

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

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

3. The Third Fifty (3. Tatiyapaṇṇāsakaṃ)

[AN 5.101-150, PTS 3.127-3.174]



PaliVerse

4. The Collection of the Numerical Discourses

05. The Book of the Fives

3. The Third Fifty

1. The Chapter on Dwelling Comfortable

1. The Discourse on Timidity

101. "Monks, there are these five qualities that produce self-confidence in a trainee. Which five? Here, monks, a monk has faith, is moral, is very learned, is putting forth strenuous energy, is wise.

"Whatever timidity, monks, there is for one who is faithless, that timidity does not exist for one who has faith. Therefore this quality produces self-confidence in a trainee.

"Whatever timidity, monks, there is for one who is immoral, that timidity does not exist for one who is moral. Therefore this quality produces self-confidence in a trainee.

"Whatever timidity, monks, there is for one of little learning, that timidity does not exist for one who is very learned. Therefore this quality produces self-confidence in a trainee.

"Whatever timidity, monks, there is for one who is lazy, that timidity does not exist for one who is putting forth strenuous energy. Therefore this quality produces self-confidence in a trainee.

"Whatever timidity, monks, there is for one who is unwise, that timidity does not exist for one who is wise. Therefore this quality produces self-confidence in a trainee. These, monks, are the five qualities that produce self-confidence in a trainee." The first.

2. The Discourse on the Distrustful

102. "Monks, a monk possessed of five qualities is suspected and distrusted as an evil monk, even if he is of unshakeable nature.

Which five? Here, monks, a monk frequents prostitutes, or frequents widows, or frequents unmarried grown-up women, or frequents eunuchs, or frequents nuns.

Monks, a monk possessed of these five qualities is suspected and distrusted as an evil monk, even if he is of unshakeable nature." The second.

3. The Discourse on the Great Bandit

103. "Monks, a great thief possessed of five factors breaks into houses, carries off plunder, commits robbery, and stands in ambush on the highway. Which five? Here, monks, a great thief is dependent on unevenness, dependent on thickets, dependent on the powerful, one who gives away wealth, and one who acts alone.

"And how, monks, is a great thief dependent on unevenness? Here, monks, a great thief is dependent on a river fastness or a mountain precipice. Thus, monks, a great thief is dependent on unevenness.

"And how, monks, is a great thief dependent on thickets? Here, monks, a great thief is dependent on a thicket of grass, or a thicket of trees, or a dense growth, or a great jungle thicket. Thus, monks, a great thief is dependent on thickets.

"And how, monks, is a great thief dependent on the powerful? Here, monks, a great thief is dependent on kings or the king's chief ministers. He thinks thus: 'If anyone says anything about me, these kings or chief ministers of mine will speak in my defence, pleading my case.' If anyone says anything about him, those kings or chief ministers speak in his defence, pleading his case. Thus, monks, a great thief is dependent on the powerful.

"And how, monks, is a great thief one who gives away wealth? Here, monks, a great thief is wealthy, of great riches, of great possessions. He thinks thus: 'If anyone says anything about me, I will offer hospitality with this wealth.' If anyone says anything about him, he offers hospitality with that wealth. Thus, monks, a great thief is one who gives away wealth.

"And how, monks, is a great thief one who acts alone? Here, monks, a great thief is one who alone is the doer of seizures. What is the reason for this? 'May my secret counsels not go outside to confusion.' Thus, monks, a great thief is one who acts alone.

"Monks, a great thief possessed of these five factors breaks into houses, carries off plunder, commits robbery, and stands in ambush on the highway.

"Just so, monks, an evil monk possessed of five qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. Which five? Here, monks, an evil monk is dependent on unevenness, dependent on thickets, dependent on the powerful, one who gives away wealth, and one who acts alone.

"And how, monks, is an evil monk dependent on unevenness? Here, monks, an evil monk is possessed of unrighteous bodily action, possessed of unrighteous verbal action, possessed of unrighteous mental action. Thus, monks, an evil monk is dependent on unevenness.

"And how, monks, is an evil monk dependent on thickets? Here, monks, an evil monk holds wrong views and is possessed of an extreme view. Thus, monks, an evil monk is dependent on thickets.

"And how, monks, is an evil monk dependent on the powerful? Here, monks, an evil monk is dependent on kings or the king's chief ministers. He thinks thus: 'If anyone says anything about me, these kings or chief ministers of mine will speak in my defence, pleading my case.' If anyone says anything about him, those kings or chief ministers speak in his defence, pleading his case. Thus, monks, an evil monk is dependent on the powerful.

"And how, monks, is an evil monk a giver of wealth? Here, monks, an evil monk is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. He thinks thus: 'If anyone says anything about me, I will offer hospitality with this gain.' If anyone says anything about him, he offers hospitality with that gain. Thus, monks, an evil monk is a giver of wealth.

"And how, monks, is an evil monk one who lives alone? Here, monks, an evil monk alone takes up residence in the border districts. There, approaching families, he obtains gain. Thus, monks, an evil monk is one who lives alone.

Monks, an evil monk possessed of these five qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit." The third.

4. The Discourse on the Delicate Ascetic

104. "Monks, a monk possessed of five qualities is a delicate ascetic among ascetics.

"Which five? Here, monks, a monk mostly uses robes that are requested, little that is unrequested; he mostly uses almsfood that is requested, little that is unrequested; he mostly uses lodging that is requested, little that is unrequested; he mostly uses requisites of medicines for the sick that are requested, little that is unrequested. Those fellows in the holy life with whom he dwells, they mostly behave towards him with agreeable bodily action, little with disagreeable; they mostly behave towards him with agreeable verbal action, little with disagreeable; they mostly behave towards him with agreeable mental action, little with disagreeable; they offer him agreeable offerings, little that is disagreeable. Whatever feelings there are - those originating from bile, or those originating from phlegm, or those originating from wind, or those resulting from the combination of humours, or those born of change of season, or those born of irregular care, or those caused by assault, or those born of the result of action - those do not arise much for him. He is free from illness, he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Monks, a monk possessed of these five qualities is a delicate ascetic among ascetics.

"If anyone, monks, speaking rightly would say - 'the delicate ascetic among ascetics', it is of me indeed, monks, that one speaking rightly would say - 'the delicate ascetic among ascetics'. For I, monks, mostly use robes that are requested, little that is unrequested; I mostly use almsfood that is requested, little that is unrequested; I mostly use lodging that is requested, little that is unrequested; I mostly use requisites of medicines for the sick that are requested, little that is unrequested. Those monks with whom I dwell, they mostly behave towards me with agreeable bodily action, little with disagreeable; they mostly behave towards him with agreeable verbal action, little with disagreeable; they mostly behave towards him with agreeable mental action, little with disagreeable; they offer him agreeable offerings, little that is disagreeable. Whatever feelings there are - those originating from bile, or those originating from phlegm, or those originating from wind, or those resulting from the combination of humours, or those born of change of season, or those born of irregular

care, or those caused by assault, or those born of the result of action - those do not arise much for me. I am free from illness, I am one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; with the elimination of the mental corruptions, etc. having realised, having attained, I dwell.

"If anyone, monks, speaking rightly would say - 'the delicate ascetic among ascetics', it is of me indeed, monks, that one speaking rightly would say - 'the delicate ascetic among ascetics'." The fourth.

5. The Discourse on Comfortable Abiding

105. "Monks, there are these five comfortable abidings. Which five? Here, monks, a monk has bodily action of friendliness present towards his fellows in the holy life both openly and in private, verbal action of friendliness... etc. mental action of friendliness present towards his fellows in the holy life both openly and in private. Whatever moral practices that are unbroken, without holes, unspotted, unblemished, liberating, praised by the wise, not adhered to, and conducive to concentration - he dwells having attained similarity of morality with his fellows in the holy life both openly and in private in such moral practices. Whatever view that is noble and leading to liberation, that leads one who practises it to the complete elimination of suffering - he dwells having attained similarity of view with his fellows in the holy life both openly and in private in such a view. These, monks, are the five comfortable abidings." The fifth.

6. The Discourse on Ānanda

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

"In what way, venerable sir, might a monk dwelling in the Community dwell in comfort?" "Since, Ānanda, a monk is himself accomplished in morality, but does not criticise others regarding higher morality; to this extent too, Ānanda, a monk dwelling in the Community might dwell in comfort."

"But might there be, venerable sir, another method by which a monk dwelling in the Community might dwell in comfort?" "There could be, Ānanda! Since, Ānanda, a monk is himself accomplished in morality, but does not criticise others regarding higher morality; and he is one who observes himself, not one who observes others; to this extent too, Ānanda, a monk dwelling in the Community might dwell in comfort."

"But might there be, venerable sir, another method by which a monk dwelling in the Community might dwell in comfort?" "There could be, Ānanda! Since, Ānanda, a monk is himself accomplished in morality, but does not criticise others regarding higher morality; and he is one who observes himself, not one who observes others; and he is unknown, and he is not agitated by that state of being unknown; to this extent too, Ānanda, a monk dwelling in the Community might dwell in comfort."

"But might there be, venerable sir, another method by which a monk dwelling in the Community might dwell in comfort?" "There could be, Ānanda! Since, Ānanda, a monk is himself accomplished in morality, but does not criticise others regarding higher morality; and he is one who observes himself, not one who observes others; and he is unknown, and he is not agitated by that state of being unknown; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; to this extent too, Ānanda, a monk dwelling in the Community might dwell in comfort."

"But might there be, venerable sir, another method by which a monk dwelling in the Community might dwell in comfort?" "There could be, Ānanda! Since, Ānanda, a monk is himself accomplished in morality, but does not criticise others regarding higher morality; and he is one who observes himself, not one who observes others; and he is unknown, and he is not agitated by that state of being unknown; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions; to this extent too, Ānanda, a monk dwelling in the Community might dwell in comfort."

"And I say, Ānanda, that there is no other comfortable abiding more superior or more sublime than this comfortable abiding." The sixth.

7. The Discourse on Morality

107. "Monks, a monk possessed of five qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.

"Which five? Here, monks, a monk is accomplished in morality, is accomplished in concentration, is accomplished in wisdom, is accomplished in liberation, is accomplished in knowledge and vision of liberation.

"Monks, a monk possessed of these five qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." The seventh.

8. The Discourse on One Beyond Training

108. "Monks, a monk possessed of five qualities is worthy of offerings, worthy of hospitality, worthy of gifts, etc. an unsurpassed field of merit for the world.

"Which five? Here, monks, a monk is endowed with the aggregate of morality of one beyond training, is endowed with the aggregate of concentration of one beyond training, is endowed with the aggregate of wisdom of one beyond training, is endowed with the aggregate of liberation of one beyond training, is endowed with the aggregate of knowledge and vision of liberation of one beyond training. Monks, a monk possessed of these five qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The eighth.

9. The Discourse on the Four Directions

109. "Monks, a monk possessed of five qualities belongs to the four directions. Which five? Here, monks, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them; he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view; he is content with whatsoever requisites of robes, almsfood, lodging and medicine for the sick; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Monks, a monk possessed of these five qualities belongs to the four directions." The ninth.

10. The Discourse on the Forest

110. "Monks, a monk possessed of five qualities is able to resort to remote forest and woodland lodgings, secluded lodgings. Which five? Here, monks, a monk is virtuous, etc. having accepted the training rules he trains in them; he is very learned, etc. thoroughly penetrated by view; he dwells putting forth strenuous energy, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Monks, a monk possessed of these five qualities is able to resort to remote forest and woodland lodgings, secluded lodgings." The tenth.

The Chapter on Comfortable Abiding is first.

Its summary:

Timidity, suspicious, thief, delicate, comfortable as fifth;
Ānanda, morality, one beyond training, and belonging to the four directions,
and with forest.

2. The Chapter on Andhakavinda

1. Discourse on One Dependent on Families

111. "Monks, a monk dependent on families, possessed of five qualities, is not dear to families, not agreeable, not respected and not esteemed. Which five? He is one who presumes intimacy without acquaintance, one who gives directions without authority, one who associates with those who are estranged, one who whispers in the ear, and one who begs excessively. Monks, a monk dependent on families, possessed

of these five qualities, is not dear to families, not agreeable, not respected and not esteemed.

"Monks, a monk dependent on families, possessed of five qualities, is dear to families, agreeable, respected and esteemed. Which five? He is not one who presumes intimacy without acquaintance, not one who gives directions without authority, not one who associates with those who are estranged, not one who whispers in the ear, and not one who begs excessively. Monks, a monk dependent on families, possessed of these five qualities, is dear to families, agreeable, respected and esteemed." The first.

2. The Discourse on the Attendant Monk

112. "Monks, an attendant monk possessed of five qualities should not be taken. Which five? He goes either too far or too near, he does not take the bowl and its contents, he does not prevent one speaking on the verge of an offence, he interrupts the discussion now and then while one is speaking, he is unwise, dull, an idiot. Monks, an attendant monk possessed of these five qualities should not be taken.

"Monks, an attendant monk possessed of five qualities should be taken. Which five? He does not go too far nor too near, he takes the bowl and its contents, he prevents one speaking on the verge of an offence, he does not interrupt the discussion now and then while one is speaking, he is wise, not dull, not an idiot. Monks, an attendant monk possessed of these five qualities should be taken." The second.

3. The Discourse on Right Concentration

113. "Monks, a monk possessed of five qualities is unable to enter and dwell in right concentration. Which five? Here, monks, a monk is not patient with forms, not patient with sounds, not patient with odours, not patient with flavours, not patient with tangible objects. Monks, a monk possessed of these five qualities is unable to enter and dwell in right concentration.

"Monks, a monk possessed of five qualities is able to enter and dwell in right concentration. Which five? Here, monks, a monk is patient with forms, patient with sounds, patient with odours, patient with flavours, patient with tangible objects. Monks, a monk possessed of these five qualities is able to enter and dwell in right concentration." The third.

4. The Discourse on Andhakavinda

114. On one occasion the Blessed One was dwelling among the Magadhans at Andhakavinda. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Ānanda seated to one side, the Blessed One said this -

"Those monks, Ānanda, who are new, recently gone forth, newly come to this Teaching and discipline - those monks, Ānanda, should be encouraged, settled, and established by you in five qualities. In which five? 'Come, friends, be moral, dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and

lawful resort, seeing danger in the slightest faults, having accepted the training rules, train in them' - thus they should be encouraged, settled, and established in the restraint of the Pātimokkha.

'Come, friends, dwell with guarded doors in the sense faculties, with mindfulness for safeguarding, with mindfulness for discernment, with a protected mind, endowed with a mind protected by mindfulness' - thus they should be encouraged, settled, and established in sense restraint.

'Come, friends, be of little talk, making an end of talk' -thus they should be encouraged, settled, and established in limiting talk.

'Come, friends, be forest dwellers, resort to remote forest and woodland lodgings, secluded lodgings' - thus they should be encouraged, settled, and established in bodily seclusion.

'Come, friends, be ones with right view, endowed with right vision' -thus they should be encouraged, settled, and established in right vision. Those monks, Ānanda, who are new, recently gone forth, newly come to this Teaching and discipline - those monks, Ānanda, should be encouraged, settled, and established by you in these five qualities." The fourth.

5. The Discourse on the Stingy Woman

115. "Monks, a nun possessed of five qualities is deposited in hell as if carried there. Which five? She is stingy regarding residence, she is stingy regarding families, she is stingy regarding material gain, she is stingy regarding praise, she is stingy regarding the teachings. Monks, a nun possessed of these five qualities is deposited in hell as if carried there.

"Monks, a nun possessed of five qualities is deposited in heaven as if carried there. Which five? She is not stingy regarding residence, she is not stingy regarding families, she is not stingy regarding material gain, she is not stingy regarding praise, she is not stingy regarding the teachings. Monks, a nun possessed of these five qualities is deposited in heaven as if carried there." The fifth.

6. The Discourse on Praise

116. "Monks, a nun possessed of five qualities is deposited in hell as if carried there. Which five? Without investigating and without scrutinising, she praises one who deserves dispraise; without investigating and without scrutinising, she dispraises one who deserves praise; without investigating and without scrutinising, she displays confidence in a matter not inspiring confidence; without investigating and without scrutinising, she displays distrust in a matter inspiring confidence; she wastes offerings given in faith. Monks, a nun possessed of these five qualities is deposited in hell as if carried there.

"Monks, a nun possessed of five qualities is deposited in heaven as if carried there. Which five? Having investigated and scrutinised, she dispraises one who deserves dispraise; having investigated and scrutinised, she praises one who deserves praise; having investigated and scrutinised, she displays distrust in a matter not inspiring confidence; having investigated and scrutinised, she displays confidence in a matter inspiring confidence; she does not waste offerings given in faith. Monks, a nun

possessed of these five qualities is deposited in heaven as if carried there." The sixth.

7. The Discourse on the Envious Woman

117. "Monks, a nun possessed of five qualities is deposited in hell as if carried there. Which five? Without investigating and without scrutinising, she praises one who deserves dispraise; without investigating and without scrutinising, she dispraises one who deserves praise; and she is envious, and she is stingy, and she wastes offerings given in faith. Monks, a nun possessed of these five qualities is deposited in hell as if carried there.

"Monks, a nun possessed of five qualities is deposited in heaven as if carried there. Which five? Having investigated and scrutinised, she dispraises one who deserves dispraise; having investigated and scrutinised, she praises one who deserves praise; and she is not envious, and she is not stingy, and she does not waste offerings given in faith. Monks, a nun possessed of these five qualities is deposited in heaven as if carried there." The seventh.

8. The Discourse on One with Wrong View

118. "Monks, a nun possessed of five qualities is deposited in hell as if carried there. Which five? Without investigating and without scrutinising, she praises one who deserves dispraise; without investigating and without scrutinising, she dispraises one who deserves praise; and she holds wrong views, and she has wrong thought, and she wastes offerings given in faith. Monks, a nun possessed of these five qualities is deposited in hell as if carried there.

"Monks, a nun possessed of five qualities is deposited in heaven as if carried there. Which five? Having investigated and scrutinised, she dispraises one who deserves dispraise; having investigated and scrutinised, she praises one who deserves praise; and she holds right views, and she has right thought, and she does not waste offerings given in faith. Monks, a nun possessed of these five qualities is deposited in heaven as if carried there." The eighth.

9. The Discourse on Wrong Speech

119. "Monks, a nun possessed of five qualities is deposited in hell as if carried there. Which five? Without investigating and without scrutinising, she praises one who deserves dispraise; without investigating and without scrutinising, she dispraises one who deserves praise; and she has wrong speech, and wrong action, and she wastes offerings given in faith. Monks, a nun possessed of these five qualities is deposited in hell as if carried there.

"Monks, a nun possessed of five qualities is deposited in heaven as if carried there. Which five? Having investigated and scrutinised, she dispraises one who deserves dispraise; having investigated and scrutinised, she praises one who deserves praise; and she has right speech, and right action, and she does not waste offerings given in faith. Monks, a nun possessed of these five qualities is deposited in heaven as if carried there." The ninth.

10. The Discourse on Wrong Effort

120. "Monks, a nun possessed of five qualities is deposited in hell as if carried there. Which five? Without investigating and without scrutinising, she praises one who deserves dispraise; without investigating and without scrutinising, she dispraises one who deserves praise; and she has wrong effort, and she has wrong mindfulness, and she wastes offerings given in faith. Monks, a nun possessed of these five qualities is deposited in hell as if carried there.

"Monks, a nun possessed of five qualities is deposited in heaven as if carried there. Which five? Having investigated and scrutinised, she dispraises one who deserves dispraise; having investigated and scrutinised, she praises one who deserves praise; and she has right effort, and she has right mindfulness, and she does not waste offerings given in faith. Monks, a nun possessed of these five qualities is deposited in heaven as if carried there." The tenth.

The Chapter on Andhakavinda is second.

Its summary:

Dependent on families, attendant monk, concentration and Andhakavinda;
Stingy, praising, envy, view and speech, and effort.

3. The Chapter on the Sick

1. The Discourse on the Sick

121. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the Blessed One, in the evening, having emerged from seclusion, went to the hall for the sick . The Blessed One saw a certain monk who was a frail and sick; having seen him, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks:

"Monks, if five qualities do not leave a frail and sick monk, it can be expected of him: 'In no long time, through the elimination of the mental corruptions, he will realise for himself, with direct knowledge, in this very life, the liberation of mind and liberation by wisdom that are free from mental corruptions, and, having entered upon them, he will dwell in them.'"

Which five? Here, monks, a monk dwells observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the whole world, observing impermanence in all activities, and the perception of death is well established internally for him. Monks, if these five qualities do not leave a frail and sick monk, it may be expected of him: 'In no long time, through the elimination of the mental corruptions, ... he will realise for himself, ... and, having entered upon them, he will dwell in them.'"

The first.

2. The Discourse on Well-Established Mindfulness

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

Which five? Here, monks, for a monk, mindfulness is well established internally with wisdom that discerns rise and fall of phenomena, he dwells observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the whole world, observing impermanence in all activities. Whoever indeed, monks, whether monk or nun, develops these five qualities, cultivates these five qualities, for that one, one of two fruits is to be expected - final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning." The second.

3. The First Discourse on the Attendant

123. "Monks, a sick person possessed of five qualities is difficult to attend to. Which five? He does what is not suitable, he does not know moderation in what is suitable, he does not take medicine, he does not reveal his illness as it really is to the attendant of the sick who wishes his welfare - whether it is progressing, he says 'it is progressing', or whether it is regressing, he says 'it is regressing', or whether it is stable, he says 'it is stable' - and he is one who by nature does not endure arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. Monks, a sick person possessed of these five qualities is difficult to attend to.

"Monks, a sick person possessed of five qualities is easy to attend to. Which five? He does what is suitable, he knows moderation in what is suitable, he takes medicine, he reveals his illness as it really is to the attendant of the sick who wishes his welfare - whether it is progressing, he says 'it is progressing', or whether it is regressing, he says 'it is regressing', or whether it is stable, he says 'it is stable' - and he is one who by nature endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. Monks, a sick person possessed of these five qualities is easy to attend to." The third.

4. The Second Discourse on the Attendant

124. "Monks, an attendant of the sick possessed of five qualities is not fit to attend the sick. Which five? He is not competent to arrange medicine; he does not know what is suitable and what is unsuitable, he brings what is unsuitable, he removes what is suitable; he attends the sick with material gain within, not with a mind of friendliness; he is one who detests removing excrement or urine or vomit or spittle; he is not competent to instruct, encourage, inspire, and gladden the sick from time to time with a talk on the Teaching. Monks, an attendant of the sick possessed of these five qualities is not fit to attend the sick.

"Monks, an attendant of the sick possessed of five qualities is fit to attend the sick. Which five? He is competent to arrange medicine; he knows what is suitable and what is unsuitable, he removes what is unsuitable, he brings what is suitable; he attends the sick with a mind of friendliness, not with material gain within; he is one who does not detest removing excrement or urine or vomit or spittle; he is competent to instruct, encourage, inspire, and gladden the sick from time to time with a talk on the Teaching. Monks, an attendant of the sick possessed of these five qualities is fit to attend the sick." The fourth.

5. The First Discourse on What Does Not Conduce to Long Life

125. "Monks, these five qualities are detrimental to life. Which five? One does what is not suitable, one does not know moderation in what is suitable, one eats undigested food, one walks about at improper times, and one is not a practitioner of the holy life. These, monks, are the five qualities detrimental to life.

"Monks, these five qualities are conducive to life. Which five? One does what is suitable, one knows moderation in what is suitable, one eats digested food, one walks about at proper times, and one is a practitioner of the holy life. These, monks, are the five qualities conducive to life." The fifth.

6. The Second Discourse on What Does Not Conduce to Long Life

126. "Monks, these five qualities are detrimental to life. Which five? One does what is not suitable, one does not know moderation in what is suitable, one eats undigested food, one is immoral, and one has evil friends. These, monks, are the five qualities detrimental to life.

"Monks, these five qualities are conducive to life. Which five? One does what is suitable, one knows moderation in what is suitable, one eats digested food, one is moral, and one has good friends. These, monks, are the five qualities conducive to life." The sixth.

7. The Discourse on Vapakāsa

127. "Monks, a monk possessed of five qualities is not able to withdraw from the monastic community. Which five? Here, monks, a monk is not content with any robe whatsoever, is not content with any almsfood whatsoever, is not content with any lodging whatsoever, is not content with any requisite of medicines for the sick whatsoever, and dwells with abundant thoughts of sensual pleasure. Monks, a monk possessed of these five qualities is not able to withdraw from the monastic community.

"Monks, a monk possessed of five qualities is able to withdraw from the monastic community. Which five? Here, monks, a monk is content with any robe whatsoever, is content with any almsfood whatsoever, is content with any lodging whatsoever, is content with any requisite of medicines for the sick whatsoever, and dwells with abundant thoughts of renunciation. Monks, a monk possessed of these five qualities is able to withdraw from the monastic community." The seventh.

8. The Discourse on the Happiness of an Ascetic

128. "There are, monks, these five sufferings of an ascetic. Which five? Here, monks, a monk is not content with any robe whatsoever, is not content with any almsfood whatsoever, is not content with any lodging whatsoever, is not content with any requisite of medicines for the sick whatsoever, and he lives the holy life without delight. These, monks, are the five sufferings of an ascetic.

"There are, monks, these five pleasures of an ascetic. Which five? Here, monks, a monk is content with any robe whatsoever, is content with any almsfood whatsoever, is content with any lodging whatsoever, is content with any requisite of medicines for the sick whatsoever, and he lives the holy life with delight. These, monks, are the five pleasures of an ascetic." The eighth.

9. The Discourse on Agitation

129. "Monks, there are these five bound for the realm of misery, doomed to Niraya Hell, festering, incurable. Which five? A mother has been deprived of life, a father has been deprived of life, a Worthy One has been deprived of life, blood has been drawn from a Truth-finder with a malicious mind, the monastic community has been split. These, monks, are the five bound for the realm of misery, doomed to Niraya Hell, festering, incurable." The ninth.

10. The Discourse on Disaster

130. "There are, monks, these five disasters. Which five? Disaster regarding relatives, disaster regarding wealth, disaster regarding illness, disaster regarding morality, disaster regarding view. Monks, beings are not reborn in a realm of misery, an unfortunate realm, a nether world, in hell, upon the body's collapse at death, because of disaster regarding relatives, or because of disaster regarding wealth, or because of disaster regarding illness. Monks, beings are reborn in a realm of misery, an unfortunate realm, a nether world, in hell, upon the body's collapse at death, because of disaster regarding morality, or because of disaster regarding view. These, monks, are the five disasters.

"There are these five accomplishments, monks. What five? Accomplishment regarding relatives, accomplishment regarding wealth, accomplishment regarding health, accomplishment in morality, accomplishment in right view. Monks, beings are not reborn in a fortunate realm, in a heavenly world, upon the body's collapse at death, because of accomplishment regarding relatives, or because of accomplishment regarding wealth, or because of accomplishment regarding health. Monks, beings are reborn in a fortunate realm, in a heavenly world, upon the body's collapse at death, because of accomplishment in morality, or because of accomplishment in right view. These, monks, are the five accomplishments." The tenth.

The Chapter on the Sick is third.

Its summary:

Sick one, mindfulness well established, two attendants, two on lifespan;
Seclusion, ascetic's happiness, agitation, and with disaster.

4. The Chapter on Kings

1. The First Discourse on Turning the Wheel

131. "Monks, a wheel-turning monarch possessed of five factors turns the wheel by the Teaching alone; that wheel cannot be turned back by any human being who is an adversary with hostile intent.

"Which five? Here, monks, a wheel-turning monarch knows the meaning, knows the Teaching, knows moderation, knows the proper time, and knows the assembly. Monks, a wheel-turning monarch possessed of these five factors sets in motion the wheel by the Teaching alone; that wheel cannot be turned back by any human being who is an adversary with hostile intent.

"Just so, monks, the Truth-finder, the Worthy One, the Perfectly Enlightened One, possessed of five qualities, sets in motion the unsurpassed wheel of the Teaching by the Teaching alone; that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world.

"Which five? Here, monks, the Truth-finder, the Worthy One, the Perfectly Enlightened One, knows the meaning, knows the Teaching, knows moderation, knows the proper time, and knows the assembly. Monks, the Truth-finder, the Worthy One, the Perfectly Enlightened One, possessed of these five qualities, sets in motion the unsurpassed wheel of the Teaching by the Teaching alone; that wheel of the Teaching cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world." The first.

2. The Second Discourse on Turning the Wheel

132. "Monks, the eldest son of a wheel-turning monarch, possessed of five factors, keeps turning the wheel set in motion by his father by the Teaching alone; that wheel cannot be turned back by any human being who is an adversary with hostile intent.

"Which five? Here, monks, the eldest son of a wheel-turning monarch knows the meaning, knows the Teaching, knows moderation, knows the proper time, and knows the assembly. Monks, the eldest son of a wheel-turning monarch, possessed of these five factors, keeps turning the wheel set in motion by his father by the Teaching alone; that wheel cannot be turned back by any human being who is an adversary with hostile intent.

"Just so, monks, Sāriputta, possessed of five qualities, rightly keeps turning the unsurpassed wheel of the Teaching that was set in motion by the Truth-finder; that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world.

"Which five? Here, monks, Sāriputta knows the meaning, knows the Teaching, knows moderation, knows the proper time, and knows the assembly. Monks, Sāriputta, possessed of these five qualities, rightly keeps turning the unsurpassed wheel of the Teaching that was set in motion by the Truth-finder; that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world." The second.

3. The Discourse on the King of the Teaching

133. "Even that king, monks, who is a wheel-turning monarch, a righteous king of righteousness, he too does not turn the wheel without a ruler." When this was said, a certain monk said this to the Blessed One - "But who, venerable sir, is the ruler of the wheel-turning monarch, the righteous king of righteousness?" "The Teaching, monk" - the Blessed One said.

"Here, monk, a wheel-turning monarch, a righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, arranges righteous protection, shelter and safeguarding for the people within.

"Furthermore, monk, a wheel-turning monarch, a righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, arranges righteous protection, shelter and safeguarding for the warrior nobles, for the dependents, etc. for the army, for the brahmins and householders, for the townspeople and country folk, for the ascetics and brahmins, for the beasts and birds. That wheel-turning monarch, monk, who is a righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, having arranged righteous protection, shelter and safeguarding for the people within, having arranged righteous protection, shelter and safeguarding for the warrior nobles, for the dependents, for the army, for the brahmins and householders, for the townspeople and country folk, for the ascetics and brahmins, for the beasts and birds, turns the wheel by the Teaching alone; that wheel cannot be turned back by any human being who is an adversary with hostile intent.

"Just so, monk, the Truth-finder, the Worthy One, the Perfectly Enlightened One, the righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, arranges righteous protection, shelter and safeguarding for the monks - 'Such bodily action should be cultivated, such bodily action should not be cultivated; such verbal action should be cultivated, such verbal action should not be cultivated; such mental action should be cultivated, such mental action should not be cultivated; such livelihood should be cultivated, such livelihood should not be cultivated; such village and market town should be frequented, such village and market town should not be frequented.'

"Furthermore, monk, the Truth-finder, the Worthy One, the Perfectly Enlightened One, the righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, arranges righteous protection, shelter and safeguarding for the nuns, etc. for the male lay followers, etc. for the female lay followers - 'Such bodily action should be cultivated, such bodily action should not be cultivated; such verbal action should be cultivated, such verbal action should not be cultivated; such mental action should be cultivated, such mental action should not be cultivated; such livelihood should be cultivated, such livelihood should not be cultivated; such village and market town should be frequented, such village and market town should not be frequented.'

"That Truth-finder, monk, the Worthy One, the Perfectly Enlightened One, the righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, having arranged righteous protection, shelter and safeguarding for the monks, having arranged righteous protection, shelter and safeguarding for the nuns,

having arranged righteous protection, shelter and safeguarding for the male lay followers, having arranged righteous protection, shelter and safeguarding for the female lay followers, sets in motion the unsurpassed wheel of the Teaching by the Teaching alone; that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world." The third.

4. The Discourse on Whatever Direction

134. "Monks, head-anointed king of the ruling caste, possessed of five factors, in whatever direction he dwells, dwells in his own realm.

"Which five? Here, monks, head-anointed king of the ruling caste, is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth; he is wealthy, of great riches, of great possessions, with full treasuries and storehouses; and he is powerful, endowed with a fourfold army that is loyal and obedient to commands; and his adviser is wise, accomplished, intelligent, competent to think about matters past, future, and present; these four qualities bring his fame to maturity. He, possessed of this quality with fame as the fifth, in whatever direction he dwells, dwells in his own realm. What is the reason for this? For this is so, monks, for the victorious.

"Just so, monks, a monk possessed of five qualities, in whatever direction he dwells, dwells with a liberated mind. Which five? Here, monks, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them - like head-anointed king of the ruling caste, accomplished in birth; he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view - like head-anointed king of the ruling caste, wealthy, of great riches, of great possessions, with full treasuries and storehouses; he dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states - like head-anointed king of the ruling caste, accomplished in power; he is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering - like head-anointed king of the ruling caste, accomplished in his adviser; these four qualities bring his liberation to maturity. He, possessed of this quality with liberation as the fifth, in whatever direction he dwells, dwells with a liberated mind. What is the reason for this? For this is so, monks, for those with liberated minds." The fourth.

5. The First Discourse on Aspiration

135. "Monks, the eldest son of head-anointed king of the ruling caste, possessed of five factors, aspires to kingship. Which five? Here, monks, the eldest son of head-anointed king of the ruling caste, is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth; he is handsome, good-looking,

pleasing, endowed with the highest beauty of complexion; he is dear and agreeable to his mother and father; he is dear and agreeable to the townspeople and country-folk; whatever are those branches of knowledge for kings of the warrior caste, anointed on the head, whether in elephants, or in horses, or in chariots, or in bows, or in swords, therein he is trained and complete.

He thinks thus - 'I indeed am well-born on both sides, on my mother's side and on my father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth. Why should I not aspire to kingship! I indeed am handsome, good-looking, pleasing, endowed with the highest beauty of complexion. Why should I not aspire to kingship! I indeed am dear and agreeable to my mother and father. Why should I not aspire to kingship! I indeed am dear and agreeable to the townspeople and country-folk. Why should I not aspire to kingship! I indeed, whatever are those branches of knowledge for kings of the warrior caste, anointed on the head, whether in elephants, or in horses, or in chariots, or in bows, or in swords, therein am trained and complete. Why should I not aspire to kingship!' Monks, the eldest son of head-anointed king of the ruling caste, possessed of these five factors, aspires to kingship.

"Just so, monks, a monk possessed of five qualities aspires to the elimination of mental corruptions. Which five? Here, monks, a monk has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He is free from illness, free from disease, endowed with digestion that is even, neither too cold nor too hot, middling, capable of striving; he is not fraudulent and not deceitful, one who reveals himself as he really is to the Teacher, to the wise, or to his fellows in the holy life; He dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. he is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering.

He thinks thus - 'I indeed have faith, I believe in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One... etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' 'Why should I not aspire to the elimination of mental corruptions! I indeed am free from illness, free from disease, endowed with digestion that is even, neither too cold nor too hot, middling, capable of striving. Why should I not aspire to the elimination of mental corruptions! I indeed am not fraudulent and not deceitful, one who reveals himself as he really is to the Teacher, to the wise, or to his fellows in the holy life. Why should I not aspire to the elimination of mental corruptions! I indeed dwell putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. Why should I not aspire to the elimination of mental corruptions! I indeed am wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination

of suffering. Why should I not aspire to the elimination of mental corruptions!' Monks, a monk possessed of these five qualities aspires to the elimination of mental corruptions." The fifth.

6. The Second Discourse on Aspiration

136. "Monks, the eldest son of head-anointed king of the ruling caste, possessed of five factors, aspires to viceroyalty. Which five? Here, monks, the eldest son of head-anointed king of the ruling caste, is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth; he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion; he is dear and agreeable to his mother and father, he is dear and agreeable to the army; he is wise, accomplished, intelligent, competent to think about matters past, future, and present.

He thinks thus - 'I indeed am well-born on both sides, on my mother's side and on my father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth. Why should I not aspire to viceroyalty! I indeed am handsome, good-looking, pleasing, endowed with the highest beauty of complexion. Why should I not aspire to viceroyalty! I indeed am dear and agreeable to my mother and father. Why should I not aspire to viceroyalty! I indeed am dear and agreeable to the army. Why should I not aspire to viceroyalty! I indeed am wise, accomplished, intelligent, competent to think about matters past, future, and present. Why should I not aspire to viceroyalty!' Monks, the eldest son of head-anointed king of the ruling caste, possessed of these five factors, aspires to viceroyalty.

"Just so, monks, a monk possessed of five qualities aspires to the elimination of mental corruptions. Which five? Here, monks, a monk is virtuous, etc. having accepted the training rules he trains in them; he is very learned, etc. thoroughly penetrated by view; he has a mind well established in the four establishments of mindfulness; He dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. he is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering.

He thinks thus - 'I indeed am virtuous, I dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules I train in them. Why should I not aspire to the elimination of mental corruptions! I indeed am very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by me, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. Why should I not aspire to the elimination of mental corruptions! I indeed have a mind well established in the four establishments of mindfulness. Why should I not aspire to the elimination of mental corruptions! I indeed dwell putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental

states. Why should I not aspire to the elimination of mental corruptions! I indeed am wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. Why should I not aspire to the elimination of mental corruptions!' Monks, a monk possessed of these five qualities aspires to the elimination of mental corruptions." The sixth.

7. The Discourse on Little Sleep

137. "These five, monks, sleep little at night and stay awake much. Which five? A woman, monks, with intention towards a man sleeps little at night and stays awake much. A man, monks, with intention towards a woman sleeps little at night and stays awake much. A thief, monks, with intention to take sleeps little at night and stays awake much. A king, monks, engaged in royal duties sleeps little at night and stays awake much. A monk, monks, with intention for disconnection sleeps little at night and stays awake much. These, monks, are the five who sleep little at night and stay awake much." The seventh.

8. The Discourse on the Eater of Meals

138. "Monks, a king's elephant possessed of five factors is a food-eater and a space-occupier and a dung-dropper and a voting-ticket-taker, and is reckoned simply as a king's elephant. Which five? Here, monks, a king's elephant is not patient with forms, not patient with sounds, not patient with odours, not patient with flavours, not patient with tangible objects. Monks, a king's elephant possessed of these five factors is a food-eater and a space-occupier and a dung-dropper and a voting-ticket-taker, and is reckoned simply as a king's elephant.

"Just so, monks, a monk possessed of five qualities is a food-eater and a space-occupier and a bed-and-chair-crusher and a voting-ticket-taker, and is reckoned simply as a monk. Which five? Here, monks, a monk is not patient with forms, not patient with sounds, not patient with odours, not patient with flavours, not patient with tangible objects. Monks, a monk possessed of these five qualities is a food-eater and a space-occupier and a bed-and-chair-crusher and a voting-ticket-taker, and is reckoned simply as a monk." The eighth.

9. The Discourse on the Unforgiving

139. "Monks, a king's elephant possessed of five factors is not worthy of a king, not fit for a king's use, and is not reckoned as a factor of the king himself. Which five? Here, monks, a king's elephant is not patient with forms, not patient with sounds, not patient with odours, not patient with flavours, not patient with tangible objects.

"And how, monks, is a king's elephant not patient with forms? Here, monks, a king's elephant, gone into battle, having seen the elephant corps or having seen the cavalry or having seen the chariot corps or having seen the infantry, sinks down, loses heart, does not stand firm, is not able to enter the battle. Thus, monks, a king's elephant is not patient with forms.

"And how, monks, is a king's elephant not patient with sounds? Here, monks, a king's elephant, gone into battle, having heard the sound of elephants or having heard the sound of horses or having heard the sound of chariots or having heard the sound of

foot soldiers or having heard the sound of drums, tabors, conches, tom-toms, and cymbals, sinks down, loses heart, does not stand firm, is not able to enter the battle. Thus, monks, a king's elephant is not patient with sounds.

"And how, monks, is a king's elephant not patient with odours? Here, monks, a king's elephant, gone into battle, having smelled the odour of urine and dung of those king's elephants that are well-born and frequent the battlefield, sinks down, loses heart, does not stand firm, is not able to enter the battle. Thus, monks, a king's elephant is not patient with odours.

"And how, monks, is a king's elephant not patient with flavours? Here, monks, a king's elephant, gone into battle, having been deprived of one ration of grass and water, or having been deprived of two or three or four or five rations of grass and water, sinks down, loses heart, does not stand firm, is not able to enter the battle. Thus, monks, a king's elephant is not patient with flavours.

"And how, monks, is a king's elephant not patient with tangible objects? Here, monks, a king's elephant, gone into battle, having been pierced by one arrow's force, or having been pierced by two or three or four or five arrows' force, sinks down, loses heart, does not stand firm, is not able to enter the battle. Thus, monks, a king's elephant is not patient with tangible objects.

"Monks, a king's elephant possessed of these five factors is not worthy of a king, not fit for a king's use, and is not reckoned as a factor of the king himself.

"Just so, monks, a monk possessed of five factors is not worthy of offerings, not worthy of hospitality, not worthy of gifts, not worthy of reverential salutation, not an unsurpassed field of merit for the world. Which five? Here, monks, a monk is not patient with forms, not patient with sounds, not patient with odours, not patient with flavours, not patient with tangible objects.

"And how, monks, is a monk not patient with forms? Here, monks, a monk, having seen a form with the eye, is attached to an enticing form, is not able to concentrate the mind. Thus, monks, a monk is not patient with forms.

"And how, monks, is a monk not patient with sounds? Here, monks, a monk, having heard a sound with the ear, is attached to an enticing sound, is not able to concentrate the mind. Thus, monks, a monk is not patient with sounds.

"And how, monks, is a monk not patient with odours? Here, monks, a monk, having smelled an odour with the nose, is attached to an enticing odour, is not able to concentrate the mind. Thus, monks, a monk is not patient with odours.

"And how, monks, is a monk not patient with flavours? Here, monks, a monk, having tasted a flavour with the tongue, is attached to an enticing flavour, is not able to concentrate the mind. Thus, monks, a monk is not patient with flavours.

"And how, monks, is a monk not patient with tangible objects? Here, monks, a monk, having touched a tangible object with the body, is attached to an enticing tangible object, is not able to concentrate the mind. Thus, monks, a monk is not patient with tangible objects.

"Monks, a monk possessed of these five qualities is not worthy of offerings, not worthy of hospitality, not worthy of gifts, not worthy of reverential salutation, not an unsurpassed field of merit for the world.

"Monks, a king's elephant possessed of five factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. Which five? Here, monks, a king's elephant is patient with forms, patient with sounds, patient with odours, patient with flavours, patient with tangible objects.

"And how, monks, is a king's elephant patient with forms? Here, monks, a king's elephant, gone into battle, having seen an elephant corps or having seen a cavalry or having seen a chariot corps or having seen an infantry, does not sink down, does not lose heart, stands firm, is able to enter the battle. Thus, monks, a king's elephant is patient with forms.

"And how, monks, is a king's elephant patient with sounds? Here, monks, a king's elephant, gone into battle, having heard the sound of elephants or having heard the sound of horses or having heard the sound of chariots or having heard the sound of foot soldiers or having heard the sound of drums, tabors, conches, tom-toms, and kettledrums, does not sink down, does not lose heart, stands firm, is able to enter the battle. Thus, monks, a king's elephant is patient with sounds.

"And how, monks, is a king's elephant patient with odours? Here, monks, a king's elephant, gone into battle, having smelled the odour of urine and dung of those king's elephants that are well-born and frequent the battlefield, does not sink down, does not lose heart, stands firm, is able to enter the battle. Thus, monks, a king's elephant is patient with odours.

"And how, monks, is a king's elephant patient with flavours? Here, monks, a king's elephant, gone into battle, deprived of one ration of grass and water, or deprived of two or three or four or five rations of grass and water, does not sink down, does not lose heart, stands firm, is able to enter the battle. Thus, monks, a king's elephant is patient with flavours.

"And how, monks, is a king's elephant patient with tangible objects? Here, monks, a king's elephant, gone into battle, pierced by one arrow shot, or pierced by two or three or four or five arrow shots, does not sink down, does not lose heart, stands firm, is able to enter the battle. Thus, monks, a king's elephant is patient with tangible objects.

"Monks, a king's elephant possessed of these five 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 five qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. Which five? Here, monks, a monk is patient with forms, patient with sounds, patient with odours, patient with flavours, patient with tangible objects.

"And how, monks, is a monk patient with forms? Here, monks, a monk, having seen a form with the eye, is not attached to an enticing form, is able to concentrate the mind. Thus, monks, a monk is patient with forms.

"And how, monks, is a monk patient with sounds? Here, monks, a monk, having heard a sound with the ear, is not attached to enticing sounds, he is able to concentrate the mind. Thus, monks, a monk is patient with sounds.

"And how, monks, is a monk patient with odours? Here, monks, a monk, having smelled an odour with the nose, is not attached to enticing odours, he is able to concentrate the mind. Thus, monks, a monk is patient with odours.

"And how, monks, is a monk patient with flavours? Here, monks, a monk, having tasted a flavour with the tongue, is not attached to enticing flavours, he is able to concentrate the mind. Thus, monks, a monk is patient with flavours.

"And how, monks, is a monk patient with tangible objects? Here, monks, a monk, having touched a tangible object with the body, is not attached to enticing tangible objects, he is able to concentrate the mind. Thus, monks, a monk is patient with tangible objects.

"Monks, a monk possessed of these five qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." The ninth.

10. The Discourse on the Stream

140. "Monks, a king's elephant possessed of five factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. Which five? Here, monks, a king's elephant is a listener, a slayer, a protector, 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 a protector? Here, monks, a king's elephant, gone into battle, protects the front part of his body, protects the hind part of his body, protects his front feet, protects his hind feet, protects his head, protects his ears, protects his tusks, protects his trunk, protects his tail, protects his rider. Thus, monks, a king's elephant is a protector.

"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 five 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 five qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. Which five? Here, monks, a monk is a listener, a slayer, a protector, 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, puts an end to them, brings them to obliteration. Thus, monks, a monk is a slayer.

"And how, monks, is a monk a guardian? Here, monks, a monk, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the eye-faculty; he commits to restraint of the eye-faculty. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the mind faculty; he commits to restraint of the mind faculty. Thus, monks, a monk is a guardian.

"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 five qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The tenth.

The Chapter on Kings is fourth.

Its summary:

Wheel-turner, king, to whatever direction, two and longing;

5. The Chapter on Tikaṇḍakī

1. The Discourse on Despising

141. "Monks, there are these five persons existing and found in the world. Which five? One who despises after giving, one who despises through living together, one who is credulous, one who is fickle, one who is dull and stupid.

"And how, monks, does a person despise after giving? Here, monks, a person gives to another person the requisites of robes, almsfood, lodging and medicine for the sick. He thinks thus: 'I give; this one receives.' Having given, he despises that one. Thus, monks, a person despises after giving.

"And how, monks, does a person despise through living together? Here, monks, a person lives together with another person for two or three years. He despises that one through living together. Thus, monks, a person despises through living together.

"And how, monks, is a person credulous? Here, monks, a certain person, when praise or blame of another is being spoken, quickly believes it. Thus, monks, a person is credulous.

"And how, monks, is a person fickle? Here, monks, a certain person has fleeting faith, fleeting devotion, fleeting affection, fleeting confidence. Thus, monks, a person is fickle.

"And how, monks, is a person dull and stupid? Here, monks, a certain person does not know wholesome and unwholesome mental states, does not know blameworthy and blameless mental states, does not know inferior and superior mental states, does not know mental states that have dark and bright counterparts. Thus, monks, a person is dull and stupid. These, monks, are the five persons existing and found in the world." The first.

2. The Discourse on Beginning

142. "Monks, there are these five persons existing and found in the world. Which five? Here, monks, a certain person commits violations and is remorseful; and he does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder.

Here again, monks, a certain person commits violations, but is not remorseful; and he does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder.

Here again, monks, a certain person does not commit violations, but is remorseful; and he does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder.

Here again, monks, a certain person does not commit violations and is not remorseful; and he does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease

without remainder.

Here again, monks, a certain person does not commit violations and is not remorseful; and he understands as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder.

There, monks, that person who commits violations and is remorseful, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder, he should be addressed thus - 'For the venerable one, mental corruptions born of violation exist, mental corruptions due to remorse increase; it would be good indeed if the venerable one, having abandoned the mental corruptions born of violation, having dispelled the mental corruptions due to remorse, would develop the mind and wisdom; thus the venerable one will become equal to that fifth person.'

There, monks, that person who commits violations but is not remorseful, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder, he should be addressed thus - 'For the venerable one, mental corruptions born of violation exist, mental corruptions due to remorse do not increase; it would be good indeed if the venerable one, having abandoned the mental corruptions born of violation, would develop the mind and wisdom; thus the venerable one will become equal to that fifth person.'

There, monks, that person who does not commit violations but is remorseful, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder, he should be addressed thus - 'For the venerable one, mental corruptions born of violation do not exist, mental corruptions due to remorse increase; it would be good indeed if the venerable one, having dispelled the mental corruptions due to remorse, would develop the mind and wisdom; thus the venerable one will become equal to that fifth person.'

There, monks, that person who does not commit violations and is not remorseful, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder, he should be addressed thus - 'For the venerable one, mental corruptions born of violation do not exist, mental corruptions due to remorse do not increase; it would be good indeed if the venerable one would develop the mind and wisdom; thus the venerable one will become equal to that fifth person.'

Thus indeed, monks, these four persons, thus exhorted and instructed by that fifth person, gradually attain the elimination of mental corruptions." The second.

3. The Discourse on Sārandada

143. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. Now at that time, when about five hundred Licchavis were seated together assembled at the Sārandada shrine, this discussion arose - "The manifestation of five treasures is rare in the world.

Which five? The manifestation of the elephant treasure is rare in the world, the manifestation of the horse treasure is rare in the world, the manifestation of the jewel treasure is rare in the world, the manifestation of the woman treasure is rare in the world, the manifestation of the householder treasure is rare in the world. The manifestation of these five treasures is rare in the world."

Then those Licchavis stationed a man on the road - "When you, my good man, should see the Blessed One, then you should inform us." That man saw the Blessed One coming from afar; having seen him, he approached those Licchavis; having approached, he said this to those Licchavis - "This, venerable sir, is that Blessed One going, the Worthy One, the Perfectly Enlightened One; now do as you think fit."

Then those Licchavis approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, those Licchavis said this to the Blessed One -

"It would be good, venerable sir, if the Blessed One would approach the Sārandada shrine, out of compassion." The Blessed One consented by silence. Then the Blessed One approached the Sārandada shrine; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to those Licchavis - "What discussion were you having as you sat together here, Licchavis? And what was the conversation that was interrupted?" "Here, venerable sir, when we were sitting together assembled, this discussion arose - 'The manifestation of five treasures is rare in the world. Which five? The manifestation of the elephant treasure is rare in the world, the manifestation of the horse treasure is rare in the world, the manifestation of the jewel treasure is rare in the world, the manifestation of the woman treasure is rare in the world, the manifestation of the householder treasure is rare in the world. The manifestation of these five treasures is rare in the world.'"

"Indeed, friends, for the Licchavis who are inclined to sensual pleasures, a discussion arose concerning sensual pleasures alone. The manifestation of five treasures, Licchavis, is rare in the world. Which five? The manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One is rare in the world; a person who expounds the Teaching and discipline proclaimed by the Truth-finder is rare in the world; a person who understands the Teaching and discipline proclaimed by the Truth-finder when expounded is rare in the world; a person who understands the Teaching and discipline proclaimed by the Truth-finder when expounded and practises in accordance with the Teaching is rare in the world; a grateful and thankful person is rare in the world. The manifestation of these five treasures, Licchavis, is rare in the world." The third.

4. The Discourse on Tikaṇḍakī

144. On one occasion the Blessed One was dwelling at Sāketa in the Tikaṇḍakī Grove. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Good, monks, a monk should from time to time dwell perceiving the repulsive in the non-repulsive. Good, monks, a monk should from time to time dwell perceiving the non-repulsive in the repulsive. Good, monks, a monk should from time to time dwell perceiving the repulsive in both the non-repulsive and the repulsive. Good, monks, a

monk should from time to time dwell perceiving the non-repulsive in both the repulsive and the non-repulsive. Good, monks, a monk should from time to time, having avoided both the repulsive and the non-repulsive, dwell equanimous, mindful and fully aware.

"And what, monks, is the reason dependent on which a monk should dwell perceiving the repulsive in the non-repulsive? 'May lust not arise in me towards enticing mental states' - this, monks, is the reason dependent on which a monk should dwell perceiving the repulsive in the non-repulsive.

"And what, monks, is the reason dependent on which a monk should dwell perceiving the non-repulsive in the repulsive? 'May hate not arise in me towards mental states based on hate' - this, monks, is the reason dependent on which a monk should dwell perceiving the non-repulsive in the repulsive.

"And what, monks, is the reason dependent on which a monk should dwell perceiving the repulsive in both the non-repulsive and the repulsive? 'May lust not arise in me towards enticing mental states, may hate not arise in me towards mental states based on hate' - this, monks, is the reason dependent on which a monk should dwell perceiving the repulsive in both the non-repulsive and the repulsive.

"And what, monks, is the reason dependent on which a monk should dwell perceiving the non-repulsive in both the repulsive and the non-repulsive? 'May hate not arise in me towards mental states based on hate, may lust not arise in me towards enticing mental states' - this, monks, is the reason dependent on which a monk should dwell perceiving the non-repulsive in both the repulsive and the non-repulsive.

"And what, monks, is the reason dependent on which a monk, having avoided both the repulsive and the non-repulsive, should dwell equanimous? 'Mindful and fully aware, may lust not arise in me anywhere, in any place, in any way towards enticing mental states; may hate not arise in me anywhere, in any place, in any way towards mental states based on hate; may delusion not arise in me anywhere, in any place, in any way towards mental states leading to infatuation' - this, monks, is the reason dependent on which a monk, having avoided both the repulsive and the non-repulsive, should dwell equanimous, mindful and fully aware." The fourth.

5. The Discourse on Hell

145. "Monks, one possessed of five qualities is deposited in hell as if carried there. Which five? One is a killer of living beings, one takes what is not given, one engages in sexual misconduct, one is a liar, one indulges in spirits, liquor and intoxicants that cause negligence. Monks, one possessed of these five qualities is deposited in hell as if carried there.

"Monks, one possessed of five qualities is deposited in heaven as if carried there. Which five? One abstains from killing living beings, one abstains from taking what is not given, one abstains from sexual misconduct, one abstains from lying, one abstains from spirits, liquor and intoxicants that cause negligence. Monks, one possessed of these five qualities is deposited in heaven as if carried there." The fifth.

6. The Discourse on a Friend

146. "Monks, a monk possessed of five qualities as a friend should not be associated with. Which five? He engages in work, he takes up legal cases, he is opposed to the chief monks, he dwells devoted to long wandering and unsettled wandering, he is not competent to instruct, encourage, inspire, and gladden from time to time with a talk on the Teaching. Monks, a monk possessed of these five qualities as a friend should not be associated with.

"Monks, a monk possessed of five qualities as a friend should be associated with. Which five? He does not engage in work, he does not take up legal cases, he is not opposed to the chief monks, he does not dwell devoted to long wandering and unsettled wandering, he is competent to instruct, encourage, inspire, and gladden from time to time with a talk on the Teaching. Monks, a monk possessed of these five qualities as a friend should be associated with." The sixth.

7. The Discourse on the Bad Person's Giving

147. "There are, monks, these five gifts of a bad person. Which five? One gives inattentively, one gives without respect, one gives not with one's own hand, one gives as if throwing it away, one gives without view of future result. These, monks, are the five gifts of a bad person.

"There are, monks, these five gifts of a good person. Which five? One gives attentively, one gives with respect, one gives with one's own hand, one gives not as if throwing it away, one gives with view of future result. These, monks, are the five gifts of a good person." The seventh.

8. The Discourse on the Good Person's Giving

148. "There are, monks, these five gifts of a good person. Which five? One gives a gift with faith, one gives a gift attentively, one gives a gift in proper time, one gives a gift with an unattached mind, one gives a gift without wounding oneself and others.

But, monks, having given a gift with faith, wherever the result of that gift arises, he is wealthy, of great riches, of great possessions, and he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion.

But, monks, having given a gift attentively, wherever the result of that gift arises, he is wealthy, of great riches, of great possessions. And those who are his sons or wives or slaves or servants or labourers, they too listen, lend an ear, and apply their minds to final knowledge.

But, monks, having given a gift in proper time, wherever the result of that gift arises, he is wealthy, of great riches, of great possessions; and benefits come to him abundantly at the right time.

But, monks, having given a gift with an unattached mind, wherever the result of that gift arises, he is wealthy, of great riches, of great possessions; and his mind inclines to the enjoyment of the five excellent types of sensual pleasure.

But, monks, having given a gift without wounding oneself and others, wherever the result of that gift arises, he is wealthy, of great riches, of great possessions; and no destruction of his wealth comes from anywhere, whether from fire or from water or

from kings or from thieves or from disliked heirs. These, monks, are the five gifts of a good person." The eighth.

9. The First Discourse on the Temporarily Liberated

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

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

10. The Second Discourse on the Temporarily Liberated

150. "Monks, these five things lead to the decline of a monk who is temporarily liberated. Which five? Taking pleasure in work, taking pleasure in talk, taking pleasure in sleep, not guarding the doors of the sense faculties, and immoderation in eating. These, monks, are the five things that lead to the decline of a monk who is temporarily liberated.

"Monks, these five things lead to the non-decline of a monk who is temporarily liberated. Which five? Not taking pleasure in work, not taking pleasure in talk, not taking pleasure in sleep, guarding the doors of the sense faculties, and moderation in eating. These, monks, are the five things that lead to the non-decline of a monk who is temporarily liberated." The tenth.

The Chapter on Tikaṇḍakī is fifth.

Its summary:

Having given, despises, and commits violations, Sārandada, three arrows, and with hell;

Friend, with bad person and good person, temporarily liberated, the other two.

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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