

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)

4. The Fourth Fifty (4. Catutthapaṇṇāsakaṃ)

[AN 5.151-200, PTS 3.175-3.247]



PaliVerse

4. The Collection of the Numerical Discourses

05. The Book of the Fives

4. The Fourth Fifty

1. The Chapter on the Good Teaching

1. The First Discourse on the Fixed Course of the Right Path

151. "Monks, one possessed of five qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states. Which five? He disparages the talk, he disparages the speaker, he disparages himself, he listens to the Teaching with a distracted mind, and with an unfocused mind he attends unwisely. Monks, one possessed of these five qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states.

"Monks, one possessed of five qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states. Which five? He does not disparage the talk, he does not disparage the speaker, he does not disparage himself, he listens to the Teaching with an undistracted mind, and with a fully focused mind he attends wisely. Monks, one possessed of these five qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states." The first.

2. The Second Discourse on the Fixed Course of the Right Path

152. "Monks, one possessed of five qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states. Which five? He disparages the talk, he disparages the speaker, he disparages himself, he is unwise, dull, an idiot, and he is conceited about what is not known as if it were known. Monks, one possessed of these five qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states.

"Monks, one possessed of five qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states. Which five? He does not disparage the talk, he does not disparage the speaker, he does not disparage himself, he is wise, not dull, not an idiot, and he is not conceited about what is not known as if it were known. Monks, one possessed of these five qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states." The second.

3. The Third Discourse on the Fixed Course of the Right Path

153. "Monks, one possessed of five qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states. Which five? One who depreciates another's worth hears the Teaching,

pervaded by contempt; one with a censuring mind hears the Teaching, seeking faults; towards the speaker of the Teaching he has a struck mind, with barrenness arisen; he is unwise, dull, an idiot; he is conceited about what is not known as if it were known. Monks, one possessed of these five qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states.

"Monks, one possessed of five qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states. Which five? One without depreciation hears the Teaching, not pervaded by contempt; one without a censuring mind hears the Teaching, not seeking faults; towards the speaker of the Teaching he is without a struck mind, without barrenness arisen; he is wise, not dull, not an idiot; he is not conceited about what is not known as if it were known. Monks, one possessed of these five qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states." The third.

4. The First Discourse on the Decline of the Good Teaching

154. "Monks, these five things lead to the decay and disappearance of the Good Teaching. Which five? Here, monks, monks do not listen to the Teaching attentively, do not learn the Teaching thoroughly attentively, do not retain the Teaching attentively, do not investigate the meaning of the teachings retained attentively, do not proceed in accordance with the Teaching having understood the meaning and having understood the Teaching attentively. These, monks, are the five things that lead to the decay and disappearance of the Good Teaching.

"Monks, these five things lead to the presence, non-decay, and non-disappearance of the Good Teaching. Which five? Here, monks, monks listen to the Teaching attentively, learn the Teaching thoroughly attentively, retain the Teaching attentively, investigate the meaning of the teachings retained attentively, proceed in accordance with the Teaching having understood the meaning and having understood the Teaching attentively. These, monks, are the five things that lead to the presence, non-decay, and non-disappearance of the Good Teaching." The fourth.

5. The Second Discourse on the Decline of the Good Teaching

155. "Monks, these five things lead to the decay and disappearance of the Good Teaching. Which five? Here, monks, monks do not learn the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. This, monks, is the first thing that leads to the decay and disappearance of the Good Teaching.

"Furthermore, monks, monks do not expound the Teaching in detail to others as they have heard it, as they have learned it. This, monks, is the second thing that leads to the decay and disappearance of the Good Teaching.

"Furthermore, monks, monks do not expound the Teaching in detail to another as they have heard it, as they have learned it. This, monks, is the third thing that leads to the decay and disappearance of the Good Teaching.

"Furthermore, monks, monks do not recite the Teaching in detail as they have heard it, as they have learned it. This, monks, is the fourth thing that leads to the decay and disappearance of the Good Teaching.

"Furthermore, monks, monks do not reflect upon, examine, and mentally contemplate the Teaching as they have heard it, as they have learned it. This, monks, is the fifth thing that leads to the decay and disappearance of the Good Teaching. These, monks, are the five things that lead to the decay and disappearance of the Good Teaching.

"Monks, these five things lead to the presence, non-decay, and non-disappearance of the Good Teaching. Which five? Here, monks, monks learn the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. This, monks, is the first thing that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

"Furthermore, monks, monks expound the Teaching in detail to others as they have heard it, as they have learned it. This, monks, is the second thing that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

"Furthermore, monks, monks expound the Teaching in detail to another as they have heard it, as they have learned it. This, monks, is the third factor that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

"Furthermore, monks, monks recite the Teaching in detail as they have heard it, as they have learned it. This, monks, is the fourth factor that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

"Furthermore, monks, monks reflect upon, examine, and mentally contemplate the Teaching as they have heard it, as they have learned it. This, monks, is the fifth thing that leads to the presence, non-decay, and non-disappearance of the Good Teaching. These, monks, are the five things that lead to the presence, non-decay, and non-disappearance of the Good Teaching." The fifth.

6. The Third Discourse on the Decline of the Good Teaching

156. "Monks, these five things lead to the decay and disappearance of the Good Teaching. Which five? Here, monks, monks learn a discourse that has been misapprehended, with wrongly placed phrasing. For wrongly placed phrasing, monks, the meaning too is wrongly inferred. This, monks, is the first thing that leads to the decay and disappearance of the Good Teaching.

"Furthermore, monks, monks are difficult to admonish, endowed with qualities that make them difficult to admonish, impatient, not receiving instruction respectfully. This, monks, is the second thing that leads to the decay and disappearance of the Good Teaching.

"Furthermore, monks, those monks who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, they do not carefully teach the discourse to others; with their passing away, the discourse becomes cut off at the root, without refuge. This, monks, is the third thing that leads to the decay and disappearance of the Good Teaching.

"Furthermore, monks, the elder monks are luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude, they do not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. Their later generation follows the example of what they have seen. They too are luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude, they do not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This, monks, is the fourth thing that leads to the decay and disappearance of the Good Teaching.

"Furthermore, monks, the monastic community is split. But when the monastic community is split, monks, there is mutual reviling, there is mutual abuse, there is mutual exclusion, there is mutual abandonment. Therein those without faith do not gain faith, and for some of those with faith there is alteration. This, monks, is the fifth thing that leads to the decay and disappearance of the Good Teaching. These, monks, are the five things that lead to the decay and disappearance of the Good Teaching.

"Monks, these five things lead to the presence, non-decay, and non-disappearance of the Good Teaching. Which five? Here, monks, monks learn a discourse that has been rightly taken, with rightly placed phrasing. For rightly placed phrasing, monks, the meaning too is rightly inferred. This, monks, is the first thing that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

"Furthermore, monks, monks are easy to admonish, endowed with qualities that make for being easy to admonish, patient, receiving instruction respectfully. This, monks, is the second thing that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

"Furthermore, monks, those monks who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, they carefully teach the discourse to others; with their passing away, the discourse is not cut off at the root, it has a refuge. This, monks, is the third factor that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

"Furthermore, monks, the elder monks are not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude; they arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. Their later generation follows the example of what they have seen. They too are not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude, they arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This, monks, is the fourth factor that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

"Furthermore, monks, the monastic community dwells in unity, being joyful, without contention, with common recitation, comfortably. But when the monastic community is united, monks, there is no mutual reviling, there is no mutual abuse, there is no mutual exclusion, there is no mutual abandonment. Therein those without faith gain faith, and for those with faith there is increase. This, monks, is the fifth thing that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

These, monks, are the five things that lead to the presence, non-decay, and non-disappearance of the Good Teaching." The sixth.

7. The Discourse on Bad Talk

157. "Monks, talk is badly spoken to five persons, compared with person to person. Which five? Monks, talk about faith is badly spoken to one who is faithless; talk about morality is badly spoken to one who is immoral; talk about great learning is badly spoken to one of little learning; talk about generosity is badly spoken to one who is stingy; talk about wisdom is badly spoken to one who is unwise.

"And why, monks, is talk about faith badly spoken to one who is faithless? A faithless person, monks, when talk about faith is being spoken, becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. What is the reason for this? For he, monks, does not see accomplishment in faith in himself, and he does not obtain joy and gladness on that account. Therefore talk about faith is badly spoken to one who is faithless.

"And why, monks, is talk about morality badly spoken to one who is immoral? An immoral person, monks, when talk about morality is being spoken, becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. What is the reason for this? For he, monks, does not see accomplishment in morality in himself, and he does not obtain joy and gladness on that account. Therefore talk about morality is badly spoken to one who is immoral.

"And why, monks, is talk about great learning badly spoken to one of little learning? One of little learning, monks, when talk about great learning is being spoken, becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. What is the reason for this? For he, monks, does not see accomplishment in learning in himself, and he does not obtain joy and gladness on that account. Therefore talk about great learning is badly spoken to one of little learning.

"And why, monks, is talk about generosity badly spoken to one who is stingy? A stingy person, monks, when talk about generosity is being spoken, becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. What is the reason for this? For he, monks, does not see accomplishment in generosity in himself, and he does not obtain joy and gladness on that account. Therefore talk about generosity is badly spoken to one who is stingy.

"And why, monks, is talk about wisdom badly spoken to one who is unwise? An unwise person, monks, when talk about wisdom is being spoken, becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. What is the reason for this? For he, monks, does not see accomplishment in wisdom in himself, and he does not obtain joy and gladness on that account. Therefore talk about wisdom is badly spoken to one who is unwise. Monks, talk is badly spoken to these five persons, compared with person to person.

"For five persons, monks, talk is well-spoken, comparing person with person. Which five? For one with faith, monks, talk about faith is well-spoken; for one who is moral, talk about morality is well-spoken; for one who is very learned, talk about great

learning is well-spoken; for one who is generous, talk about generosity is well-spoken; for one who is wise, talk about wisdom is well-spoken.

"And why, monks, is talk about faith well-spoken for one with faith? One with faith, monks, when talk about faith is being spoken, does not become attached, does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure. What is the reason for this? For he, monks, sees accomplishment in faith within himself, and on that account obtains joy and gladness. Therefore, for one with faith, talk about faith is well-spoken.

"And why, monks, is talk about morality well-spoken for one who is moral? One who is moral, monks, when talk about morality is being spoken, does not become attached, does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure. What is the reason for this? For he, monks, sees accomplishment in morality within himself, and on that account obtains joy and gladness. Therefore, for one who is moral, talk about morality is well-spoken.

"And why, monks, is talk about great learning well-spoken for one who is very learned? One who is very learned, monks, when talk about great learning is being spoken, does not become attached, does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure. What is the reason for this? For he, monks, sees accomplishment in learning within himself, and on that account obtains joy and gladness. Therefore, for one who is very learned, talk about great learning is well-spoken.

"And why, monks, is talk about generosity well-spoken for one who is generous? One who is generous, monks, when talk about generosity is being spoken, does not become attached, does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure. What is the reason for this? For he, monks, sees accomplishment in generosity within himself, and on that account obtains joy and gladness. Therefore, for one who is generous, talk about generosity is well-spoken.

"And why, monks, is talk about wisdom well-spoken for one who is wise? One who is wise, monks, when talk about wisdom is being spoken, does not become attached, does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure. What is the reason for this? For he, monks, sees accomplishment in wisdom within himself, and on that account obtains joy and gladness. Therefore, for one who is wise, talk about wisdom is well-spoken. For these five persons, monks, talk is well-spoken, comparing person with person." The seventh.

8. The Discourse on Timidity

158. "Monks, a monk possessed of five qualities has fallen into timidity. Which five? Here, monks, a monk is faithless, is immoral, is of little learning, is lazy, is unwise. Monks, a monk possessed of these five qualities has fallen into timidity.

"Monks, a monk possessed of five qualities is confident. Which five? Here, monks, a monk has faith, is moral, is very learned, is putting forth strenuous energy, is wise. Monks, a monk possessed of these five qualities is confident." The eighth.

9. The Discourse about Udāyī

159. Thus have I heard - On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Now at that time the Venerable Udāyī was seated expounding the Teaching surrounded by a great assembly of householders. The Venerable Ānanda saw the Venerable Udāyī seated expounding the Teaching surrounded by a great assembly of householders. Having seen him, he 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 - "The Venerable Udāyī, venerable sir, is expounding the Teaching surrounded by a great assembly of householders."

"Indeed, Ānanda, it is not easy to expound the Teaching to others. Ānanda, one who expounds the Teaching to others, having established five qualities internally, should expound the Teaching to others. Which five? 'I will speak a progressive discourse' - thus the Teaching should be taught to others; 'I will speak showing the method' - thus the Teaching should be taught to others; 'I will speak dependent on compassion' - thus the Teaching should be taught to others; 'I will speak not with material gain within' - thus the Teaching should be taught to others; 'I will speak without wounding oneself and others' - thus the Teaching should be taught to others. Indeed, Ānanda, it is not easy to expound the Teaching to others. Ānanda, one who expounds the Teaching to others, having established these five qualities internally, should expound the Teaching to others." The ninth.

10. The Discourse on What is Difficult to Dispel

160. "Monks, these five things, when arisen, are hard to dispel. Which five? Arisen lust is hard to dispel, arisen hate is hard to dispel, arisen delusion is hard to dispel, arisen inspiration is hard to dispel, arisen urge to travel is hard to dispel. These, monks, are the five things, when arisen, that are hard to dispel." The tenth.

The Chapter on the Good Teaching is first.

Its summary:

Three on the fixed course of the right path, three on the decay of the Good Teaching;
Badly spoken and timidity, Udāyī and hard to dispel.

2. The Chapter on Resentment

1. The First Discourse on the Removal of Resentment

161. "Monks, there are these five removals of resentment, where a monk's arisen resentment should be altogether removed. Which five? Monks, towards whatever person resentment should arise, friendliness towards that person should be developed; thus resentment towards that person should be removed. Monks, towards whatever person resentment should arise, compassion towards that person should be developed; thus resentment towards that person should be removed. Monks, towards whatever person resentment should arise, equanimity towards that person should be developed; thus resentment towards that person should be removed. Monks, towards

whatever person resentment should arise, inattention towards that person should be committed; thus resentment towards that person should be removed. Monks, towards whatever person resentment should arise, the ownership of action should be determined regarding that person - 'This venerable one is the owner of his actions, heir to his actions, originating from his actions, bound to his actions, having his actions as his refuge; whatever action he shall do, whether good or evil, of that he shall be the heir'; thus resentment towards that person should be removed. These, monks, are the five removals of resentment, where a monk's arisen resentment should be altogether removed." The first.

2. The Second Discourse on the Removal of Resentment

162. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"These five, friends, are removals of resentment, where a monk's arisen resentment should be altogether removed. Which five? Here, friends, a certain person is of impure bodily conduct but of pure verbal conduct; even towards such a person, friends, resentment should be removed. But here, friends, a certain person is of impure verbal conduct but of pure bodily conduct; even towards such a person, friends, resentment should be removed. But here, friends, a certain person is of impure bodily conduct and of impure verbal conduct, yet from time to time obtains an opening of mind, obtains confidence of mind; even towards such a person, friends, resentment should be removed. But here, friends, a certain person is of impure bodily conduct and of impure verbal conduct, and does not from time to time obtain an opening of mind, obtain confidence of mind; even towards such a person, friends, resentment should be removed. But here, friends, a certain person is of pure bodily conduct and of pure verbal conduct, and from time to time obtains an opening of mind, obtains confidence of mind; even towards such a person, friends, resentment should be removed.

"Therein, friends, that person who is of impure bodily conduct but of pure verbal conduct, how should resentment towards that person be removed? Just as, friends, a monk who wears rag-robles, seeing a rag on the road, having held it down with his left foot and spread it out with his right foot, whatever is the substance there, having torn that off and taken it, might depart; just so, friends, that person who is of impure bodily conduct but of pure verbal conduct, whatever impurity of bodily conduct he has, that should not be attended to at that time, but whatever purity of verbal conduct he has, that should be attended to at that time. Thus resentment towards that person should be removed.

"Therein, friends, that person who is of impure verbal conduct but of pure bodily conduct, how should resentment towards that person be removed? Just as, friends, a pond covered over with moss and water plants. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty and parched. He, having plunged into that pond, having pushed aside the moss and water plants here and there with both hands, having drunk from his cupped hands, might depart. Just so, friends, that person who is of impure verbal conduct but of pure bodily conduct, whatever impurity

of verbal conduct he has, that should not be attended to at that time, but whatever purity of bodily conduct he has, that should be attended to at that time. Thus resentment towards that person should be removed.

"Therein, friends, that person who is of impure bodily conduct and of impure verbal conduct, yet from time to time obtains an opening of mind, obtains confidence of mind, how should resentment towards that person be removed? Just as, friends, a small amount of water in a cow's hoofprint. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty and parched. He would think thus - 'This is a small amount of water in a cow's hoofprint. If I drink it with my cupped hands or with a vessel, I will stir it up, I will disturb it, I will make it undrinkable. What if I, going down on all fours, were to drink like a cow and depart?' He, going down on all fours, having drunk like a cow, might depart. Just so, friends, that person who is of impure bodily conduct and of impure verbal conduct, yet from time to time obtains an opening of mind, obtains confidence of mind, whatever impurity of bodily conduct he has, that should not be attended to at that time; and whatever impurity of verbal conduct he has, that too should not be attended to at that time. But that which he obtains from time to time - an opening of mind, confidence of mind - that indeed should be attended to at that time. Thus resentment towards that person should be removed.

"Therein, friends, that person who is of impure bodily conduct, of impure verbal conduct, and does not obtain from time to time an opening of mind, confidence of mind, how should resentment towards that person be removed? Just as, friends, a man who is sick, afflicted, severely ill, travelling on a highway. For him the village ahead is far, and the village behind is far. He would not obtain suitable foods, would not obtain suitable medicines, would not obtain a proper attendant, would not obtain a guide to the village's end. Another man travelling on the highway might see him. He would establish compassion towards that man, would establish pity, would establish sympathy - 'Oh, may this man obtain suitable foods, may he obtain suitable medicines, may he obtain a proper attendant, may he obtain a guide to the village's end! What is the reason for this? May this man not come to calamity and disaster right here!' Just so, friends, that person who is of impure bodily conduct, of impure verbal conduct, and does not obtain from time to time an opening of mind, confidence of mind, towards such a person too, friends, compassion should be established, pity should be established, sympathy should be established - 'Oh, may this venerable one, having abandoned bodily misconduct, develop bodily good conduct; having abandoned verbal misconduct, develop good verbal conduct; having abandoned mental misconduct, develop good mental conduct! What is the reason for this? May this venerable one not, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell!' Thus resentment towards that person should be removed.

"Therein, friends, that person who is of pure bodily conduct, of pure verbal conduct, and obtains from time to time an opening of mind, confidence of mind, how should resentment towards that person be removed? Just as, friends, a pond with clear water, with sweet water, with cool water, with pure water, with good fords, delightful, covered with various trees. Then a man might come along, overcome by heat,

afflicted by heat, weary, thirsty and parched. He, having plunged into that pond, having bathed and drunk, having come out, might sit or lie down right there in the shade of a tree.

Just so, friends, that person who is of pure bodily conduct, of pure verbal conduct, and obtains from time to time an opening of mind, confidence of mind, whatever is his purity of bodily conduct, that should be attended to at that time; whatever is his purity of verbal conduct, that should be attended to at that time; whatever opening of mind, confidence of mind he obtains from time to time, that too should be attended to at that time. Thus resentment towards that person should be removed. Friends, the mind becomes confident having come to a person who is pleasing on all sides.

"These, friends, are the five removals of resentment, where a monk's arisen resentment should be altogether removed." The second.

3. The Discourse on Discussion

163. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"Friends, a monk possessed of five qualities is suitable for discussion with fellow monks in the holy life. Which five? Here, friends, a monk is himself accomplished in morality, and is one who answers a question that has come in a talk on accomplishment in morality; he is himself accomplished in concentration, and is one who answers a question that has come in a talk on accomplishment in concentration; he is himself accomplished in wisdom, and is one who answers a question that has come in a talk on accomplishment in wisdom; he is himself accomplished in liberation, and is one who answers a question that has come in a talk on accomplishment in liberation; he is himself accomplished in knowledge and vision of liberation, and is one who answers a question that has come in a talk on accomplishment in knowledge and vision of liberation. Friends, a monk possessed of these five qualities is suitable for discussion with fellow monks in the holy life." The third.

4. The Discourse on Way of Life

164. There the Venerable Sāriputta addressed the monks - etc. "Friends, a monk possessed of five qualities is suitable for living together with fellow monks in the holy life. Which five? Here, friends, a monk is himself accomplished in morality, and is one who answers a question that has come in a talk on accomplishment in morality; he is himself accomplished in concentration, and is one who answers a question that has come in a talk on accomplishment in concentration; he is himself accomplished in wisdom, and is one who answers a question that has come in a talk on accomplishment in wisdom; he is himself accomplished in liberation, and is one who answers a question that has come in a talk on accomplishment in liberation; he is himself accomplished in knowledge and vision of liberation, and is one who answers a question that has come in a talk on accomplishment in knowledge and vision of liberation. Friends, a monk possessed of these five qualities is suitable for living together with fellow monks in the holy life." The fourth.

5. The Discourse on Asking Questions

165. There the Venerable Sāriputta addressed the monks - etc. "Whoever indeed, friends, asks another a question, all of them do so on five grounds, or on one or other of them. Which five? Due to dullness and sheer delusion, one asks another a question; having evil desires, overcome by desire, one asks another a question; with contempt, one asks another a question; desirous to know, one asks another a question; or else with such a mind, one asks another a question - 'If when asked he answers my question properly, that is wholesome; if when asked he does not answer my question properly, I will answer it properly for him.' Whoever indeed, friends, asks another a question, all of them do so on these five grounds, or on one or other of them. But I, friends, ask another a question with such a mind - 'If when asked he answers my question properly, that is wholesome; if when asked he does not answer my question properly, I will answer it properly for him.'" The fifth.

6. The Discourse on Cessation

166. There the Venerable Sāriputta addressed the monks - etc. "Here, friend, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom, might attain the cessation of perception and feeling and might emerge from it - there is this possibility. If he should not attain final liberating knowledge in this very life, having passed beyond the company of gods who feed on edible food, reborn in a certain mind-made body, he might attain the cessation of perception and feeling and might emerge from it - there is this possibility."

When this was said, the Venerable Udāyī said this to the Venerable Sāriputta - "This is impossible, friend Sāriputta, there is no chance that that monk, having passed beyond the company of gods who feed on edible food, reborn in a certain mind-made body, might attain the cessation of perception and feeling and might emerge from it - there is not this possibility."

For the second time, etc. For the third time the Venerable Sāriputta addressed the monks - "Here, friend, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom, might attain the cessation of perception and feeling and might emerge from it - there is this possibility. If he should not attain final liberating knowledge in this very life, having passed beyond the company of gods who feed on edible food, reborn in a certain mind-made body, he might attain the cessation of perception and feeling and might emerge from it - there is this possibility."

For the third time the Venerable Udāyī said this to the Venerable Sāriputta - "This is impossible, friend Sāriputta, there is no chance that that monk, having passed beyond the company of gods who feed on edible food, reborn in a certain mind-made body, might attain the cessation of perception and feeling and might emerge from it - there is not this possibility."

Then this occurred to the Venerable Sāriputta: "Up to the third time the Venerable Udāyī protests against me, and no monk gives thanks to me. What if I were to approach the Blessed One?" Then the Venerable Sāriputta 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 Sāriputta addressed the monks - "Here, friend, a monk accomplished in morality, accomplished in concentration,

accomplished in wisdom, might attain the cessation of perception and feeling and might emerge from it - there is this possibility. If he should not attain final liberating knowledge in this very life, having passed beyond the company of gods who feed on edible food, reborn in a certain mind-made body, he might attain the cessation of perception and feeling and might emerge from it - there is this possibility."

When this was said, the Venerable Udāyī said this to the Venerable Sāriputta - "This is impossible, friend Sāriputta, there is no chance that that monk, having passed beyond the company of gods who feed on edible food, reborn in a certain mind-made body, might attain the cessation of perception and feeling and might emerge from it - there is not this possibility."

For the second time, etc. For the third time the Venerable Sāriputta addressed the monks - "Here, friend, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom, might attain the cessation of perception and feeling and might emerge from it - there is this possibility. If he should not attain final liberating knowledge in this very life, having passed beyond the company of gods who feed on edible food, reborn in a certain mind-made body, he might attain the cessation of perception and feeling and might emerge from it - there is this possibility."

For the third time the Venerable Udāyī said this to the Venerable Sāriputta - "This is impossible, friend Sāriputta, there is no chance that that monk, having passed beyond the company of gods who feed on edible food, reborn in a certain mind-made body, might attain the cessation of perception and feeling and might emerge from it - there is not this possibility."

Then this occurred to the Venerable Sāriputta: "Even in the presence of the Blessed One, the Venerable Udāyī protests against me up to the third time, and no monk approves of me. What if I were to remain silent." Then the Venerable Sāriputta remained silent.

Then the Blessed One addressed the Venerable Udāyī: "But what mind-made body do you acknowledge, Udāyī?" "Those gods, venerable sir, who are immaterial, perception-made." "What indeed is the use of your speaking, Udāyī, you fool, you inexperienced one! You too imagine you should speak!" Then the Blessed One addressed the Venerable Ānanda - "So indeed, Ānanda, you will look on indifferently while an elder monk is being harassed. Indeed, Ānanda, there will be no compassion for an elder monk being harassed."

Then the Blessed One addressed the monks: "Here, monks, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom might attain the cessation of perception and feeling and might emerge from it - there is this possibility. If he should not attain final liberating knowledge in this very life, having passed beyond the company of gods who feed on edible food, reborn in a certain mind-made body, he might attain the cessation of perception and feeling and might emerge from it - there is this possibility." This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered the dwelling.

Then the Venerable Ānanda, soon after the Blessed One had departed, approached the Venerable Upavāṇa; having approached, he said this to the Venerable Upavāṇa: "Here, friend Upavāṇa, others harass elder monks. We are not released from that. It would not be wonderful, friend Upavāṇa, if the Blessed One, in the evening, having emerged from seclusion, were to speak concerning this very matter, in such a way that the Venerable Upavāṇa himself here might reply. Just now timidity has come upon us." Then the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to the Venerable Upavāṇa:

"Possessed of how many qualities, Upavāṇa, is an elder monk dear to his fellow monks in the holy life, agreeable, respected and esteemed?" "Possessed of five qualities, venerable sir, an elder monk is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which five? Here, venerable sir, an elder monk is virtuous, etc. having accepted the training rules he trains in them; he is very learned, etc. thoroughly penetrated by view; he is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear; 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, etc. having realised, having attained, dwells. Possessed of these five qualities, venerable sir, an elder monk is dear to his fellow monks in the holy life, agreeable, respected and esteemed."

"Good, good, Upavāṇa! Possessed of these five qualities, Upavāṇa, an elder monk is dear to his fellow monks in the holy life, agreeable, respected and esteemed. If these five qualities, Upavāṇa, were not found in an elder monk, his fellow monks in the holy life would not honour him, would not respect him, would not revere him, would not venerate him on account of broken teeth, grey hair, or wrinkled skin. But because, Upavāṇa, these five qualities are found in an elder monk, therefore his fellow monks in the holy life honour him, respect him, revere him, venerate him." The sixth.

7. The Discourse on Accusation

167. There the Venerable Sāriputta addressed the monks: "Friends, a monk who is an accuser, wishing to accuse another, having established five principles internally, should accuse another.

Which five? 'I will speak at the proper time, not at an improper time; I will speak what is factual, not what is not factual; I will speak smoothly, not harshly; I will speak what is beneficial, not what is unbeneficial; I will speak with a mind of friendliness, not with hate within.' Friends, a monk who is an accuser, wishing to accuse another, having established these five principles internally, should accuse another.

"Here I, friends, see a certain person being accused at an improper time, not at the proper time, angered; being accused with what is not factual, not with what is factual, angered; being accused harshly, not smoothly, angered; being accused with what is unbeneficial, not with what is beneficial, angered; being accused with hate within, not with a mind of friendliness, angered.

"Friends, for a monk accused not according to the Teaching, freedom from remorse should be given in five ways: 'The venerable one was accused at an improper time, not at the proper time; it is fitting for you to have no remorse; the venerable one was accused with what is not factual, not with what is factual; it is fitting for you to have no remorse; the venerable one was accused harshly, not smoothly; it is fitting for you to have no remorse; the venerable one was accused with what is unbeneficial, not with what is beneficial; it is fitting for you to have no remorse; the venerable one was accused with hate within, not with a mind of friendliness; it is fitting for you to have no remorse.' Friends, for a monk accused not according to the Teaching, freedom from remorse should be given in these five ways.

"Friends, for a monk who is an accuser not according to the Teaching, remorse should be given in five ways: 'You, friend, accused at an improper time, not at the proper time; it is fitting for you to have remorse; you, friend, accused with what is not factual, not with what is factual; it is fitting for you to have remorse; you, friend, accused harshly, not smoothly; it is fitting for you to have remorse; you, friend, accused with what is unbeneficial, not with what is beneficial; it is fitting for you to have remorse; you, friend, accused with hate within, not with a mind of friendliness; it is fitting for you to have remorse.' Friends, for a monk who is an accuser not according to the Teaching, remorse should be given in these five ways. What is the reason for this? So that another monk too would not think one should be accused with what is not factual.

"But here I, friends, see a certain person being accused at the proper time, not at an improper time, angered; being accused with what is factual, not with what is not factual, angered; being accused smoothly, not harshly, angered; being accused with what is beneficial, not with what is unbeneficial, angered; being accused with a mind of friendliness, not with hate within, angered.

"Friends, for a monk accused according to the Teaching, remorse should be given in five ways: 'The venerable one was accused at the proper time, not at an improper time; it is fitting for you to have remorse; the venerable one was accused with what is factual, not with what is not factual; it is fitting for you to have remorse; the venerable one was accused smoothly, not harshly; it is fitting for you to have remorse; the venerable one was accused with what is beneficial, not with what is unbeneficial; it is fitting for you to have remorse; the venerable one was accused with a mind of friendliness, not with hate within; it is fitting for you to have remorse.' Friends, for a monk accused according to the Teaching, remorse should be given in these five ways.

"For a monk who accuses in accordance with the Teaching, friend, freedom from remorse should be given in five ways - 'You were accused at the proper time, friend, not at an improper time, this is fitting for your freedom from remorse; you were accused with what is factual, friend, not with what is not factual, this is fitting for your freedom from remorse; you were accused smoothly, friend, not harshly, this is fitting for your freedom from remorse; you were accused with what is beneficial, friend, not with what is unbeneficial, this is fitting for your freedom from remorse; you were accused with a mind of friendliness, friend, not with inner hate, this is fitting for your freedom from remorse.' For a monk who accuses in accordance with the Teaching, friend, freedom from remorse should be given in these five ways. What is the reason

for this? So that another monk too might think one should be accused with what is factual.

"By one who has been accused, friend, one should be established in two qualities -in truth and in being unshakable. If others, friend, were to accuse me at the proper time or at an improper time, with what is factual or with what is not factual, smoothly or harshly, with what is beneficial or with what is unbeneficial, with a mind of friendliness or with inner hate, I too would be established in just these two qualities - in truth and in being unshakable. If I should know - 'This quality exists in me,' I would say to him 'It exists' - 'This quality is found in me.' If I should know - 'This quality does not exist in me,' I would say to him 'It does not exist' - 'This quality is not found in me.'

"Even when spoken to thus, Sāriputta, and yet here some foolish men do not accept it favourably."

"Those persons, venerable sir, who are faithless, who have gone forth from home into homelessness for the sake of livelihood, not through faith, who are fraudulent, deceitful, treacherous, agitated, arrogant, fickle, garrulous, of loose speech, with unguarded doors in the faculties, not knowing moderation in food, not devoted to wakefulness, without regard for asceticism, without keen respect for the training, luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude, lazy, lacking in energy, unmindful, not fully aware, unconcentrated, with wandering minds, unwise, idiots - they, when spoken to thus by me, do not accept it favourably.

"But those sons of good family, venerable sir, who have gone forth from home into homelessness through faith, who are not fraudulent, not deceitful, not treacherous, not agitated, not arrogant, not fickle, not garrulous, not of loose speech, with guarded doors in the faculties, knowing moderation in food, devoted to wakefulness, with regard for asceticism, with keen respect for the training, not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude, putting forth strenuous energy, resolute, mindful, fully aware, concentrated, with unified minds, wise, not idiots - they, when spoken to thus by me, accept it favourably."

"Those persons, Sāriputta, who are faithless, who have gone forth from home into homelessness for the sake of livelihood, not through faith, who are fraudulent, deceitful, treacherous, agitated, arrogant, fickle, garrulous, of loose speech, with unguarded doors in the faculties, not knowing moderation in food, not devoted to wakefulness, without regard for asceticism, without keen respect for the training, luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude, lazy, lacking in energy, unmindful, not fully aware, unconcentrated, with wandering minds, unwise, idiots - let them be.

"But those sons of good family, Sāriputta, who have gone forth from home into homelessness through faith, who are not fraudulent, not deceitful, not treacherous, not agitated, not arrogant, not fickle, not garrulous, not of loose speech, with guarded doors in the faculties, knowing moderation in food, devoted to wakefulness, with regard for asceticism, with keen respect for the training, not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude, putting forth

strenuous energy, resolute, mindful, fully aware, concentrated, with unified minds, wise, not idiots - you, Sāriputta, should speak to them. Exhort, Sāriputta, your fellows in the holy life; instruct, Sāriputta, your fellows in the holy life - 'Having turned them away from what is not the Good Teaching, I will establish my fellows in the holy life in the Good Teaching.' Thus indeed, Sāriputta, should you train." The seventh.

8. The Discourse on Morality

168. There the Venerable Sāriputta addressed the monks: "Friends, for one who is immoral, failing in morality, right concentration has its proximate cause destroyed; when right concentration is absent, for one failing in right concentration, knowledge and vision of things as they really are has its proximate cause destroyed; when knowledge and vision of things as they really are is absent, for one failing in knowledge and vision of things as they really are, disenchantment and dispassion has its proximate cause destroyed; when disenchantment and dispassion is absent, for one failing in disenchantment and dispassion, knowledge and vision of liberation has its proximate cause destroyed. Just as, friends, a tree lacking branches and leaves. Its outer bark does not go to fulfilment, its inner bark etc. its softwood etc. its heartwood does not go to fulfilment. Just so, friends, for one who is immoral, failing in morality, right concentration has its proximate cause destroyed; when right concentration is absent, for one failing in right concentration, knowledge and vision of things as they really are has its proximate cause destroyed; when knowledge and vision of things as they really are is absent, for one failing in knowledge and vision of things as they really are, disenchantment and dispassion has its proximate cause destroyed; when disenchantment and dispassion is absent, for one failing in disenchantment and dispassion, knowledge and vision of liberation has its proximate cause destroyed.

"Friends, for one who is moral, accomplished in morality, right concentration is accomplished in its proximate cause; when right concentration is present, for one accomplished in right concentration, knowledge and vision of things as they really are is accomplished in its proximate cause; when knowledge and vision of things as they really are is present, for one accomplished in knowledge and vision of things as they really are, disenchantment and dispassion is accomplished in its proximate cause; when disenchantment and dispassion is present, for one accomplished in disenchantment and dispassion, knowledge and vision of liberation is accomplished in its proximate cause. Just as, friends, a tree accomplished with branches and leaves. Its outer bark goes to fulfilment, its inner bark etc. its softwood etc. its heartwood goes to fulfilment. Just so, friends, for one who is moral, accomplished in morality, right concentration is accomplished in its proximate cause; when right concentration is present, for one accomplished in right concentration, knowledge and vision of things as they really are is accomplished in its proximate cause; when knowledge and vision of things as they really are is present, for one accomplished in knowledge and vision of things as they really are, disenchantment and dispassion is accomplished in its proximate cause; when disenchantment and dispassion is present, for one accomplished in disenchantment and dispassion, knowledge and vision of liberation is accomplished in its proximate cause." The eighth.

9. The Discourse on Quick Peace

169. Then the Venerable Ānanda approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Ānanda said this to the Venerable Sāriputta -

"In what way, friend Sāriputta, is a monk quick to understand wholesome mental states, one who grasps what is rightly taken, learns much, and does not forget what has been learnt?" "The Venerable Ānanda is very learned. Let it occur to the Venerable Ānanda himself." "Then, friend Sāriputta, listen, pay close attention; I will speak." "Yes, friend," the Venerable Sāriputta assented to the Venerable Ānanda. The Venerable Ānanda said this -

"Here, friend Sāriputta, a monk is skilled in meaning, skilled in the Teaching, skilled in phrasing, skilled in language, and skilled in what precedes and what follows. To this extent, friend Sāriputta, a monk is quick to understand wholesome mental states, one who grasps what is rightly taken, learns much, and does not forget what has been learnt." "It is wonderful, friend! It is marvellous, friend! How well spoken is this by the Venerable Ānanda. And we remember the Venerable Ānanda as endowed with these five qualities - 'The Venerable Ānanda is skilled in meaning, skilled in the Teaching, skilled in phrasing, skilled in language, and skilled in what precedes and what follows.'" The ninth.

10. The Discourse on Bhaddaji

170. On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's park. Then the Venerable Bhaddaji approached the Venerable Ānanda; having approached, he exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. To the Venerable Bhaddaji seated to one side, the Venerable Ānanda said this - "What indeed, friend Bhaddaji, is the highest of seeings, what is the highest of hearings, what is the highest of happinesses, what is the highest of perceptions, what is the highest of existences?"

"There is, friend, Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power. Whoever sees that Brahmā, this is the highest of seeings. There are, friend, gods named the Radiant ones, drenched and steeped in happiness. They from time to time utter an inspired utterance - 'Oh, what happiness! Oh, what happiness!' Whoever hears that sound, this is the highest of hearings. There are, friend, gods named the gods of Streaming Radiance. They, being content, experience only peaceful happiness, this is the highest of happinesses. There are, friend, gods who have reached the plane of nothingness, this is the highest of perceptions. There are, friend, gods who have reached the plane of neither-perception-nor-non-perception, this is the highest of existences." "Does this of the Venerable Bhaddaji agree with that of many people?"

"The Venerable Ānanda is very learned. Let it occur to the Venerable Ānanda himself." "Then, friend Bhaddaji, listen, pay close attention; I will speak." "Yes, friend," the Venerable Bhaddaji assented to the Venerable Ānanda. The Venerable Ānanda said this -

"In whatever way, friend, for one seeing, there is the proximate elimination of mental corruptions, this is the highest of seeings. In whatever way, for one hearing, there is the proximate elimination of mental corruptions, this is the highest of hearings. In whatever way, for one who is happy, there is the proximate elimination of mental corruptions, this is the highest of happinesses. In whatever way, for one who is percipient, there is the proximate elimination of mental corruptions, this is the highest of perceptions. In whatever way, for one who has come to be, there is the proximate elimination of mental corruptions, this is the highest of existences." The tenth.

The Chapter on Resentment is second.

Its summary:

Two on removal of resentment, discussion, question on way of life;
Question, cessation, accusation, morality, they dwell, and Bhaddaji.

3. The Chapter on Lay Followers

1. The Discourse on Timidity

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

"Monks, a lay follower possessed of five qualities has fallen into timidity. 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, a lay follower possessed of these five qualities has fallen into timidity.

"Monks, a lay follower possessed of five qualities is confident. 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, a lay follower possessed of these five qualities is confident." The first.

2. The Discourse on Confidence

172. "Monks, a lay follower possessed of five qualities dwells unconfidently in a house. Which five? One is a killer of living beings, etc. One indulges in spirits, liquor and intoxicants that cause negligence. Monks, a lay follower possessed of these five qualities dwells unconfidently in a house.

"Monks, a lay follower possessed of five qualities dwells confidently in a house. Which five? One abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence. Monks, a lay follower possessed of these five qualities dwells confidently in a house." The second.

3. The Discourse on Hell

173. "Monks, a lay follower possessed of five qualities is deposited in hell as if carried there. Which five? One is a killer of living beings, etc. One indulges in spirits,

liquor and intoxicants that cause negligence. Monks, a lay follower possessed of these five qualities is deposited in hell as if carried there.

"Monks, a lay follower possessed of five qualities is deposited in heaven as if carried there. Which five? One abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence. Monks, a lay follower possessed of these five qualities is deposited in heaven as if carried there." The third.

4. The Discourse on Enmity

174. Then the householder Anāthapiṇḍika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this -

"Householder, without abandoning five fears and enmities, one is called 'immoral', and one is reborn in hell. Which five? Killing living beings, taking what is not given, sexual misconduct, lying, spirits, liquor and intoxicants that cause negligence - these, householder, are the five fears and enmities without abandoning which one is called 'immoral', and one is reborn in hell.

"Householder, having abandoned five fears and enmities, one is called 'moral', and one is reborn in a fortunate world. Which five? Killing living beings, taking what is not given, sexual misconduct, lying, spirits, liquor and intoxicants that cause negligence - these, householder, are the five fears and enmities having abandoned which one is called 'moral', and one is reborn in a fortunate world.

"Whatever, householder, one who kills living beings produces fear and enmity pertaining to the present life on account of killing living beings, and produces fear and enmity pertaining to the future life, and experiences mental suffering and displeasure - one who abstains from killing living beings does not produce fear and enmity pertaining to the present life, does not produce fear and enmity pertaining to the future life, and does not experience mental suffering and displeasure. For one who abstains from killing living beings, that fear and enmity is thus allayed.

"Whatever, householder, one who takes what is not given... etc.

"Whatever, householder, one who engages in sexual misconduct... etc.

"Whatever, householder, a liar... etc.

"Whatever, householder, one who indulges in spirits, liquor and intoxicants that cause negligence produces fear and enmity pertaining to the present life on account of spirits, liquor and intoxicants that cause negligence, and produces fear and enmity pertaining to the future life, and experiences mental suffering and displeasure - one who abstains from spirits, liquor and intoxicants that cause negligence does not produce fear and enmity pertaining to the present life, does not produce fear and enmity pertaining to the future life, and does not experience mental suffering and displeasure. For one who abstains from spirits, liquor and intoxicants that cause negligence, that fear and enmity is thus allayed."

"Whoever kills a living being, and speaks lying;
Takes what is not given in the world, and goes to another's wife;
And the drinking of spirits and liquor, whatever man engages in.

"Without abandoning five enmities, one is called immoral;
Upon the collapse of the body, the unwise one is reborn in hell.

"Whoever does not kill a living being, does not speak lying;
Does not take what is not given in the world, does not go to another's wife;
And the drinking of spirits and liquor, whatever man does not engage in.

"Having abandoned five enmities, one is called moral;
Upon the collapse of the body, the wise one is reborn in a fortunate world."
The fourth.

5. The Discourse on the Outcast

175. "Monks, a lay follower possessed of five qualities is a lay follower outcast and a lay follower stain and a lay follower scorned. Which five? He is faithless; he is immoral; he is superstitious about omens, he looks to blessings not to action; and he seeks one worthy of offerings outside of here; and there he gives priority. Monks, a lay follower possessed of these five qualities is a lay follower outcast and a lay follower stain and a lay follower scorned.

"Monks, a lay follower possessed of five qualities is a lay follower jewel and a lay follower lotus and a lay follower white lotus. Which five? He has faith; he is moral; he is not superstitious about omens, he looks to action not to blessings; he does not seek one worthy of offerings outside of here; and here he gives priority. Monks, a lay follower possessed of these five qualities is a lay follower jewel and a lay follower lotus and a lay follower white lotus." The fifth.

6. The Discourse on Rapture

176. Then the householder Anāthapiṇḍika, surrounded by about five hundred lay followers, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this -

"You, householder, have attended upon the Community of monks with the requisites of robes, almsfood, lodging and medicine for the sick. Indeed, householder, contentment should not be made with just that much - 'We have attended upon the Community of monks with the requisites of robes, almsfood, lodging and medicine for the sick.' Therefore, householder, you should train thus - 'How may we from time to time, having attained the rapture of solitude, dwell in it!' Thus indeed, householder, should you train."

When this was said, the Venerable Sāriputta said this to the Blessed One -

"Wonderful, Venerable Sir, marvellous, Venerable Sir! How well spoken is this, venerable sir, by the Blessed One - 'You, householder, have attended upon the Community of monks with the requisites of robes, almsfood, lodging and medicine for the sick. Indeed, householder, contentment should not be made with just that much - We have attended upon the Community of monks with the requisites of robes, almsfood, lodging and medicine for the sick. Therefore, householder, you should train thus - How may we from time to time, having attained the rapture of solitude, dwell in it! Thus indeed, householder, should you train.' Venerable sir, at the time when a

noble disciple, having attained the rapture of solitude, dwells in it, five states are not present for him at that time. Whatever pain and displeasure connected with sensuality there may be for him, that is not present for him at that time. Whatever happiness and pleasure connected with sensuality there may be for him, that is not present for him at that time. Whatever pain and displeasure connected with the unwholesome there may be for him, that is not present for him at that time. Whatever happiness and pleasure connected with the unwholesome there may be for him, that is not present for him at that time. Whatever pain and displeasure connected with the wholesome there may be for him, that is not present for him at that time. Venerable sir, at the time when a noble disciple, having attained the rapture of solitude, dwells in it, these five states are not present for him at that time."

"Good, good, Sāriputta! Sāriputta, at the time when a noble disciple, having attained the rapture of solitude, dwells in it, five states are not present for him at that time. Whatever pain and displeasure connected with sensuality there may be for him, that is not present for him at that time. Whatever happiness and pleasure connected with sensuality there may be for him, that is not present for him at that time. Whatever pain and displeasure connected with the unwholesome there may be for him, that is not present for him at that time. Whatever happiness and pleasure connected with the unwholesome there may be for him, that is not present for him at that time. Whatever pain and displeasure connected with the wholesome there may be for him, that is not present for him at that time. Sāriputta, at the time when a noble disciple, having attained the rapture of solitude, dwells in it, these five states are not present for him at that time." The sixth.

7. The Discourse on Trade

177. "There are these five trades, monks, that should not be done by a lay follower. What five? Trade in weapons, trade in beings, trade in meat, trade in intoxicants, trade in poison - these, monks, are the five trades that should not be done by a lay follower." The seventh.

8. The Discourse on the King

178. "What do you think, monks, have you seen or heard - 'This person, having abandoned the killing of living beings, abstains from killing living beings.' Kings, having seized him, because of abstention from killing living beings, kill him or bind him or banish him or do with him as they wish?" "No, Venerable Sir." "Good, monks! I too, monks, have neither seen nor heard this - 'This person, having abandoned the killing of living beings, abstains from killing living beings.' Kings, having seized him, because of abstention from killing living beings, kill him or bind him or banish him or do with him as they wish. But they declare his evil deed in this way - 'This person deprived a woman or a man of life.' Kings, having seized him, because of killing living beings, kill him or bind him or banish him or do with him as they wish. Have you seen or heard of such a thing?" "Both seen, venerable sir, and heard, and it will be heard of."

"What do you think, monks, have you seen or heard - 'This person, having abandoned taking what is not given, abstains from taking what is not given.' Kings, having seized him, because of abstention from taking what is not given, kill him or bind him or banish him or do with him as they wish?" "No indeed, venerable sir." "Good, monks! I

too, monks, have neither seen nor heard this - 'This person, having abandoned taking what is not given, abstains from taking what is not given.' Kings, having seized him, because of abstention from taking what is not given, kill him or bind him or banish him or do with him as they wish. But they declare his evil deed in this way - 'This person took from a village or from a forest what was not given, reckoned a theft.' Kings, having seized him, because of taking what is not given, kill him or bind him or banish him or do with him as they wish. Have you seen or heard of such a thing?" "Both seen, venerable sir, and heard, and it will be heard of."

"What do you think, monks, have you seen or heard - 'This person, having abandoned sexual misconduct, abstains from sexual misconduct.' Kings, having seized him, because of abstention from sexual misconduct, kill him or bind him or banish him or do with him as they wish?" "No, Venerable Sir." "Good, monks! I too, monks, have neither seen nor heard this - 'This person, having abandoned sexual misconduct, abstains from sexual misconduct.' Kings, having seized him, because of abstention from sexual misconduct, kill him or bind him or banish him or do with him as they wish. But they declare his evil deed in this way - 'This person committed adultery with others' wives and others' daughters.' Kings, having seized him, because of sexual misconduct, kill him or bind him or banish him or do with him as they wish. Have you seen or heard of such a thing?" "Both seen, venerable sir, and heard, and it will be heard of."

"What do you think, monks, have you seen or heard - 'This person, having abandoned lying, abstains from lying.' Kings, having seized him, because of abstention from lying, kill him or imprison him or banish him or do with him as they wish?" "No, Venerable Sir." "Good, monks! I too, monks, have neither seen nor heard this - 'This person, having abandoned lying, abstains from lying.' Kings, having seized him, because of abstention from lying, kill him or imprison him or banish him or do with him as they wish. But they declare his evil deed in this way - 'This person ruined the welfare of a householder or a householder's son by lying.' Kings, having seized him, because of lying, kill him or imprison him or banish him or do with him as they wish. Have you seen or heard of such a thing?" "Both seen, venerable sir, and heard, and it will be heard of."

"What do you think, monks, have you seen or heard - 'This person, having abandoned spirits, liquor and intoxicants that cause negligence, abstains from spirits, liquor and intoxicants that cause negligence.' Kings, having seized him, because of abstention from spirits, liquor and intoxicants that cause negligence, kill him or imprison him or banish him or do with him as they wish?" "No, Venerable Sir." "Good, monks! I too, monks, have neither seen nor heard this - 'This person, having abandoned spirits, liquor and intoxicants that cause negligence, abstains from spirits, liquor and intoxicants that cause negligence.' Kings, having seized him, because of abstention from spirits, liquor and intoxicants that cause negligence, kill him or imprison him or banish him or do with him as they wish. But they declare his evil deed in this way - 'This person, devoted to spirits, liquor and intoxicants that cause negligence, deprived a woman or a man of life; this person, devoted to spirits, liquor and intoxicants that cause negligence, took from a village or from a forest what was not given, reckoned a theft; this person, devoted to spirits, liquor and intoxicants that cause negligence, committed adultery with others' wives and others' daughters; this person, devoted to

spirits, liquor and intoxicants that cause negligence, ruined the welfare of a householder or a householder's son by lying.' Kings, having seized him, because of spirits, liquor and intoxicants that cause negligence, kill him or imprison him or banish him or do with him as they wish. Have you seen or heard of such a thing?" "Both seen, venerable sir, and heard, and it will be heard of." The eighth.

9. The Discourse on the Layman

179. Then the householder Anāthapiṇḍika, surrounded by about five hundred lay followers, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Then the Blessed One addressed the Venerable Sāriputta - "Whomever you would know, Sāriputta, to be a householder clothed in white, whose actions are restrained by the five training rules, who obtains at will, obtains without difficulty, obtains without trouble, the four states pertaining to the higher mind, which are pleasant abidings in the present life, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'"

"In which five training rules is one whose actions are restrained? Here, Sāriputta, a noble disciple abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence. In these five training rules one's actions are restrained.

"Of which four states pertaining to the higher mind, which are pleasant abidings in the present life, is one an obtainer at will, an obtainer without difficulty, an obtainer without trouble? Here, Sāriputta, a noble disciple is endowed with unwavering confidence in the Buddha - '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.' This is his first state pertaining to the higher mind, a pleasant abiding in the present life, attained for the purification of the impure mind, for the cleansing of the mind that is not pure.

"Furthermore, Sāriputta, a noble disciple is endowed with unwavering confidence in the Teaching - 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' This is his second state pertaining to the higher mind, a pleasant abiding in the present life, attained for the purification of the impure mind, for the cleansing of the mind that is not pure.

"Furthermore, Sāriputta, a noble disciple is endowed with unwavering confidence in the Community - 'The Community of the Blessed One's disciples is practicing well, the Community of the Blessed One's disciples is practicing uprightly, the Community of the Blessed One's disciples is practicing by the true method, the Community of the Blessed One's disciples is practicing properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.' This is his third state pertaining to the higher

mind, a pleasant abiding in the present life, attained for the purification of the impure mind, for the cleansing of the mind that is not pure.

"Furthermore, Sāriputta, a noble disciple is endowed with morality pleasing to the noble ones, unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration. This is his fourth state pertaining to the higher mind, a pleasant abiding in the present life, attained for the purification of the impure mind, for the cleansing of the mind that is not pure. Of these four states pertaining to the higher mind, which are pleasant abidings in the present life, one is an obtainer at will, an obtainer without difficulty, an obtainer without trouble.

"Whomever you would know, Sāriputta, to be a householder clothed in white -whose actions are restrained by these five training rules, and who obtains at will, obtains without difficulty, obtains without trouble, these four states pertaining to the higher mind, which are pleasant abidings in the present life, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'"

"Having seen fear in the hells, one should avoid evil deeds;
Having undertaken the noble teaching, the wise one should avoid them.

"One should not harm living beings, one should strive in what is present;
And one should not speak falsehood knowingly, one should not touch what is not given.

"Content with one's own wives, one should keep away from others' wives;
A being should not drink fermented liquor or spirits, which delude the mind.

One should recollect the Enlightened by himself, and reflect upon the Teaching;
One should develop a mind free from ill-will, beneficial, for the world of the gods.

When a gift is at hand, for one desiring merit;
Given first to the peaceful ones, the offering is abundant.

I shall speak of the peaceful ones, Sāriputta, listen to me;
Thus among black, white, red, or tawny cows.

Among spotted, of uniform colour, or pigeon-coloured cows;
In whichever of these a tamed bull is born.

A beast of burden, endowed with strength, of good and swift gait;
Him alone they yoke to the burden, they do not consider his colour.

Just so among human beings, in whatever birth;
Warriors, brahmins, merchants, workers, outcasts, and refuse-collectors.

"In whichever of these a tamed one of good conduct is born;

Righteous, accomplished in morality, a speaker of truth, with a sense of shame.

"Having abandoned birth and death, complete in the holy life;
With burden laid down, unbound, with obligations fulfilled, without mental corruptions.

"Gone beyond all phenomena, quenched by non-clinging;
In that stainless field, the offering is abundant.

"But fools not knowing, imprudent, without learning;
They give gifts outside, for they do not attend upon the peaceful ones.

"But those who attend upon the peaceful ones, the wise, esteemed by the discerning;
Their faith in the Fortunate One is rooted and established.

"They go to the world of the gods, or here they are born in good families;
Gradually the wise attain Nibbāna." The ninth.

10. The Discourse on Gavesī

180. On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks. The Blessed One, travelling on the highway, saw in a certain region a great sal grove; having seen it, having turned aside from the road, he approached that sal grove; having approached, having plunged into that sal grove, he manifested a smile at a certain spot.

Then this occurred to the Venerable Ānanda: "What is the cause, what is the condition, for the Blessed One's manifestation of a smile? Truth-finders do not manifest a smile without reason." Then the Venerable Ānanda said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, for the Blessed One's manifestation of a smile? Truth-finders do not manifest a smile without reason."

"Once upon a time, Ānanda, in this region there was a city, prosperous and flourishing, with many people, crowded with people. Now, Ānanda, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, dwelt in dependence on that city. Now, Ānanda, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, had a lay follower named Gavesī who did not fulfil the moral precepts. By the lay follower Gavesī, Ānanda, about five hundred lay followers were acknowledged and encouraged, who did not fulfil the moral precepts. Then, Ānanda, this occurred to the lay follower Gavesī: 'I am very helpful to these five hundred lay followers, a forerunner, an instigator, and I do not fulfil the moral precepts, and these five hundred lay followers do not fulfil the moral precepts. Thus this is exactly equal, there is nothing exceeding; come, let me exceed.'

Then, Ānanda, the lay follower Gavesī approached those five hundred lay followers; having approached, he said this to those five hundred lay followers: 'From this day forth, venerables, remember me as one who fulfils the moral precepts!' Then, Ānanda, this occurred to those five hundred lay followers: 'The noble Gavesī has been very helpful to us, a forerunner, an instigator. If indeed the noble Gavesī will be one

who fulfils the moral precepts, how much more than we!' Then, Ānanda, those five hundred lay followers approached the lay follower Gavesī; having approached, they said this to the lay follower Gavesī: 'From this day forth, let the noble Gavesī remember these five hundred lay followers too as ones who fulfil the moral precepts.' Then, Ānanda, this occurred to the lay follower Gavesī: 'I am very helpful to these five hundred lay followers, a forerunner, an instigator, and I fulfil the moral precepts, and these five hundred lay followers too fulfil the moral precepts. Thus this is exactly equal, there is nothing exceeding; come, let me exceed!'

Then, Ānanda, the lay follower Gavesī approached those five hundred lay followers; having approached, he said this to those five hundred lay followers: "From this day forth, venerables, remember me as one leading the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice." Then, Ānanda, this occurred to those five hundred lay followers: 'The noble Gavesī has been very helpful to us, a forerunner, an instigator. If the noble Gavesī will lead the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice, far less than we!' Then, Ānanda, those five hundred lay followers approached the lay follower Gavesī; having approached, they said this to the lay follower Gavesī: "From this day forth, let the noble Gavesī remember these five hundred lay followers too as ones leading the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice." Then, Ānanda, this occurred to the lay follower Gavesī: "I am indeed very helpful to these five hundred lay followers, a forerunner, an instigator. And I am one who fulfils the moral precepts. These five hundred lay followers too are ones who fulfil the moral precepts. And I am one leading the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice. These five hundred lay followers too are ones leading the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice. Thus this is exactly equal, there is nothing exceeding; come, let me exceed.'

Then, Ānanda, the lay follower Gavesī approached those five hundred lay followers; having approached, he said this to those five hundred lay followers: "From this day forth, venerables, remember me as one eating one meal a day, abstaining from eating at night, abstaining from eating at the improper time." Then, Ānanda, this occurred to those five hundred lay followers: "The noble Gavesī is indeed very helpful, a forerunner, an instigator. If the noble Gavesī will eat one meal a day, abstaining from eating at night, abstaining from eating at the improper time, far less than we!" Then, Ānanda, those five hundred lay followers approached the lay follower Gavesī; having approached, they said this to the lay follower Gavesī: "From this day forth, let the noble Gavesī remember these five hundred lay followers too as ones eating one meal a day, abstaining from eating at night, abstaining from eating at the improper time." Then, Ānanda, this occurred to the lay follower Gavesī: "I am indeed very helpful to these five hundred lay followers, a forerunner, an instigator. And I am one who fulfils the moral precepts. These five hundred lay followers too are ones who fulfil the moral precepts. And I am one leading the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice. These five hundred lay followers too are ones leading the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice. And I am one eating one meal a day, abstaining from eating at night, abstaining from eating at the improper time. These

five hundred lay followers too are ones eating one meal a day, abstaining from eating at night, abstaining from eating at the improper time. Thus this is exactly equal, there is nothing exceeding; come, let me exceed.'

"Then, Ānanda, the lay follower Gavesī approached the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One; having approached, he said this to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One - 'May I, venerable sir, receive the going forth under the Blessed One, may I receive the full ordination.' Then, Ānanda, the lay follower Gavesī received the going forth under the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, he received the full ordination. Not long after being fully ordained, Ānanda, dwelling alone, withdrawn, diligent, ardent, and resolute, the monk Gavesī soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" And the monk Gavesī, Ānanda, became one of the Worthy Ones.

"Then, Ānanda, this occurred to those five hundred lay followers - 'The noble Gavesī has been very helpful to us, a forerunner, an instigator. If even the noble Gavesī will go forth from home into homelessness, having shaved off his hair and beard, having put on ochre robes, far less then we!' far less then we!" Then, Ānanda, those five hundred lay followers approached the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One; having approached, they said this to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One - 'May we, venerable sir, receive the going forth under the Blessed One, may we receive the full ordination.' Then those five hundred lay followers, Ānanda, received the going forth under the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, they received the full ordination.

"Then, Ānanda, this occurred to the monk Gavesī - 'I am one who obtains at will, obtains without difficulty, obtains without trouble, this unsurpassed bliss of liberation. Oh, may these five hundred monks too be ones who obtain at will, obtain without difficulty, obtain without trouble, this unsurpassed bliss of liberation!' Then, Ānanda, dwelling withdrawn, diligent, ardent, and resolute, those five hundred monks soon realised for themselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, they dwelt in it. They directly knew: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'"

"Thus indeed, Ānanda, those five hundred monks, with Gavesī as their chief, striving progressively higher and higher, progressively more sublime and more sublime, realised the unsurpassed liberation. Therefore, Ānanda, you should train thus - 'Striving progressively higher and higher, progressively more sublime and more sublime, we will realise the unsurpassed liberation.' Thus indeed, Ānanda, should you train." The tenth.

The Chapter on Lay Followers is third.

Its summary:

Timidity, Confident, Hell, Enmity, and Outcast as the Fifth;
Joy, Trade, Kings, and Householder and Seeker.

4. The Chapter on Forest Dwellers

1. The Discourse on the Forest Dweller

181. "Monks, there are these five forest-dwellers. Which five? One is a forest-dweller due to dullness and sheer delusion; one is a forest-dweller having evil desires, overcome by desire; one is a forest-dweller due to madness and derangement of the mind; one is a forest-dweller thinking 'It is praised by Buddhas and disciples of Buddhas'; one is a forest-dweller in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just solitude, in dependence on just this being the purpose. These, monks, are the five forest-dwellers. Of these five forest-dwellers, monks, the forest-dweller who is a forest-dweller in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just solitude, in dependence on just this being the purpose, is the foremost and the best and the chief and the highest and the most excellent among these five forest-dwellers.

Just as, monks, from a cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee, and therein the cream of ghee is declared the foremost; just so, monks, of these five forest-dwellers, the forest-dweller who is a forest-dweller in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just solitude, in dependence on just this being the purpose, is the foremost and the best and the chief and the highest and the most excellent among these five forest-dwellers." The first.

2. Discourse on the Robe

182. "Monks, there are these five wearers of rag-robles. Which five? One is a wearer of rag-robles due to dullness and sheer delusion, etc. one is a wearer of rag-robles in dependence on just this being the purpose. These, monks, are the five wearers of rag-robles." The second.

3. The Discourse on the Tree-Root Dweller

183. "Monks, there are these five tree-root dwellers. Which five? One is a tree-root dweller due to dullness and sheer delusion; etc. one is a tree-root dweller in dependence on just this being the purpose. These, monks, are the five tree-root dwellers." The third.

4. The Discourse on the Cemetery Dweller

184. "Monks, there are these five cemetery dwellers. Which five? One is a cemetery dweller due to dullness and sheer delusion... etc... one is a cemetery dweller in dependence on just this being the purpose. These, monks, are the five cemetery dwellers." The fourth.

5. The Discourse on the Open-Air Dweller

185. "These five, monks, are dwellers in the open air." Etc. The fifth.

6. The Discourse on the Sitter

186. "These five, monks, are those who remain in a sitting position. Etc. The sixth.

7. The Discourse on Using Any Spread

187. "Monks, there are these five who use whatever seat is assigned... etc. The seventh.

8. The Discourse on Eating Once a Day

188. "These five, monks, are one-session eaters. Etc. The eighth.

9. The Discourse on Not Eating After the Meal

189. "These five, monks, are those who eat after the meal... etc. The ninth.

10. The Discourse on Eating from One Bowl

190. "Monks, there are these five who eat from one bowl only. Which five? One eats from one bowl only due to dullness and sheer delusion; one eats from one bowl only having evil desires, overcome by desire; one eats from one bowl only due to madness and derangement of the mind; one eats from one bowl only thinking 'It is praised by Buddhas and disciples of Buddhas'; one eats from one bowl only in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just solitude, in dependence on just this being the purpose. These, monks, are the five who eat from one bowl only. Of these five who eat from one bowl only, monks, the one who eats from one bowl only in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just solitude, in dependence on just this being the purpose, is the foremost and the best and the chief and the highest and the most excellent among these five who eat from one bowl only.

Just as, monks, from a cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee, and therein the cream of ghee is declared the foremost; just so, monks, of these five who eat from one bowl only, the one who eats from one bowl only in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just solitude, in dependence on just this being the purpose, is the foremost and the best and the chief and the highest and the most excellent among these five who eat from one bowl only." The tenth.

The Chapter on the Forest is fourth.

Its summary:

Forest, robe, tree, cemetery, open-air dweller;
Sitting, rug, one who eats once a day, and with the one who eats only what is received later.

5. The Chapter on Brahmins

1. The Discourse on Soṇa

191. "Monks, these five ancient brahmin practices are now seen among dogs, not among brahmins. Which five? Formerly, monks, brahmins went only to a brahmin woman, not to a non-brahmin woman. Now, monks, brahmins go to a brahmin woman and also go to a non-brahmin woman. Now, monks, dogs go only to a bitch, not to a non-bitch. This, monks, is the first ancient brahmin practice now seen among dogs, not among brahmins.

"Formerly, monks, brahmins went to a brahmin woman only when she was in her fertile season, not when she was out of fertile season. Now, monks, brahmins go to a brahmin woman both when she is in her fertile season and when she is out of fertile season. Now, monks, dogs go to a bitch only when she is in her fertile season, not when she is out of fertile season. This, monks, is the second ancient brahmin practice now seen among dogs, not among brahmins.

"Formerly, monks, brahmins neither bought nor sold a brahmin woman; they set going communal life for connection only through mutual affection. Now, monks, brahmins both buy and sell a brahmin woman; they also set going communal life for connection through mutual affection. Now, monks, dogs neither buy nor sell a bitch; they set going communal life for connection only through mutual affection. This, monks, is the third ancient brahmin practice now seen among dogs, not among brahmins.

"Formerly, monks, brahmins did not make storage of wealth, grain, silver, or gold. Now, monks, brahmins make storage of wealth, grain, silver, and gold. Now, monks, dogs do not make storage of wealth, grain, silver, or gold. This, monks, is the fourth ancient brahmin practice now seen among dogs, not among brahmins.

"Formerly, monks, brahmins sought almsfood in the evening for the evening meal and in the morning for the morning meal. Now, monks, brahmins, having eaten as much as they like to fill their bellies, depart taking the remainder. Now, monks, dogs seek almsfood in the evening for the evening meal and in the morning for the morning meal. This, monks, is the fifth ancient brahmin practice now seen among dogs, not among brahmins. These, monks, are the five ancient brahmin practices now seen among dogs, not among brahmins." The first.

2. The Discourse on the Brahmin Doṇa

192. Then the brahmin Doṇa approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Doṇa said this to the Blessed One -

"I have heard this, Master Gotama - 'The ascetic Gotama does not pay respect to brahmins who are old, aged, elderly, who have traversed the span of life, who have reached advanced years, or rise up for them or invite them with a seat.' This, Master Gotama, is indeed so. For indeed the Venerable Gotama does not pay respect to brahmins who are old, aged, elderly, who have traversed the span of life, who have

reached advanced years, or rise up for them or invite them with a seat. This, Master Gotama, is not proper." "Do you too, Doṇa, claim to be a brahmin?" "If anyone, Master Gotama, speaking rightly would say - 'A brahmin 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; a reciter, a bearer of the sacred texts, who has mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man' - it is of me indeed, Master Gotama, that one speaking rightly would say this. For I, Master Gotama, am a brahmin 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; a reciter, a bearer of the sacred texts, who has mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man."

"Those, Doṇa, who were the ancient sages of the brahmins, the makers of the sacred hymns, the transmitters of the sacred hymns, whose ancient hymn passages are now sung, recited, and collected by the brahmins of today, who sing along with them, recite along with them, repeat what was spoken, recite what was recited, teach what was taught, as follows - Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmita, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu; they declared these five types of brahmins - one equal to Brahmā, one equal to a god, one who keeps the boundaries, one who has broken the boundaries, and a brahmin outcast as the fifth. Which of them are you, Doṇa?"

"We do not know, Master Gotama, these five types of brahmins; we only know ourselves as brahmins. It would be good if Master Gotama would expound to me the Teaching in such a way that I might know these five types of brahmins." "Well then, brahmin, listen, pay close attention; I will speak." "Yes, sir," the brahmin Doṇa assented to the Blessed One. The Blessed One said this -

"And how, Doṇa, is a brahmin equal to Brahmā? Here, Doṇa, a brahmin 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 practises the holy life of a student for forty-eight years, studying the sacred hymns. Having practised the holy life of a student for forty-eight years, having studied the sacred hymns, he seeks a teacher's fee for his teacher by the Teaching alone, not by what is not the Teaching.

"And there, Doṇa, what is the rule? Not by farming, not by trade, not by cattle-herding, not by archery, not by government service, not by some other craft, but only by going about for alms, not despising the bowl. He, having handed over the teacher's fee to the teacher, having shaved off his hair and beard, having put on ochre robes, goes forth from home into homelessness. He, having thus gone forth, dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. Compassion, etc. altruistic joy... He dwells having pervaded one

direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. He, having developed these four divine abidings, upon the body's collapse at death, is reborn in a fortunate realm, in the Brahma world. Thus indeed, Doṇa, a brahmin is equal to Brahmā.

"And how, Doṇa, is a brahmin equal to a god? Here, Doṇa, a brahmin 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 practises the holy life of a student for forty-eight years, studying the sacred hymns. Having practised the holy life of a student for forty-eight years, having studied the sacred hymns, he seeks a teacher's fee for his teacher by the Teaching alone, not by what is not the Teaching. And there, Doṇa, what is the rule? Not by farming, not by trade, not by cattle-herding, not by archery, not by government service, not by some other craft, but only by going about for alms, not despising the bowl. He, having handed over the teacher's fee to the teacher, seeks a wife by the rule alone, not by what is not the rule.

"And there, Doṇa, what is the rule? Not by buying, not by selling, but only a brahmin woman given with water. He goes only to a brahmin woman, he does not go to a warrior woman, not to a merchant woman, not to a worker woman, not to an outcaste woman, not to a hunter woman, not to a basket-weaver woman, not to a chariot-maker woman, not to a refuse-scavenger woman; he does not go to a pregnant woman, he does not go to one who is nursing, he does not go to one who is out of fertile season. And why, Doṇa, does a brahmin not go to a pregnant woman? If, Doṇa, a brahmin goes to a pregnant woman, that young man or young woman is called one born in excrement. Therefore, Doṇa, a brahmin does not go to a pregnant woman. And why, Doṇa, does a brahmin not go to one who is nursing? If, Doṇa, a brahmin goes to one who is nursing, that young man or young woman is called one oppressed by impurity. Therefore, Doṇa, a brahmin does not go to one who is nursing. For him that brahmin woman is not for the purpose of sensual pleasure, not for the purpose of sport, not for the purpose of delight; the brahmin woman is for the brahmin only for the purpose of offspring. He, having produced offspring, having shaved off his hair and beard, having put on ochre robes, goes forth from home into homelessness. He, having thus gone forth, quite secluded from sensual pleasures, etc. he enters and dwells in the fourth meditative absorption. He, having developed these four meditative absorptions, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Thus indeed, Doṇa, a brahmin is equal to a god.

"And how, Doṇa, is a brahmin one who keeps within the boundary? Here, Doṇa, a brahmin 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 practises the holy life of a student for forty-eight years, studying the sacred hymns. Having practised the holy life of a student for forty-eight years, having studied the sacred hymns, he seeks a teacher's fee for his teacher by the Teaching alone, not by what is not the Teaching. And there, Doṇa, what is the rule? Not by farming, not by trade, not by cattle-herding, not by archery,

not by government service, not by some other craft, but only by going about for alms, not despising the bowl. He, having handed over the teacher's fee to the teacher, seeks a wife by the rule alone, not by what is not the rule.

"And there, Doṇa, what is the rule? Not by buying, not by selling, but only a brahmin woman given with water. He goes only to a brahmin woman, he does not go to a warrior woman, not to a merchant woman, not to a worker woman, not to an outcaste woman, not to a hunter woman, not to a basket-weaver woman, not to a chariot-maker woman, not to a refuse-scavenger woman; he does not go to a pregnant woman, he does not go to one who is nursing, he does not go to one who is out of fertile season. And why, Doṇa, does a brahmin not go to a pregnant woman? If, Doṇa, a brahmin goes to a pregnant woman, that young man or young woman is called one born in excrement. Therefore, Doṇa, a brahmin does not go to a pregnant woman. And why, Doṇa, does a brahmin not go to one who is nursing? If, Doṇa, a brahmin goes to one who is nursing, that young man or young woman is called one oppressed by impurity. Therefore, Doṇa, a brahmin does not go to one who is nursing. For him that brahmin woman is not for the purpose of sensual pleasure, not for the purpose of sport, not for the purpose of delight; the brahmin woman is for the brahmin only for the purpose of offspring. He, having produced sexual intercourse, desiring that very enjoyment of a son, dwells in the household; he does not go forth from home into homelessness. He remains within the boundary of the ancient brahmins; he does not transgress it. 'The brahmin, remaining within the boundary of the ancient brahmins, does not transgress it' - therefore, Doṇa, a brahmin is called one who keeps within the boundary. Thus indeed, Doṇa, a brahmin is one who keeps within the boundary.

"And how, Doṇa, is a brahmin one who has broken the boundary? Here, Doṇa, a brahmin 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 practises the holy life of a student for forty-eight years, studying the sacred hymns. Having practised the holy life of a student for forty-eight years, having studied the sacred hymns, he seeks a teacher's fee for his teacher by the Teaching alone, not by what is not the Teaching.

"And there, Doṇa, what is the rule? Not by farming, not by trade, not by cattle-herding, not by archery, not by government service, not by some other craft, but only by going about for alms, not despising the bowl. He, having handed over the teacher's fee to his teacher, seeks a wife both by the rule and by what is not the rule, both by purchase and by sale, and also a brahmin woman given with water. He goes to a brahmin woman and also goes to a warrior woman and also goes to a merchant woman and also goes to a worker woman and also goes to an outcaste woman and also goes to a hunter's woman and also goes to a basket-maker's woman and also goes to a chariot-maker's woman and also goes to a refuse-scavenger's woman and also goes to a pregnant woman and also goes to a nursing woman and also goes to a woman in fertile season and also goes to a woman out of fertile season. His brahmin wife is for the purpose of sensual pleasure and also for the purpose of sport and also for the purpose of delight and also for the purpose of offspring; the brahmin's brahmin wife is such. He does not remain within the boundary of the ancient brahmins; he

transgresses it. 'The brahmin, not remaining within the boundary of the ancient brahmins, transgresses it' - therefore, Doṇa, a brahmin is called one who has broken the boundary. Thus indeed, Doṇa, a brahmin is one who has broken the boundary.

"And how, Doṇa, is a brahmin a brahmin-outcast? Here, Doṇa, a brahmin 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 practises the holy life of a student for forty-eight years, studying the sacred hymns. Having practised the holy life of a student for forty-eight years, having studied the sacred hymns, he seeks a teacher's fee for his teacher either righteously or unrighteously, either by ploughing or by trade or by cattle-keeping or by archery or by government service or by some other craft, or even by the practice of going for alms, not despising the bowl.

"Having given the teacher's fee to his teacher, he seeks a wife either righteously or unrighteously, either by purchase or by sale, even a brahmin woman given with water. He goes to a brahmin woman and also goes to a warrior woman and also goes to a merchant woman and also goes to a worker woman and also goes to an outcaste woman and also goes to a hunter's woman and also goes to a basket-maker's woman and also goes to a chariot-maker's woman and also goes to a refuse-scavenger's woman and also goes to a pregnant woman and also goes to a nursing woman and also goes to a woman in fertile season and also goes to a woman out of fertile season. His brahmin wife is for the purpose of sensual pleasure and also for the purpose of sport and also for the purpose of delight and also for the purpose of offspring; the brahmin's brahmin wife is such. He earns his living by all kinds of work. The brahmins say this to him - 'Why does the venerable one, claiming to be a brahmin, earn his living by all kinds of work?' He speaks thus: 'Just as, my dear, fire burns what is pure and burns what is impure, yet fire is not defiled by that; just so, my dear, even if a brahmin earns his living by all kinds of work, the brahmin is not defiled by that.' 'He earns his living by all kinds of work' - therefore, Doṇa, a brahmin is called a brahmin-outcast. Thus, Doṇa, a brahmin is a brahmin-outcast.

"Those, Doṇa, who were the ancient sages of the brahmins, the makers of the sacred hymns, the transmitters of the sacred hymns, whose ancient hymn passages are now sung, recited, and collected by the brahmins of today, who sing along with them, recite along with them, repeat what was spoken, recite what was recited, teach what was taught, as follows - Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu; they declare these five kinds of brahmins - one equal to Brahmā, one equal to a god, one who keeps the boundaries, one who has broken the boundaries, and a brahmin outcast as the fifth. Which of them are you, Doṇa?"

"This being so, Master Gotama, we do not even fulfil the brahmin-outcast. Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The second.

3. The Discourse to Saṅgārava

193. Then the brahmin Saṅgārava approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin

Saṅgārava said this to the Blessed One - "What now, Master Gotama, is the cause, what is the condition, whereby sometimes sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied? But what, Master Gotama, is the cause, what is the condition, whereby sometimes sacred verses that have not been studied for a long time come to mind, how much more those that have been studied?"

"At the time, brahmin, when one dwells with a mind pervaded by sensual lust, overcome by sensual lust, and does not understand as it really is the escape from arisen sensual lust, at that time one does not understand and does not see one's own welfare as it really is, at that time one does not understand and does not see the welfare of others as it really is, at that time one does not understand and does not see the welfare of both as it really is, sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied. Just as, brahmin, a bowl of water mixed with lac or turmeric or indigo or crimson. There a man with eyes, reviewing his own facial reflection, would not understand and would not see it as it really is. Just so, brahmin, at the time when one dwells with a mind pervaded by sensual lust, overcome by sensual lust, and does not understand as it really is the escape from arisen sensual lust, at that time one does not understand and does not see one's own welfare as it really is, the welfare of others etc. the welfare of both at that time one does not understand and does not see as it really is, sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Furthermore, brahmin, at the time when one dwells with a mind pervaded by anger, overcome by anger, and does not understand as it really is the escape from arisen anger, at that time one does not understand and does not see one's own welfare as it really is, the welfare of others etc. the welfare of both at that time one does not understand and does not see as it really is, sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied. Just as, brahmin, a bowl of water heated by fire, boiling, producing hot steam. There a man with eyes, reviewing his own facial reflection, would not understand and would not see it as it really is. Just so, brahmin, at the time when one dwells with a mind pervaded by anger, overcome by anger, and does not understand as it really is the escape from arisen anger, at that time one does not understand and does not see one's own welfare as it really is, the welfare of others etc. the welfare of both at that time one does not understand and does not see as it really is, sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Furthermore, brahmin, at the time when one dwells with a mind pervaded by sloth and torpor, overcome by sloth and torpor, and does not understand as it really is the escape from arisen sloth and torpor, at that time one does not understand and does not see one's own welfare as it really is, the welfare of others etc. the welfare of both at that time one does not understand and does not see as it really is, sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied. Just as, brahmin, a bowl of water covered over with moss and aquatic plants. There a man with eyes, reviewing his own facial reflection, would not understand and would not see it as it really is. Just so, brahmin, at the time when

one dwells with a mind pervaded by sloth and torpor, overcome by sloth and torpor, and does not understand as it really is the escape from arisen sloth and torpor, at that time one does not understand and does not see one's own welfare as it really is, the welfare of others etc. the welfare of both at that time one does not understand and does not see as it really is, sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Furthermore, brahmin, at the time when one dwells with a mind pervaded by restlessness and remorse, overcome by restlessness and remorse, and does not understand as it really is the escape from arisen restlessness and remorse, at that time one does not understand and does not see one's own welfare as it really is, the welfare of others etc. the welfare of both at that time one does not understand and does not see as it really is, sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied. Just as, brahmin, a bowl of water stirred by the wind, agitated, swaying, producing waves. There a man with eyes, reviewing his own facial reflection, would not understand and would not see it as it really is. Just so, brahmin, at the time when one dwells with a mind pervaded by restlessness and remorse, overcome by restlessness and remorse, and does not understand as it really is the escape from arisen restlessness and remorse, at that time one does not understand and does not see one's own welfare as it really is, the welfare of others etc. the welfare of both at that time one does not understand and does not see as it really is, sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Furthermore, brahmin, at the time when he dwells with a mind pervaded by sceptical doubt, overcome by sceptical doubt, and he does not understand as it really is the escape from arisen sceptical doubt, at that time he does not understand and does not see as it really is his own welfare, nor the welfare of others, etc. the welfare of both at that time one does not understand and does not see as it really is, sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied. Just as, brahmin, a bowl of water turbid, stirred up, become muddy, placed in darkness. There a man with eyes, reviewing his own facial reflection, would not understand and would not see it as it really is. Just so, brahmin, at the time when he dwells with a mind pervaded by sceptical doubt, overcome by sceptical doubt, and he does not understand as it really is the escape from arisen sceptical doubt, at that time he does not understand and does not see as it really is his own welfare, nor the welfare of others, etc. the welfare of both at that time one does not understand and does not see as it really is, sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"But at the time, brahmin, when he does not dwell with a mind pervaded by sensual lust, nor overcome by sensual lust, and he understands as it really is the escape from arisen sensual lust, at that time he understands and sees as it really is his own welfare, at that time he understands and sees as it really is the welfare of others, at that time he understands and sees as it really is the welfare of both; sacred verses that have not been studied for a long time come to mind, how much more those that have been studied. Just as, brahmin, a bowl of water unmixed with lac or turmeric or

indigo or crimson. There a man with eyes, reviewing his own facial reflection, would understand and would see it as it really is. Just so, brahmin, at the time when he does not dwell with a mind pervaded by sensual lust, etc.

"Furthermore, brahmin, at the time when he does not dwell with a mind pervaded by anger, etc. just as, brahmin, a bowl of water not heated by fire, not boiling, not producing hot steam. There a man with eyes, reviewing his own facial reflection, would understand and would see it as it really is. Just so, brahmin, at the time when he does not dwell with a mind pervaded by anger, etc.

"Furthermore, brahmin, at the time when he does not dwell with a mind pervaded by sloth and torpor, etc. just as, brahmin, a bowl of water not covered over by moss and aquatic plants. There a man with eyes, reviewing his own facial reflection, would understand and would see it as it really is. Just so, brahmin, at the time when he does not dwell with a mind pervaded by sloth and torpor, etc.

"Furthermore, brahmin, at the time when he does not dwell with a mind pervaded by restlessness and remorse, etc. just as, brahmin, a bowl of water not stirred by the wind, not agitated, not swaying, not producing waves. There a man with eyes, reviewing his own facial reflection, would understand and would see it as it really is. Just so, brahmin, at the time when he does not dwell with a mind pervaded by restlessness and remorse, etc.

"Furthermore, brahmin, at the time when he does not dwell with a mind pervaded by sceptical doubt, nor overcome by sceptical doubt, and he understands as it really is the escape from arisen sceptical doubt, at that time he understands and sees as it really is his own welfare, at that time he understands and sees as it really is the welfare of others, at that time he understands and sees as it really is the welfare of both; sacred verses that have not been studied for a long time come to mind, how much more those that have been studied. Just as, brahmin, a bowl of water clear, bright, undisturbed, placed in the light. There a man with eyes, reviewing his own facial reflection, would understand and would see it as it really is. Just so, brahmin, at the time when he does not dwell with a mind pervaded by sceptical doubt, nor overcome by sceptical doubt, and he understands as it really is the escape from arisen sceptical doubt, at that time he understands and sees as it really is his own welfare, nor the welfare of others, etc. nor the welfare of both at that time he understands and sees as it really is; sacred verses that have not been studied for a long time come to mind, how much more those that have been studied.

"This, brahmin, is the cause, this is the condition, whereby sometimes sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied. But this, brahmin, is the cause, this is the condition, whereby sometimes sacred verses that have not been studied for a long time come to mind, how much more those that have been studied."

"Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The third.

4. The Discourse to Kāraṇapālī

194. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the brahmin Kāraṇapālī was having work done

for the Licchavis. The brahmin Kāraṇapālī saw the brahmin Piṅgiyānī coming from afar; having seen the brahmin Piṅgiyānī, he said this -

"Well now, from where is the venerable Piṅgiyānī coming in the middle of the day?" "I am coming from here, sir, from the presence of the ascetic Gotama." "What does the venerable Piṅgiyānī think about the ascetic Gotama's lucidity of wisdom? He is wise, I imagine?" "Who am I, sir, and who could know the ascetic Gotama's lucidity of wisdom! Surely he who could know the ascetic Gotama's lucidity of wisdom would himself be such as he!" "Indeed the venerable Piṅgiyānī praises the ascetic Gotama with lofty praise." "Who am I, sir, and who could praise the ascetic Gotama! Praised by those who are praised, Master Gotama is foremost of gods and humans." "But seeing what reason is the venerable Piṅgiyānī thus confident in the ascetic Gotama?"

"Just as, sir, a man satisfied with the finest flavours does not long for other inferior flavours; just so indeed, sir, from whatever source one hears the Teaching of that Master Gotama - whether from discourses, whether from poems, whether from explanations, whether from marvellous teachings - from that source one does not long for the doctrines of various other ascetics and brahmins.

"Just as, sir, a man overcome by hunger and weakness might come upon a honey-ball. From wherever he might taste it, he would obtain a sweet, delicious flavour; just so indeed, sir, from whatever source one hears the Teaching of that Master Gotama - whether from discourses, whether from poems, whether from explanations, whether from marvellous teachings - from that source one obtains satisfaction, one obtains confidence of mind.

"Just as, sir, a man might come upon a piece of sandalwood -whether of yellow sandalwood or of red sandalwood. From wherever he might smell it -whether from the root, whether from the middle, whether from the top - he would obtain a fragrant, delicious scent; just so indeed, sir, from whatever source one hears the Teaching of that Master Gotama - whether from discourses, whether from poems, whether from explanations, whether from marvellous teachings - from that source one attains gladness, one attains pleasure.

"Just as, friend, a man who is sick, afflicted, severely ill. A skilled physician might remove his illness with reason and cause; just so indeed, sir, from whatever source one hears the Teaching of that Master Gotama - whether from discourses, whether from poems, whether from explanations, whether from marvellous teachings - from that source sorrow, lamentation, suffering, displeasure and anguish pass away.

"Just as, friend, there might be a pond with clear water, with sweet water, with cool water, with pure water, with good fords, delightful. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty and parched. He, having plunged into that pond, having bathed and drunk, might allay all disturbance, weariness and fever. Just so indeed, friend, from whatever source one hears the Teaching of that Master Gotama - whether from discourses, whether from poems, whether from explanations, whether from marvellous teachings - from that source all disturbance, weariness and fever are allayed."

When this was said, the brahmin Kāraṇapālī, having risen from his seat, having arranged his upper robe on one shoulder, having placed his right knee on the ground, having extended joined palms in salutation towards the Blessed One, uttered an inspired utterance three times -

"Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One;
Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One;
Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One."

"Excellent, dear Piṅgiyānī, excellent, dear Piṅgiyānī! Just as, dear Piṅgiyānī, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms; just so, the Teaching has been made clear by the venerable Piṅgiyānī in many ways. I, dear Piṅgiyānī, go for refuge to that Master Gotama, to the Teaching, and to the Community of monks. May the venerable Piṅgiyānī remember me as a lay follower who has gone for refuge from this day forth for life." The fourth.

5. The Discourse to Piṅgiyānī

195. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time about five hundred Licchavis were attending upon the Blessed One. Some Licchavis were blue, of blue complexion, with blue clothes and blue ornaments; some Licchavis were yellow, of yellow complexion, with yellow clothes and yellow ornaments; some Licchavis were red, of red complexion, with red clothes and red ornaments; some Licchavis were white, of white complexion, with white clothes and white ornaments. There the Blessed One outshone them in beauty and glory.

Then the brahmin Piṅgiyānī, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "It occurs to me, Blessed One, it occurs to me, Fortunate One." "Let it occur to you, Piṅgiyānī" - the Blessed One said. Then the brahmin Piṅgiyānī praised the Blessed One face to face with a fitting verse -

"Just as a lotus, a red lotus, fragrant,
Would be in the morning, fully bloomed, its fragrance not faded;
See the Resplendent One shining,
Like the blazing sun in the sky."

Then those Licchavis clothed the brahmin Piṅgiyānī with five hundred upper robes. Then the brahmin Piṅgiyānī clothed the Blessed One with those five hundred upper robes.

Then the Blessed One said this to those Licchavis - "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 taught 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 fifth.

6. The Discourse on the Great Dreams

196. "Monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, five great dreams appeared. Which five? Monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, this great earth was a great bed, the Himalaya, the king of mountains, was a pillow, the left hand was laid down in the eastern ocean, the right hand was laid down in the western ocean, both feet were laid down in the southern ocean. Monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, this first great dream appeared.

"Furthermore, monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, a variety of grass called tiriya, having grown up from the navel, stood reaching up to the sky. Monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, this second great dream appeared.

"Furthermore, monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, white worms with black heads, having climbed up from the feet, covered up to the knee-caps. Monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, this third great dream appeared.

"Furthermore, monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, four birds of different colours, having come from the four directions, having fallen at his feet, became all white. Monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, this fourth great dream appeared.

"Furthermore, monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, walked back and forth on top of a great mountain of dung, not being soiled by the dung. Monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, this fifth great dream appeared.

"That, monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, this great earth was a great bed, the Himalaya, the king of mountains, was a pillow, the left hand was laid down in the eastern ocean, the right hand was laid down in the western ocean, both feet were laid down in the southern ocean; monks, by the Truth-finder,

the Worthy One, the Perfectly Enlightened One, the unsurpassed perfect enlightenment was fully awakened to. For that full awakening, this first great dream appeared.

"That, monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, a variety of grass called tiriya, having grown up from the navel, stood reaching up to the sky; monks, by the Truth-finder, the Worthy One, the Perfectly Enlightened One, having fully awakened to the noble eightfold path, it was well proclaimed as far as gods and humans. For that full awakening, this second great dream appeared.

"That, monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, white worms with black heads, having climbed up from the feet, covered up to the knee-caps; monks, many householders clad in white have gone for refuge to the Truth-finder for life. For that full awakening, this third great dream appeared.

"That, monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, four birds of different colours, having come from the four directions, having fallen at his feet, became all white; monks, these four castes - nobles, brahmins, merchants, and workers - having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, realise the unsurpassed liberation. For that full awakening, this fourth great dream appeared.

"That, monks, the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, walked back and forth on top of a great mountain of dung, not being soiled by the dung; monks, the Truth-finder is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick; the Truth-finder consumes that not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape. For that full awakening, this fifth great dream appeared.

"Monks, to the Truth-finder, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, these five great dreams appeared." The sixth.

7. The Discourse on the Rains Retreat

197. "Monks, there are these five obstacles to rain, which sign-readers do not know, where the vision of sign-readers does not enter. Which five? Above, monks, in space, the heat element becomes agitated. Because of that, arisen clouds disperse. This, monks, is the first obstacle to rain, which sign-readers do not know, where the vision of sign-readers does not enter.

"Furthermore, monks, above in space, the air element becomes agitated. Because of that, arisen clouds disperse. This, monks, is the second obstacle to rain, which sign-readers do not know, where the vision of sign-readers does not enter.

"Furthermore, monks, Rāhu, the lord of titans, having received water with his hand, throws it into the great ocean. This, monks, is the third obstacle to rain, which sign-readers do not know, where the vision of sign-readers does not enter.

"Furthermore, monks, the rain cloud gods are heedless. This, monks, is the fourth obstacle to rain, which sign-readers do not know, where the vision of sign-readers does not enter.

"Furthermore, monks, human beings are unrighteous. This, monks, is the fifth obstacle to rain, which sign-readers do not know, where the vision of sign-readers does not enter. These, monks, are the five obstacles to rain, which sign-readers do not know, where the vision of sign-readers does not enter." The seventh.

8. The Discourse on Speech

198. "Monks, speech possessed of five factors is well spoken, not badly spoken, blameless and beyond reproach by the wise. Which five? It is spoken at the proper time, it is spoken truthfully, it is spoken smoothly, it is spoken beneficially, and it is spoken with a mind of friendliness. Monks, speech possessed of these five factors is well spoken, not badly spoken, blameless and beyond reproach by the wise." The eighth.

9. The Discourse on the Family

199. "When, monks, moral ones gone forth approach a family, there human beings generate much merit by five means. Which five? At the time, monks, when human beings, having seen moral ones gone forth approaching a family, gladden their minds, that family at that time is practicing the practice leading to heaven.

"At the time, monks, when human beings, as moral ones gone forth are approaching a family, rise up in respect, pay respect, and give a seat, that family at that time is practicing the practice conducive to noble birth.

"At the time, monks, when human beings, as moral ones gone forth are approaching a family, remove the stain of stinginess, that family at that time is practicing the practice conducive to being influential.

"At the time, monks, when human beings, as moral ones gone forth are approaching a family, share according to their ability, according to their strength, that family at that time is practicing the practice conducive to great wealth.

"At the time, monks, when human beings, as moral ones gone forth are approaching a family, interrogate, ask questions, and listen to the Teaching, that family at that time is practicing the practice conducive to great wisdom. When, monks, moral ones gone forth approach a family, there human beings generate much merit by these five means." The ninth.

10. The Discourse on Sending Away

200. "There are these five elements involving escape, monks. What five? Here, monks, when a monk attends to sensual pleasure, his mind does not spring forward towards sensual pleasures, does not become clear, does not become settled, does not become liberated. But when he attends to renunciation, his mind springs forward towards renunciation, becomes clear, becomes settled, becomes liberated. That mind of his is well gone, well developed, well emerged, well liberated, well unbound from

sensual pleasures; and whatever mental corruptions, vexations, and fevers arise conditioned by sensual pleasures, he is freed from them; he does not feel that feeling. This is declared to be the escape from sensual pleasures.

"Furthermore, monks, when a monk attends to anger, his mind does not spring forward towards anger, does not become clear, does not become settled, does not become liberated. But when he attends to non-anger, his mind springs forward towards non-anger, becomes clear, becomes settled, becomes liberated. That mind of his is well gone, well developed, well emerged, well liberated, well unbound from anger; and whatever mental corruptions, vexations, and fevers arise conditioned by anger, he is freed from them; he does not feel that feeling. This is declared to be the escape from anger.

"Furthermore, monks, when a monk attends to harming, his mind does not spring forward towards harming, does not become clear, does not become settled, does not become liberated. But when he attends to non-harming, his mind springs forward towards non-harming, becomes clear, becomes settled, becomes liberated. That mind of his is well gone, well developed, well emerged, well liberated, well unbound from harming; and whatever mental corruptions, vexations, and fevers arise conditioned by harming, he is freed from them; he does not feel that feeling. This is declared to be the escape from harming.

"Furthermore, monks, when a monk attends to material form, his mind does not spring forward towards material form, does not become clear, does not become settled, does not become liberated. But when he attends to the immaterial, his mind springs forward towards the immaterial, becomes clear, becomes settled, becomes liberated. That mind of his is well gone, well developed, well emerged, well liberated, well unbound from material forms; and whatever mental corruptions, vexations, and fevers arise conditioned by material form, he is freed from them; he does not feel that feeling. This is declared to be the escape from material forms.

"Furthermore, monks, when a monk attends to identity, his mind does not spring forward towards identity, does not become clear, does not become settled, does not become liberated. But when he attends to the cessation of identity, his mind springs forward towards the cessation of identity, becomes clear, becomes settled, becomes liberated. That mind of his is well gone, well developed, well emerged, well liberated, well unbound from identity; and whatever mental corruptions, vexations, and fevers arise conditioned by identity, he is freed from them; he does not feel that feeling. This is declared to be the escape from identity.

"For him, delight in sensual pleasure does not underlie, delight in anger does not underlie, delight in harming does not underlie, delight in material form does not underlie, delight in identity does not underlie; through the non-underlying of delight in sensual pleasure, through the non-underlying of delight in anger, through the non-underlying of delight in harming, through the non-underlying of delight in material form, through the non-underlying of delight in identity. This is called, monks, a monk without underlying tendency, who has cut off craving, turned back the mental fetters, through the complete full realisation of conceit has made an end of suffering. These, monks, are the five elements involving escape." The tenth.

The Chapter on Brahmins is fifth.

Its summary:

Soṇa, Doṇa, Saṅgārava, Kāraṇapālī and Piṅgiyānī;

Dreams and rains retreat, speech, family, and with involving being sent away.

The Fourth 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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