

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

05. Anthology of Discourses (05. Suttanipātapāḷi)

4. The Chapter of Octads (4. Aṭṭhakavaggo)

[Snp 4, PTS 151-189]



PaliVerse

5. The Collection of Minor Texts

05. Anthology of Discourses

4. The Chapter of Octads

1. The Discourse on Sensual Pleasure

- 773.** For one desiring sensual pleasure, if that succeeds for him;
Surely he is joyful in mind, a mortal having obtained what he wishes.
- 774.** For one desiring sensual pleasures, for that being in whom desire has arisen;
If those sensual pleasures decline, he is transformed like one pierced by a dart.
- 775.** Whoever avoids sensual pleasures, like a head from a snake's foot;
He, mindful, overcomes this clinging in the world.
- 776.** Field, site, unwrought gold, cattle and horses, slaves and servants;
Women, relatives, manifold sensual pleasures, whatever man covets.
- 777.** The weak defilements overpower him, dangers crushing him;
From that, suffering follows him, like water a broken boat.
- 778.** Therefore a creature, always mindful, should avoid sensual pleasures;
Having abandoned them, one would cross the flood, like one who has bailed out a boat, gone to the far shore.

The Discourse on Sensual Pleasure is concluded as first.

2. The Discourse on the Cave Octad

- 779.** A being attached in the cave, covered over by many things, a man standing,
sunk in delusion;
Such a one is far from seclusion, for sensual pleasures in the world are not easily abandoned.
- 780.** With desire as source, bound to the pleasure of existence, they are difficult to free, for there is no release by another;
Looking back or forward, craving for these very sensual pleasures or for former ones.
- 781.** Greedy for sensual pleasures, engaged, bewildered, ungenerous, they are established in unrighteousness;
Brought to suffering, they lament, "What shall we become when we have passed away from here?"
- 782.** Therefore a creature should train right here, whatever one might know as unrighteous in the world;

One should not practise unrighteously because of that, for the wise have said this life is short.

- 783.** I see in the world this generation trembling, gone to craving in existences;
Inferior men lament in the mouth of death, not free from craving in existence
after existence.
- 784.** See those who are trembling over what is cherished, like fish in a dried-up
stream with little water;
Having seen this too, one should wander unselfish, not making attachment to
existences.
- 785.** Having removed desire for both extremes, having fully understood contact,
not greedy;
Not doing what he himself would blame, the wise one does not cling to what is
seen and heard.
- 786.** Having fully understood perception, one would cross over the flood, the sage
unstained by possessions;
With the dart pulled out, wandering diligently, he does not long for this world
or the next.

The Discourse on the Cave Octad is concluded as second.

3. The Discourse on the Corrupt Octad

- 787.** Some speak indeed with corrupted minds, and also some speak with truthful
minds;
The sage does not approach the dispute that has arisen, therefore the sage
has no barrenness anywhere.
- 788.** How could one go beyond one's own view, led by desire, established in
personal preference;
Making complete things by oneself, as indeed one knows, so one would speak.
- 789.** Whoever, a creature, speaks of his own moral practices to others without
being asked;
The skilful call that an ignoble quality, whoever praises himself by himself.
- 790.** And the peaceful monk, with a perfectly calmed self, not boasting thus about
his morality;
The skilled call that the noble teaching, for whom there are no swellings
anywhere in the world.
- 791.** For whom mental states are designed, conditioned, put in front, they are
impure;
Whatever benefit he sees in himself, dependent on that, peace based on the
unstable.
- 792.** For attachments to views are not easily overcome, having discriminated what

is grasped among phenomena;
Therefore a man, in those attachments, rejects and takes up a teaching.

793. For the wise one there is no designed view anywhere in the world, in this or that existence;
Having abandoned deceit and conceit, the wise one, by what would he go? He is unattracted.

794. For one with involvement approaches dispute regarding phenomena, but by what and how would one speak of one without involvement;
For self and non-self do not exist for him, he has shaken off all views right here.

The Discourse on the Corrupt Octad is concluded as third.

4. The Discourse on the Pure Octad

795. "I see the pure, the supreme, the healthy; by what is seen, purity of a man comes to be."
Thus directly knowing, having known it as "supreme", contemplating purity, he falls back on knowledge.

796. If purity of a man comes to be by what is seen, or if by knowledge he abandons suffering;
He is purified by another while still with clinging, for view reveals him thus speaking.

797. The brahmin does not speak of purity from another, in what is seen, heard, in morality and observances, or in what is sensed;
Untainted by merit and evil, having abandoned self, not producing anything here.

798. Having abandoned the former, they cling to the latter, followed by craving, they do not cross over attachment;
They grasp and let go, like a monkey releasing a branch and seizing another.

799. A creature, having accepted rites by oneself, goes high and low, attached to perception;
But the wise one, having understood the Teaching through the knowledges, the one of extensive wisdom does not go high and low.

800. He who has become free from the army regarding all phenomena, whatever is seen or heard or sensed;
That very seer, walking unveiled, by what could one here in the world assign him?

801. They do not form views nor do they hold anything as foremost, they do not speak of "absolute purity";
Having released the knot of grasping that was bound, they do not make hope anywhere in the world.

- 802.** The brahmin who has gone beyond boundaries, for him there is not, whether by knowing or by seeing, anything grasped;
Not lustful with lust, not attached to dispassion, for him here there is not anything else grasped.

The Discourse on the Pure Octad is concluded as fourth.

5. The Discourse on the Supreme Octad

- 803.** Dwelling in views as "supreme", whatever a creature makes superior in the world;
He calls all others "inferior" compared to that, therefore he has not passed beyond contentions.
- 804.** Whatever benefit he sees in himself, in what is seen, heard, in morality and observances, or in what is sensed;
Having grasped that very thing there, he sees all else as inferior.
- 805.** That too the skilled call a mental knot, whereby one dependent sees another as inferior;
Therefore a monk should not depend on what is seen or heard or sensed, or on moral rules and austerities.
- 806.** One should not form a view in the world, either by knowledge or by rites and observances;
One should not represent oneself as "equal," nor should one think oneself "inferior" or "superior."
- 807.** Having abandoned self, not clinging, he does not make even knowledge a support;
He indeed does not follow a faction among those who are divided, he does not fall back on any view.
- 808.** For one in whom there is no aspiration for either extreme here, for this or that existence, here or beyond;
For him there are no dwellings whatsoever, having discriminated what is grasped among phenomena.
- 809.** For him here in what is seen, heard, or sensed, there is not even a minute perception that is designed;
That brahmin not taking up any view, by what could one here in the world assign him?
- 810.** They do not form views nor do they hold anything as foremost, the teachings are not accepted by them;
A brahmin is not to be guided by rites and observances, one who has gone beyond does not fall back, such is he.

The Discourse on the Supreme Octad is concluded as fifth.

6. The Discourse on Ageing

- 811.** Little indeed is this life, one dies within a hundred years;
Even if one lives beyond that, then indeed one dies of old age.
- 812.** People grieve over what is cherished, for possessions are not permanent;
Seeing that this is subject to separation, one should not dwell in a household.
- 813.** Even by death that is abandoned, which a person imagines 'this is mine';
Having known this too, a wise person, one devoted, should not bow down to
selfish attachment.
- 814.** Just as a man, having awakened, does not see what was met in a dream;
So too one does not see a beloved person, a ghost who has died.
- 815.** Those people seen and heard, for whom this name is pronounced;
Only the name remains, to be expressed of the departed being.
- 816.** Sorrow, lamentation and avarice, the greedy do not give up over what is
cherished;
Therefore the sages, having abandoned possession, lived seeing security.
- 817.** For a monk who lives withdrawn, associating with a secluded seat;
They call this concord for him, who does not show himself in existence.
- 818.** The sage, independent everywhere, makes nothing dear nor unpleasant;
In him lamentation and avarice do not cling, just as water does not cling to a
leaf.
- 819.** Just as a drop of water on a lotus leaf, just as water does not cling to a lotus;
Thus the sage is not tainted, by what is seen, heard, or sensed.
- 820.** The wise one does not imagine by that, that is to say, by what is seen, heard,
or sensed;
He does not desire purification by another, for he does not find pleasure in nor
does he detach himself.

The Discourse on Ageing is concluded as sixth.

7. The Discourse on Tissa Metteyya

- 821.** "For one engaged in sexual intercourse, (thus said the Venerable Tissa
Metteyya) tell me the vexation, dear sir;
Having heard your teaching, we shall train in seclusion.
- 822.** "For one engaged in sexual intercourse, (Metteyya, said the Blessed One) the
teaching passes into oblivion;
And he proceeds wrongly, this in him is ignoble.
- 823.** "Having formerly wandered alone, whoever indulges in sexual intercourse;
Like a vehicle gone astray, they call him in the world a low worldling.

- 824.** "Whatever fame and renown he had before, that too diminishes for him;
Having seen this too, one should train to abandon sexual intercourse.
- 825.** "Overcome by thoughts, he broods like a miserable wretch;
Having heard the shouting of others, such a one becomes ashamed.
- 826.** "Then he makes knives, accused by the doctrines of others;
This indeed is his great greed, he plunges into untruth.
- 827.** "Designated as wise, determined upon the solitary life;
Yet engaged in sexual intercourse, like a fool he is distressed.
- 828.** "Having known this danger, the sage regarding the former and latter here;
One should firmly pursue the solitary life, one should not indulge in sexual intercourse.
- 829.** "One should train in seclusion only, this is the highest for the noble ones;
One should not think oneself the best because of that, he indeed is near to Nibbāna.
- 830.** "For the sage who wanders free, without longing for sensual pleasures;
People bound to sensual pleasures envy the one who has crossed the flood."

The Discourse on Tissa Metteyya is concluded as seventh.

8. The Discourse on Pasūra

- 831.** "Here alone is purity," thus they proclaim, they do not speak of purification in other teachings;
Depending upon which, declaring it beautiful there, the many are established in individual truths.
- 832.** They, desirous of disputation, having entered the assembly, burn each other mutually as fools;
They speak quarrelsome talk, depending on others, desiring praise, declaring themselves skilled.
- 833.** Engaged in discussion in the midst of an assembly, desiring praise, he is troubled;
But when refuted, he becomes ashamed, he is angered by blame, seeking faults.
- 834.** Whose doctrine they declare to be declined, refuted by those who examine questions;
He laments, grieves, the one of inferior doctrine, bewails thinking "he has overcome me".
- 835.** These contentions have arisen among ascetics, in these there is elation and dejection;
Having seen this too, one should refrain from quarrelsome talk, for there is no other purpose than gaining praise.

- 836.** Or else he is praised there, having declared his doctrine in the midst of an assembly;
He laughs and is elated by that, having attained that purpose as his mind wished.
- 837.** Whatever elevation there is, that is his ground for vexation, yet he speaks of conceit and arrogance;
Having seen this too, one should not engage in contention, for the skilled do not say purity comes by that.
- 838.** Just as a hero, nourished by the king's food, goes forth roaring, wishing for an opponent;
Go, hero, by whatever way he goes, there is not beforehand that which is for battle.
- 839.** Those who, having taken up a view, dispute, and assert "this alone is truth";
You should speak to them, for here there is no opponent for you when a dispute has arisen.
- 840.** But those who wander having destroyed the army of defilements, not opposing view with views;
Among them what would you gain, Pasūra, for whom here there is not anything else grasped.
- 841.** Then you came with speculation, pondering wrong views with your mind;
You have engaged in a yoke with the Wise One, for indeed you are not able to proceed together.

The Discourse on Pasūra is concluded as eighth.

9. The Discourse to Māgaṇḍiya

- 842.** "Having seen Craving, Discontent and Lust, there was no desire even for sexual intercourse;
How much less for this, full of urine and excrement - I would not wish to touch it even with my foot."
- 843.** "If you do not wish for such a jewel, a woman desired by many lords of men;
What kind of wrong view, ceremonial observances, livelihood, and rebirth in existence do you speak of?"
- 844.** "For him there is no 'I say this'," (said the Blessed One to Māgaṇḍiya)
"Having discriminated what is grasped among phenomena;
And seeing, not grasping among views,
Seeking internal peace, I saw."
- 845.** "Those judgments which have been designed," (thus spoke Māgaṇḍiya)
"You, sage, speak of not grasping them;
This meaning which is 'internal peace' -
How has that been declared by the wise?"

- 846.** "Not by view, not by tradition, not by knowledge," (said the Blessed One to Māgaṇḍiya)
 "Nor by moral rules and austerities does he speak of purity;
 Not without view, not without tradition, not without knowledge,
 Not without morality, not without austerity, nor by that;
 Having abandoned these and not grasping,
 Peaceful, not depending, one should not long for existence."
- 847.** "If indeed not by view, not by tradition, not by knowledge," (thus spoke Māgaṇḍiya)
 "Nor by moral rules and austerities does he speak of purity;
 Not without view, not without tradition, not without knowledge,
 Not without morality, not without austerity, nor by that;
 I imagine this teaching to be sheer delusion,
 Some by view attain purity."
- 848.** "Relying on a view and inquiring repeatedly," (said the Blessed One to Māgaṇḍiya)
 "You have come to delusion regarding what has been grasped;
 And from this you have not seen even a subtle perception,
 Therefore you regard it as sheer delusion."
- 849.** "Equal, superior, or inferior, whoever imagines thus would dispute on account of that;
 One unshaken in the three discriminations, for him there is no 'equal' or 'superior'."
- 850.** "'Truth' - what would that brahmin say, or 'falsehood' - with whom would he dispute?
 In whom there is neither equal nor unequal, with whom would he engage in dispute?"
- 851.** 'Having abandoned the abode, faring without a dwelling, the sage not making intimacies in the village;
 Empty of sensual pleasures, not putting anything forward, he would not engage in dispute with people.
- 852.** "Secluded from which views one would wander in the world, the noble one would not speak having taken them up;
 Just as the water-born lotus with thorny stalk, is untainted by water and mud;
 Thus the sage who speaks of peace, without greed, is untainted by sensual pleasures and the world.
- 853.** "One who has attained the highest knowledge is not one who goes by view, nor by what is thought; he does not approach conceit, for he is not made of that;
 He is not to be guided by action, nor by learning, he is not led into attachments.
- 854.** "For one dispassionate towards perception there are no mental knots, for one

liberated by wisdom there are no delusions;
Those who have grasped perception and view, they wander in the world
clashing."

The Discourse on Māgaṇḍīya is concluded as ninth.

10. The Discourse on Before the Breaking Up

- 855.** "Of what vision, of what character, is one called 'at peace'?
Tell me that, Gotama, being asked about the highest person."
- 856.** "Free from craving before the dissolution," (thus spoke the Blessed One) "not
dependent on the past;
Not to be reckoned in the middle, for him there is nothing put forward.
- 857.** "Without wrath, fearless, not boastful, without remorse;
Speaking with wisdom, unagitated, he indeed is a sage restrained in speech.
- 858.** "Without attachment to the future, he does not bewail the past;
Seeing seclusion in contacts, and he is not led by views.
- 859.** "Withdrawn, not fraudulent, not greedy, without stinginess;
Not impudent, not loathsome, and not given to slander.
- 860.** "Not attached to pleasures, and not given to arrogance;
Smooth and discerning, not faithless, he does not become dispassionate.
- 861.** "He does not train out of desire for gain, and does not become angry at loss;
Unopposed by craving, he does not covet flavours.
- 862.** "Equanimous, always mindful, he does not imagine himself equal in the world;
Neither superior nor inferior, for him there are no excesses.
- 863.** "For whom there is no dependence, having known the teaching, independent;
For existence or non-existence, craving in whom is not found.
- 864.** "Him I call 'at peace', without regard for sensual pleasures;
Mental knots are not found in him, he has crossed over clinging.
- 865.** "Neither sons nor cattle, nor field and site exist for him;
Neither self nor non-self is found in him.
- 866.** "By which worldlings would find fault with him, and also ascetics and
brahmins;
That is not esteemed by him, therefore he does not tremble in controversies.
- 867.** "Free from greed, without stinginess, the sage does not speak among the
superior;
Not among equals, not among the inferior, he does not pursue speculation,
being free from speculation.

- 868.** "For one who has nothing of his own in the world, and who does not grieve over what is non-existent;
And who does not go among phenomena, he indeed is called 'peaceful'."

The Discourse on Before the Breaking Up is concluded as tenth.

11. The Discourse on Quarrels and Disputes

- 869.** "From where have disputes and contentions arisen, lamentation and sorrow together with avarice;
Conceit and arrogance together with slander, from where have these arisen?
Please tell me that."
- 870.** "Disputes and contentions arise from what is dear,
Lamentation and sorrow together with avarice;
Conceit and arrogance together with slander,
Disputes and contentions are connected with stinginess;
And slander arises when contentions have arisen."
- 871.** "What is the source of dear ones in the world, and also the greeds that wander in the world;
And what is the source of hope and goal, which are for a man's future state?"
- 872.** "Dear ones in the world have desire as their source, and also the greeds that wander in the world;
And hope and goal, from this source do they arise, which are for a man's future state."
- 873.** "From where does desire in the world originate, and from where have judgments arisen?
Wrath and untruth and bewilderment, and whatever other mental states have been spoken of by the ascetic."
- 874.** "What they call pleasant and unpleasant in the world, in dependence on that, desire arises;
Having seen existence and non-existence in forms, a creature makes judgment in the world."
- 875.** "Wrath and untruth and bewilderment, these mental states too exist only when there is a dyad;
One who is doubtful should train for the path of knowledge, the teachings have been spoken by the ascetic having known."
- 876.** "Pleasant and unpleasant, from what source do they arise, when what is absent do these not exist;
Non-existence and existence too, whatever this meaning is, tell me this, from what source does it arise."
- 877.** "Pleasant and unpleasant have contact as their source, when contact is absent these do not exist;

Non-existence and existence too, whatever this meaning is, this I tell you, from here is its source."

- 878.** "From where does contact in the world originate, and from where have possessions arisen?
When what is absent is there no selfish attachment, when what is clear do contacts not touch?"
- 879.** "Contact is dependent on mentality and materiality, possessions have desire as their source;
When desire is absent there is no selfish attachment, when materiality is clear contacts do not touch."
- 880.** "How for one so practising does matter cease to be, how do happiness and suffering also cease to be;
Tell me this, how it ceases to be, my mind was set on knowing that."
- 881.** "Not one perceiving perception, not one perceiving distorted perception, nor unconscious, not one perceiving a clear object;
For one so practising, matter ceases to be, for the terms of obsession have perception as their source."
- 882.** "What we asked you, you declared to us,
We ask you another thing, please tell us that;
Do some say this is the highest,
The purification of a being here, the wise ones;
Or do they say something else beyond this.
- 883.** "Some say this is the highest, the purification of a being here, the wise ones;
But some of them speak of the time, declaring themselves skilled regarding the one without residue of clinging.
- 884.** "And having known these are dependent, the sage, having known the supports, is discerning;
Having known, liberated, he does not enter into contention, the wise one does not come to this or that existence."

The Discourse on Quarrels and Disputes is concluded as eleventh.

12. The Discourse on the Smaller Array

- 885.** Dwelling each in their own view, having quarrelled, the skilled speak differently;
"Whoever knows thus, he has understood the Teaching; whoever rejects this is incomplete."
- 886.** Thus having quarrelled they dispute, and they say "the other is a fool, unskilled";
Which of these is the true statement, for all these declare themselves skilled.

- 887.** If one does not approve of another's teaching, one is a fool and of inferior wisdom;
All are fools of very inferior wisdom, all these are dwelling in views.
- 888.** And not purified by their own view, of pure wisdom, wholesome, wise;
None of them is of deficient wisdom, for their view too is likewise complete.
- 889.** I do not say that this is true, which fools say to each other mutually;
They made their own view the truth, therefore they burn others as fools.
- 890.** What some call truth and reality, others call that hollow and false;
Thus having plunged in, they dispute, why do ascetics not speak as one?
- 891.** For there is one truth, there is no second, in which people understanding
would not dispute;
They proclaim their truths as different themselves, therefore ascetics do not
speak as one.
- 892.** Why do they speak truths as different, the skilled declaring themselves
disputants;
Are the truths heard many and different, or do they follow their own
reasoning?
- 893.** There are indeed not many different truths, permanent in the world, apart
from perception;
Having fashioned reasoning in views, they speak of the twofold principle:
"truth" and "falsehood".
- 894.** In what is seen, heard, in morality and observances, or in what is sensed, and
relying on these, seeing with contempt;
Standing in judgment, laughing, he says "the other is a fool, unskilled."
- 895.** By whatever he burns another as a fool, by that he calls himself skilled;
He himself calling himself skilled, he despises another - that very thing he
praises.
- 896.** He is complete with overstepping view, intoxicated by conceit, one who is
proud thinking himself perfect;
By himself alone he has consecrated himself with his mind, for his view is
likewise complete.
- 897.** If indeed one is inferior by another's speech, oneself together is of inferior
wisdom;
But if oneself is one who has attained the highest knowledge, a wise one, there
is no fool among ascetics.
- 898.** Those who assert a teaching other than this have failed and are incomplete in
purity;
Thus too the sectarians speak diversely, for they are infatuated by lust for
their own views.

- 899.** "Here alone is purity," thus they proclaim, they do not speak of purification in other teachings;
Thus too the sectarians are established diversely, speaking firmly there in their own doctrine.
- 900.** Even speaking firmly in one's own doctrine, whom here would one burn as a fool?
He himself would bring about quarrel, calling another a fool of impure teaching.
- 901.** Standing in judgment, having measured by oneself, he enters into contention above in the world;
Having abandoned all judgments, a creature does not make quarrel in the world.

The Discourse on the Smaller Array is concluded as twelfth.

13. The Discourse on the Greater Array

- 902.** Whatever these dwelling in views, who dispute "this alone is truth";
All of them bring upon themselves blame, and also they obtain praise therein.
- 903.** For this is little, not enough for tranquillity, I say there are two fruits of contention;
Having seen this too, one should not engage in contention, seeing security in the ground of non-contention.
- 904.** Whatever conventions there are of worldlings, the wise one does not approach any of these;
Unattracted, why would he approach attraction, not making acquiescence in what is seen and heard.
- 905.** Those who hold morality as highest say purity comes by self-restraint, having accepted an ascetic practice, they stand devoted;
"Right here we would train, then comes his purity," led on by existence, declaring themselves skilled.
- 906.** If one has fallen away from moral observances, one trembles having failed in action;
One prattles and longs for purity, like one separated from the caravan, dwelling away from home.
- 907.** Having abandoned all moral rules and austerities, and this action both blameable and unblameable;
Not wishing for purity or impurity, one should wander abstaining, without grasping at peace.
- 908.** In dependence on that, whether what is loathed, or else what is seen or heard or sensed;

Going upwards, they lament for purity, not free from craving in existence after existence.

- 909.** For one who is desiring there are mutterings, and trembling too regarding what is imagined;
For whom there is no passing away and rebirth here, by what would he tremble, where would he mutter?
- 910.** What some call the supreme teaching, that very thing others call inferior;
Which of these is the true statement, for all these declare themselves skilled.
- 911.** They say their own teaching is complete, but they say another's teaching is inferior;
Thus having quarrelled they dispute, each calling their own view the truth.
- 912.** If one were inferior by another's disparagement, no one would be distinguished in teachings;
For many speak of another's teaching as inferior, while speaking firmly in their own.
- 913.** Their veneration of the Good Teaching is likewise, just as they praise their own doctrines;
All theories would be true, for their purity is individual only.
- 914.** For a brahmin there is no being led by another, having discriminated what is grasped among teachings;
Therefore he has passed beyond contentions, for he does not see another teaching as best.
- 915.** I know, I see, it is just so - some by view attain purity;
If he saw, what then is that to him? Having passed beyond, they speak of purity by another means.
- 916.** A man seeing sees mentality-materiality, or having seen, he will know those very things;
Let him see much or little as he wishes, for the skilled do not say purity comes by that.
- 917.** For one who speaks with fixed views is not easily disciplined, putting forward a designed view;
Depending upon which, declaring it beautiful there, speaking of purity, he saw truly there.
- 918.** The brahmin does not approach a cosmic cycle by reckoning, he is not one who follows views, nor is he a kinsman of knowledge;
And having known the conventions of worldlings, he is equanimous - others take them up, I think.
- 919.** Having released the mental knots, the sage here in the world, does not follow a faction among those where contentions have arisen;

Peaceful among the unpeaceful, equanimous, he is without grasping - others take up, I think.

920. Having abandoned former mental corruptions, not producing new ones, not going by desire, nor one who speaks with fixed views;
He, the wise one, free from wrong views, does not cling in the world, not blaming himself.

921. He who has become free from the army regarding all phenomena, whatever is seen or heard or sensed;
He, the sage with burden laid down, free, does not speculate, is not one who has ceased, is not one with craving.

The Discourse on the Greater Array is concluded as thirteenth.

14. The Discourse on Quickly

922. "I ask you, kinsman of the sun, about seclusion and the state of peace, great sage;
How, having seen, is a monk extinguished, not clinging to anything in the world?"

923. "The root of the term 'obsession'," (thus spoke the Blessed One)
"With wisdom one should keep in check all that is 'I am';
Whatever cravings there are internally,
For the removal of those, one should always train mindfully.

924. "Whatever quality one might directly know, internally or else externally;
One should not make strength by that, for that is not called quenching by the good.

925. "One should not imagine oneself better by that, nor inferior, or else equal;
Touched by various forms, one should not stand imagining oneself.

926. "One should find peace only internally, a monk should not seek peace from another;
For one internally at peace, there is no self, whence non-self?

927. "Just as in the middle of the ocean, a wave does not arise, it remains stable;
So established, without longing, a monk should not create excess anywhere."

928. "The one with open vision declared the teaching witnessed firsthand, the removal of dangers;
Tell the practice, venerable one, the principal monastic code or else concentration."

929. "One should not be greedy with the eyes, one should shut out the ear from village talk;
And one should not covet flavours, nor should one cherish anything in the world.

- 930.** "When touched by contact, a monk should not lament anywhere;
And should not yearn for existence, and should not tremble among fearful things.
- 931.** "Of food and also of beverages, of solid food and also of cloths;
Having obtained, one should not make storage, nor should one be distressed not obtaining those.
- 932.** "A meditator should not be desirous of wandering about, he should refrain from remorse and not be negligent;
Then a monk should dwell in seats and beds that are quiet.
- 933.** "One should not cultivate sleep, the ardent one should devote oneself to wakefulness;
One should abandon weariness, deceit, laughter, play, sexual intercourse together with adornment.
- 934.** "One should not practise the Atharva Veda, dream interpretation, or reading marks, and also not astrology;
Nor interpreting animal cries, nor inducing conception, nor medical treatment - one devoted to me should not pursue these.
- 935.** "A monk should not tremble at blame, nor should he be elated when praised;
He should dispel greed together with stinginess, wrath and slander.
- 936.** "One should not engage in buying and selling, a monk should not make blame anywhere;
And one should not be attached in the village, one should not cajole people out of desire for gain.
- 937.** "And a monk should not be a boaster, nor should he speak speech that is contrived;
He should not train in impudence, nor should he speak contentious talk.
- 938.** "One should not be led into untruth, fully aware one should not act fraudulently;
Then by livelihood, by wisdom, by moral rules and austerities, one should not despise another.
- 939.** "Having heard much speech, provoked by ascetics or ordinary people;
One should not reply to them with harshness, for the peaceful do not make opposition.
- 940.** "Having understood this Teaching, a monk should always train mindfully, investigating;
Having known peace as 'this is peace', one should not be negligent in the teaching of Gotama.
- 941.** "For he is an overlord, unvanquished, a seer of the teaching face to face, not based on hearsay;

Therefore, in that Blessed One's Dispensation, one should always, diligent, pay homage and train."

The Discourse on Quickly is concluded as fourteenth.

15. The Discourse on One's Own Stick

- 942.** "From self-violence fear is born, see the people in quarrel;
I will explain the anxiety, as I was stirred by it.
- 943.** "Having seen this generation trembling, like fish in water that is little;
Having seen them in conflict with one another, fear entered me.
- 944.** "The world is without substance all around, all directions are set in motion;
Wishing for a dwelling for myself, I did not see one uninhabited.
- 945.** "Having seen beings in conflict at the very end, discontent arose in me;
Then here I saw the dart, difficult to see, lodged in the heart.
- 946.** "Overcome by which dart, one runs about in all directions;
Having pulled out that very dart, one neither runs nor sinks.
- 947.** "There the trainings are recited: 'Whatever bonds there are in the world,
One should not be intent on them., having broken free from sensual pleasures completely;
One should train for one's own Nibbāna.
- 948.** "One should be truthful, not impudent, without deceit, rid of slander;
Without wrath, the sage should overcome the evil of greed and avarice.
- 949.** "One should overcome sleep, weariness and torpor, one should not dwell with
negligence;
One should not stand in arrogance, a man whose mind is set on Nibbāna.
- 950.** "One should not be led into untruth, one should not make affection for matter;
And one should fully understand conceit, abstaining from violence one should
wander.
- 951.** "One should not delight in the old, one should not make acquiescence in the
new;
One should not grieve when something is declining, one should not be
attached to space.
- 952.** "I call it greed, the great flood, I call it rushing, the whispering;
The object, the planning, the mire of sensual pleasure is difficult to pass over.
- 953.** "Not deviating from truth, the sage, the brahmin stands on dry ground;
Having given up all, he indeed is called 'peaceful'."
- 954.** "He indeed is wise, he has attained the highest knowledge, having known the
teaching, independent;

Rightly conducting himself in the world, he does not long for anyone here.

- 955.** "One who here has passed beyond sensual pleasures, attachment in the world difficult to pass over;
He does not grieve, does not covet, with stream cut off, without bondage.
- 956.** "Whatever was before, dry that up; let there be no possession for you afterwards;
If you do not grasp in the middle, you will live at peace.
- 957.** "In whom there is no appropriation towards mentality-materiality in every respect;
And who does not grieve over what is non-existent, he indeed does not decay in the world.
- 958.** "For whom there is no 'this is mine', nor anything belonging to others;
He, not finding selfish attachment, does not grieve thinking 'I have not'.
- 959.** "Without envy, not greedy, without longing, everywhere even;
I declare that benefit, when asked, of the one who is unmoved.
- 960.** "For one without longing, who cognises, there is no activation whatsoever.
He, abstaining from various exertions, sees security everywhere.
- 961.** "Not among equals, not among the inferior, not among the superior does the sage speak;
Peaceful, he is free from avarice, he does not take up nor reject."

The Discourse on One's Own Stick is concluded as fifteenth.

16. The Discourse to Sāriputta

- 962.** "Never before have I seen, (thus said the Venerable Sāriputta)
Nor heard of from anyone;
A Teacher of such lovely speech,
Come from Tusita as leader of a following.
- 963.** "For the world with its gods, just as the one with vision appears;
Having dispelled all darkness, alone he attained delight.
- 964.** "To that Buddha, unattached, such a one, without deceit, who has come with a following;
For the many here who are bound, there is a coming with a question.
- 965.** "For a monk who is disgusted, who resorts to an empty seat;
The root of a tree, a cemetery, or in caves of mountains.
- 966.** "In high and low lodgings, how many fearful things are there;
By which a monk would not tremble, in a quiet resting place.
- 967.** "How many dangers are there in the world, for one going to the untravelled

direction;

Which a monk might overcome, in a secluded lodging.

- 968.** "What would be his ways of speech, what would be his resorts here;
What would be his moral rules and austerities, for the resolute monk?
- 969.** "What training having accepted, unified, prudent, mindful;
Like a smith with silver, should he blow away his own stain?"
- 970.** "What is comfortable for one who is disgusted, (said the Blessed One to
Sāriputta)
If he resorts to empty seats and beds;
For one desiring highest enlightenment, according to the Teaching,
That I shall tell you, as one who understands.
- 971.** "The wise one should not fear the five fears, a mindful monk living within the
boundaries;
Of gadflies and stinging insects, of reptiles, of human contact, of quadrupeds.
- 972.** "One should not fear those of other doctrines, even having seen their many
frightful things;
And one should overcome other dangers, the seeker of the wholesome.
- 973.** "Touched by the contact of illness and by hunger, one should endure cold and
heat;
He, touched by these in many ways, without attachment, should make firm
effort with exertion.
- 974.** "One should not commit theft, should not speak falsely, should touch with
friendliness the trembling and the still;
Whatever agitation of the mind one should cognise, one should dispel it as the
side of the Dark One."
- 975.** "One should not come under the control of wrath and arrogance, one should
stand having uprooted their root;
And then one should surely overcome the pleasant or the unpleasant.
- 976.** "Having put wisdom in front, with good rapture, one should suppress those
dangers;
One should overcome discontent in a remote lodging, one should overcome
the four states of lamentation.
- 977.** "What shall I eat, or where shall I eat, alas I slept in suffering, where shall I
sleep today;
These thoughts leading to lamentation, a trainee wandering without an abode
should remove.
- 978.** "And having obtained food and clothing at the proper time, he should know
moderation here for the purpose of contentment;

He, guarded in those, wandering restrained in the village, even if provoked, should not utter harsh speech.

- 979.** "With eyes downcast and not desirous of wandering about, engaged in meditative absorption, very wakeful;
Having undertaken equanimity, with concentrated mind, one should cut off thought and its dwelling place and worry.
- 980.** "Accused by words, being mindful one should rejoice, among fellows in the holy life one should break through barrenness;
One should utter wholesome speech, not excessively, one should not intend for the principle of popular talk.
- 981.** "And furthermore, there are five impurities in the world, for the removal of which one who is mindful should train;
Regarding forms, sounds, and also flavours, odours, and contacts, one should overcome lust.
- 982.** "Having removed desire for these phenomena, the monk, mindful, with well-liberated mind;
In proper time, rightly investigating the Teaching,
Having become unified, he would dispel the darkness."

The Discourse on Sāriputta is concluded as sixteenth.

The Chapter of Octads is the fourth.

Concluded.

Its summary:

Sensual Pleasure and Cave and Corrupted, and Pure and Supreme and Ageing;
Metteyya and Pasūra, Māgaṇḍiya and Before the Breaking.

Quarrel and two Cul-de-sacs, and again Quickly;
The excellent Attadaṇḍa discourse, with Theraputta, sixteen;
Thus these discourses, all belong to the Aṭṭhaka Chapter.



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.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 05. Anthology of Discourses. 4. The Chapter of Octads Retrieved from paliverse.org

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