. The Chapter on Persons

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### 1. The Discourse on Mental Fetters

**131.** "Monks, there are these four persons existing and found in the world. Which four? Here, monks, for a certain person the lower mental fetters are not abandoned, the mental fetters leading to rebirth are not abandoned, the mental fetters leading to existence are not abandoned.

Here again, monks, for a certain person the lower mental fetters have been abandoned, the mental fetters leading to rebirth are not abandoned, the mental fetters leading to existence are not abandoned.

Here again, monks, for a certain person the lower mental fetters have been abandoned, the mental fetters leading to rebirth have been abandoned, the mental fetters leading to existence are not abandoned.

Here again, monks, for a certain person the lower mental fetters have been abandoned, the mental fetters leading to rebirth have been abandoned, the mental fetters leading to existence have been abandoned.

For which person, monks, are the lower mental fetters not abandoned, the mental fetters leading to rebirth not abandoned, the mental fetters leading to existence not abandoned? For the once-returner. For this person, monks, the lower mental fetters are not abandoned, the mental fetters leading to rebirth are not abandoned, the mental fetters leading to existence are not abandoned.

For which person, monks, are the lower mental fetters abandoned, the mental fetters leading to rebirth not abandoned, the mental fetters leading to existence not abandoned? For the upstream-goer heading toward the Akaniṭṭha realm. For this person, monks, the lower mental fetters have been abandoned, the mental fetters leading to rebirth are not abandoned, the mental fetters leading to existence are not abandoned.

For which person, monks, are the lower mental fetters abandoned, the mental fetters leading to rebirth abandoned, the mental fetters leading to existence not abandoned? For the attainer of final nibbāna in the interval. For this person, monks, the lower mental fetters have been abandoned, the mental fetters leading to rebirth have been abandoned, the mental fetters leading to existence are not abandoned.

For which person, monks, are the lower mental fetters abandoned, the mental fetters leading to rebirth abandoned, the mental fetters leading to existence abandoned? For the Worthy One. For this person, monks, the lower mental fetters have been abandoned, the mental fetters leading to rebirth have been abandoned, the mental fetters leading to existence have been abandoned. These, monks, are the four persons existing and found in the world." The first.

## 2. The Discourse on Discernment

**132.** "Monks, there are these four persons existing and found in the world. Which four? One with proper discernment, not with fluent discernment; one with fluent discernment, not with proper discernment; one with both proper discernment and fluent discernment; one with neither proper discernment nor fluent discernment - these, monks, are the four persons existing and found in the world." The second.

## 3. The Discourse on One Who Understands Quickly

**133.** "Monks, there are these four persons existing and found in the world. Which four? One who understands quickly, one who understands through elaboration, one who needs to be guided, one for whom the word is the maximum - these, monks, are the four persons existing and found in the world." The third.

## 4. The Discourse on the Fruit of Effort

**134.** "Monks, there are these four persons existing and found in the world. Which four? One who lives on the fruit of work but not on the fruit of action, one who lives on the fruit of action but not on the fruit of work, one who lives on both the fruit of work and the fruit of action, and one who lives on neither the fruit of work nor the fruit of action - these, monks, are the four persons existing and found in the world." The fourth.

## 5. The Discourse on the Blameworthy

**135.** "Monks, there are these four persons existing and found in the world. Which four? The blameworthy, the one abounding in faults, the one of little fault, the faultless.

And how, monks, is a person blameworthy? Here, monks, a certain person is possessed of blameworthy bodily action, possessed of blameworthy verbal action, possessed of blameworthy mental action. Thus, monks, a person is blameworthy.

And how, monks, is a person one abounding in faults? Here, monks, a certain person is mostly possessed of blameworthy bodily action, little of blameless; mostly possessed of blameworthy verbal action, little of blameless; mostly possessed of blameworthy mental action, little of blameless. Thus, monks, a person is one abounding in faults.

And how, monks, is a person one of little fault? Here, monks, a certain person is mostly possessed of blameless bodily action, little of blameworthy; mostly possessed of blameless verbal action, little of blameworthy; mostly possessed of blameless mental action, little of blameworthy. Thus, monks, a person is one of little fault.

And how, monks, is a person faultless? Here, monks, a certain person is possessed of blameless bodily action, possessed of blameless verbal action, possessed of blameless mental action. Thus, monks, a person is faultless. These, monks, are the four persons existing and found in the world." The fifth.

## 6. The First Discourse on Morality

**136.** "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a certain person is not one who fulfils morality, not one who fulfils concentration, not one who fulfils wisdom.

Here again, monks, a certain person is one who fulfils morality, not one who fulfils concentration, not one who fulfils wisdom.

Here again, monks, a certain person is one who fulfils morality, one who fulfils concentration, not one who fulfils wisdom.

Here again, monks, a certain person is one who fulfils morality, one who fulfils concentration, one who fulfils wisdom. These, monks, are the four persons existing and found in the world." The sixth.

## 7. The Second Discourse on Morality

**137.** "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a certain person does not honour morality nor has morality as authority, does not honour concentration nor has concentration as authority, does not honour wisdom nor has wisdom as authority.

Here again, monks, a certain person honours morality and has morality as authority, but does not honour concentration nor has concentration as authority, does not honour wisdom nor has wisdom as authority.

Here again, monks, a certain person honours morality and has morality as authority, honours concentration and has concentration as authority, but does not honour wisdom nor has wisdom as authority.

Here again, monks, a certain person honours morality and has morality as authority, honours concentration and has concentration as authority, honours wisdom and has wisdom as authority. These, monks, are the four persons existing and found in the world." The seventh.

## 8. The Discourse on Nearness

**138.** "Monks, there are these four persons existing and found in the world. Which four? One with body near but mind not near, one with body not near but mind near, one with body not near and mind not near, and one with body near and mind near.

And how, monks, is a person one with body near but mind not near? Here, monks, a certain person resorts to remote forest and woodland lodgings, secluded. There he thinks sensual thoughts, thinks thoughts of anger, thinks thoughts of violence. Thus, monks, a person is one with body near but mind not near.

And how, monks, is a person one with body not near but mind near? Here, monks, a certain person does not indeed resort to remote forest and woodland lodgings, secluded. There he thinks thoughts of renunciation, thinks thoughts of non-anger, thinks thoughts of non-violence. Thus, monks, a person is one with body not near but mind near.

And how, monks, is a person one with body not near and mind not near? Here, monks, a certain person does not indeed resort to remote forest and woodland lodgings, secluded. There he thinks sensual thoughts, thinks thoughts of anger, thinks thoughts of violence. Thus, monks, a person is one with body not near and mind not near.

And how, monks, is a person one with body near and mind near? Here, monks, a certain person resorts to remote forest and woodland lodgings, secluded. There he thinks thoughts of renunciation, thinks thoughts of non-anger, thinks thoughts of non-violence. Thus, monks, a person is one with body near and mind near. These, monks, are the four persons existing and found in the world." The eighth.

## 9. The Discourse on the Speaker of the Teaching

**139.** "Monks, there are these four speakers of the Teaching. Which four? Here, monks, a certain speaker of the Teaching speaks little and not connected with meaning; and his assembly is not skilled in what is connected with meaning and what is not connected with meaning. Such a speaker of the Teaching, monks, goes by the term 'speaker of the Teaching' for such an assembly.

Here again, monks, a certain speaker of the Teaching speaks little and connected with meaning; and his assembly is skilled in what is connected with meaning and what is not connected with meaning. Such a speaker of the Teaching, monks, goes by the term 'speaker of the Teaching' for such an assembly.

Here again, monks, a certain speaker of the Teaching speaks much and not connected with meaning; and his assembly is not skilled in what is connected with meaning and what is not connected with meaning. Such a speaker of the Teaching, monks, goes by the term 'speaker of the Teaching' for such an assembly.

Here again, monks, a certain speaker of the Teaching speaks much and connected with meaning; and his assembly is skilled in what is connected with meaning and what is not connected with meaning. Such a speaker of the Teaching, monks, goes by the term 'speaker of the Teaching' for such an assembly. These, monks, are the four speakers of the Teaching." The ninth.

## 10. The Discourse on the Debater

**140.** "Monks, there are these four speakers. Which four? There is, monks, a speaker who goes to exhaustion in meaning, but not in phrasing; there is, monks, a speaker who goes to exhaustion in phrasing, but not in meaning; there is, monks, a speaker who goes to exhaustion both in meaning and in phrasing; there is, monks, a speaker who goes to exhaustion neither in meaning nor in phrasing. These, monks, are the four speakers. This is impossible, monks, there is no chance that one possessed of the four analytical knowledges should go to exhaustion in meaning or in phrasing." The tenth.

*The Person Chapter is the fourth.*

Its summary:

Mental fetter, discernment, one who understands quickly, getting up;  
Blameable, two on morality, neighbourhood, teaching, and speaker.

## 5. The Chapter on Splendours

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### 1. The Discourse on Radiance

**141.** "There are, monks, these four radiances. What are the four? The radiance of the moon, the radiance of the sun, the radiance of fire, the radiance of wisdom - these, monks, are the four radiances. This is the foremost of these four radiances, monks, namely the radiance of wisdom." The first.

### 2. The Discourse on Luminosity

**142.** "There are, monks, these four radiances. What are the four? The radiance of the moon, the radiance of the sun, the radiance of fire, the radiance of wisdom - these, monks, are the four radiances. This is the foremost of these four radiances, monks, namely the radiance of wisdom." The second.

### 3. The Discourse on Light

**143.** "Monks, there are these four lights. Which four? The light of the moon, the light of the sun, the light of fire, the light of wisdom - these, monks, are the four lights. This is the foremost of these four lights, monks, namely the light of wisdom." The third.

### 4. The Discourse on Brilliance

**144.** "Monks, there are these four lights. Which four? The light of the moon, the light of the sun, the light of fire, the light of wisdom - these, monks, are the four lights. This is the foremost of these four lights, monks, namely the light of wisdom." The fourth.

### 5. The Discourse on the Lamp

**145.** "Monks, there are these four lights. Which four? The light of the moon, the light of the sun, the light of fire, the light of wisdom - these, monks, are the four lights. This is the foremost of these four lights, monks, namely the light of wisdom." The fifth.

### 6. The First Discourse on Time

**146.** "Monks, there are these four times. Which four? Hearing the Teaching at the right time, discussion of the Teaching at the right time, exploration at the right time, insight at the right time - these, monks, are the four times." The sixth.

### 7. The Second Discourse on Time

**147.** "Monks, there are these four times which, when rightly developed and rightly pursued, gradually lead to the elimination of mental corruptions. Which four? Hearing the Teaching at the right time, discussion of the Teaching at the right time, exploration at the right time, insight at the right time - these, monks, are the four times which, when rightly developed and rightly pursued, gradually lead to the elimination of mental corruptions.

"Just as, monks, when the sky rains with large drops on the upper mountain, that

water flowing according to the slope fills the mountain grottoes, clefts, and channels; the mountain grottoes, clefts, and channels being full, fill the small pools; the small pools being full, fill the large pools; the large pools being full, fill the rivulets; the rivulets being full, fill the great rivers; the great rivers being full, fill the ocean. Just so, monks, these four times, when rightly developed and rightly pursued, gradually lead to the elimination of mental corruptions." The seventh.

#### 8. The Discourse on Misconduct

**148.** "There are, monks, these four kinds of verbal misconduct. What are the four? Lying, divisive speech, harsh speech, idle chatter - these, monks, are the four kinds of verbal misconduct." The eighth.

#### 9. The Discourse on Good Conduct

**149.** "There are, monks, these four kinds of good verbal conduct. What are the four? Truthful speech, non-divisive speech, gentle speech, wise speech - these, monks, are the four kinds of good verbal conduct." The ninth.

#### 10. The Discourse on the Core

**150.** "Monks, there are these four substances. Which four? The substance of morality, the substance of concentration, the substance of wisdom, the substance of liberation - these, monks, are the four substances." The tenth.

*The Radiance Chapter is the fifth.*

Its summary:

Radiance, light, and lights, lights and lamps;

Two on times, two on temperaments, with substance - these are ten.

*The Third Fifty is complete.*



## ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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