

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)

10. The Book of the Tens (10. Dasakanipātapāḷi)

4. The Fourth Fifty (4. Catutthapaṇṇāsakaṃ)

[AN 10.155-210, PTS 5.248-5.310]



PaliVerse

4. The Collection of the Numerical Discourses

10. The Book of the Tens

4. The Fourth Fifty

1. The Chapter on Persons

1. The Discourse on Who Should Be Associated With

155. "Monks, a person possessed of ten qualities should not be associated with. Which ten? He holds wrong view, holds wrong thought, holds wrong speech, holds wrong action, holds wrong livelihood, holds wrong effort, holds wrong mindfulness, holds wrong concentration, holds wrong knowledge, holds wrong liberation - Monks, a person possessed of these ten qualities should not be associated with.

"Monks, a person possessed of ten qualities should be associated with. Which ten? He holds right view, holds right thought, holds right speech, holds right action, holds right livelihood, holds right effort, holds right mindfulness, holds right concentration, holds right knowledge, holds right liberation - Monks, a person possessed of these ten qualities should be associated with."

2-12. The Discourses Beginning with Who Should Be Kept Company With

156-166. "Monks, a person possessed of ten qualities should not be kept company with, etc. should be kept company with, etc. should not be attended upon, should be attended upon, etc. is not honourable, is honourable, etc. is not praiseworthy, is praiseworthy, etc. is disrespectful, is respectful, etc. is not deferential, is deferential, etc. is not one who fulfils, is one who fulfils, etc. does not become pure, becomes pure, etc. does not overcome conceit, overcomes conceit, etc. does not grow in wisdom, grows in wisdom, etc.

"He generates much demerit, he generates much merit. Which ten? He holds right view, holds right thought, holds right speech, holds right action, holds right livelihood, holds right effort, holds right mindfulness, holds right concentration, holds right knowledge, holds right liberation - Monks, a person possessed of these ten qualities generates much merit."

The Chapter on Persons is the first.

2. The Chapter on Jāṇussoṇi

1. The Discourse on the Brahmin's Atonement

167. Now at that time the brahmin Jāṇussoṇi, on the uposatha day, having bathed his head, dressed in a new pair of linen garments, holding a handful of fresh kusa grass, was standing to one side not far from the Blessed One.

The Blessed One saw the brahmin Jāṇussoṇi, on the uposatha day, having bathed his head, dressed in a new pair of linen garments, holding a handful of fresh kusa grass, standing to one side. Having seen him, he said this to the brahmin Jāṇussoṇi - "Why are you, brahmin, on the uposatha day, having bathed your head, dressed in a new pair of linen garments, holding a handful of fresh kusa grass, standing to one side? What is happening today for the brahmin clan?" "Today is the Descent Day for the brahmin clan, Master Gotama."

"In what way, brahmin, is the Descent Day observed by brahmins?" "Here, Master Gotama, brahmins on the uposatha day, having bathed their heads, dressed in new pairs of linen garments, having smeared the ground with fresh cow dung, having spread it with green kusa grass, prepare their sleeping place between the sand heap and the fire room. They rise three times during that night and with joined palms pay homage to the fire - 'We descend to you, venerable sir, we descend to you, venerable sir.' And they satisfy the fire with abundant ghee, oil, and butter. And after that night has passed, they satisfy the brahmins with superior solid and soft food. Thus, Master Gotama, is the Descent Day observed by brahmins."

"In one way, brahmin, is the Descent Day observed by brahmins, but in another way is the Descent Day observed in the Noble One's discipline." "In what way, Master Gotama, is the Descent Day observed in the Noble One's discipline? It would be good if Master Gotama would expound to me the Teaching in such a way that the Descent Day is observed in the Noble One's discipline."

"Well then, brahmin, listen, pay close attention; I will speak." "Yes, sir," the brahmin Jāṇussoṇi assented to the Blessed One. The Blessed One said this -

"Here, brahmin, a noble disciple considers thus: 'Killing living beings indeed has an evil result both in this present life and in the future life.' He, having thus reflected, abandons killing living beings; he descends from killing living beings.

Etc. Taking what is not given indeed has an evil result -both in this present life and in the future life. He, having thus reflected, abandons taking what is not given; he descends from taking what is not given.

Etc. Sexual misconduct indeed has an evil result -both in this present life and in the future life. He, having thus reflected, abandons sexual misconduct; he descends from sexual misconduct.

...Lying indeed has an evil result -both in this present life and in the future life. He, having thus reflected, abandons lying; he descends from lying.

...Divisive speech indeed has an evil result -both in this present life and in the future life. He, having thus reflected, abandons divisive speech; he descends from divisive speech.

...Harsh speech indeed has an evil result -both in this present life and in the future life. He, having thus reflected, abandons harsh speech; he descends from harsh speech.

...Idle chatter indeed has an evil result -both in this present life and in the future life. He, having thus reflected, abandons idle chatter; he descends from idle chatter.

...Covetousness indeed has an evil result -both in this present life and in the future life. He, having thus reflected, abandons covetousness; he descends from covetousness.

...Anger indeed has an evil result -both in this present life and in the future life. He, having thus reflected, abandons anger; he descends from anger.

...Wrong view indeed has an evil result -both in this present life and in the future life.' He, having thus reflected, abandons wrong view; he descends from wrong view. Thus, brahmin, in the Noble One's discipline there is the descent."

"In one way, Master Gotama, is the descent observed by brahmins, but in another way is the descent observed in the Noble One's discipline. And moreover, Master Gotama, the descent of the brahmins is not worth a sixteenth fraction of the descent in the Noble One's discipline. 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 first.

2. The Discourse on the Noble One's Atonement

168. "I will teach you, monks, the noble descent. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is the noble descent? Here, monks, a noble disciple considers thus - 'Killing living beings indeed has an evil result -both in this present life and in the future life.' He, having thus reflected, abandons killing living beings; he descends from killing living beings.

... 'Taking what is not given indeed has an evil result -both in this present life and in the future life.' He, having thus reflected, abandons taking what is not given; he descends from taking what is not given.

... 'Sexual misconduct indeed has an evil result, etc. he descends from sexual misconduct.

... 'Lying indeed has an evil result, etc. he descends from lying.

... 'Divisive speech indeed has an evil result, etc. he descends from divisive speech.

... 'Harsh speech indeed has an evil result, etc. he descends from harsh speech.

... 'Idle chatter indeed has an evil result, etc. he descends from idle chatter.

... 'Covetousness indeed has an evil result, etc. he descends from covetousness.

... 'Anger indeed has an evil result, etc. he descends from anger.

"And what, monks, is the noble descent? Here, monks, a noble disciple considers thus - 'Wrong view indeed has an evil result both in this present life and in the future life.' He, having thus reflected, abandons wrong view; he descends from wrong view. This is called, monks, the noble descent." The second.

3. The Discourse to Saṅgārava

169. 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 indeed, Master Gotama, is the near shore, what is the far shore?" "Killing living beings, brahmin, is the near shore, abstention from killing living beings is the far shore. Taking what is not given, brahmin, is the near shore, abstention from taking what is not given is the far shore. Sexual misconduct is the near shore, abstention from sexual misconduct is the far shore. Lying is the near shore, abstention from lying is the far shore. Divisive speech is the near shore, abstention from divisive speech is the far shore. Harsh speech is the near shore, abstention from harsh speech is the far shore. Idle chatter is the near shore, abstention from idle chatter is the far shore. Covetousness is the near shore, non-covetousness is the far shore. Anger is the near shore, non-anger is the far shore. Wrong view is the near shore, right view is the far shore. This, brahmin, is the near shore, this is the far shore.

"Few are those among human beings, those people going to the far shore;
And this other generation just runs along the shore.

"But those who practise in accordance with the Teaching, in the Teaching well proclaimed;
Those people will go beyond, the realm of Death so hard to cross.

"Having abandoned the dark phenomenon, the wise one should develop the bright;
Having come from home to homelessness, in seclusion where delight is hard.

"There one should wish for delight, having abandoned sensual pleasures, one who owns nothing;
The wise one should purify oneself of the mental defilements of the mind.

"Those whose minds are rightly well developed in the factors of enlightenment;
Who delight in the relinquishment of grasping, by non-clinging;
Those who have eliminated the mental corruptions, brilliant, they are quenched in the world." The third.

4. The Discourse on the Near Shore

170. "I will teach you, monks, the near shore and the far shore. Listen to that, etc. And what, monks, is the near shore, and what is the far shore? Killing living beings, monks, is the near shore, abstention from killing living beings is the far shore. Taking what is not given is the near shore, abstention from taking what is not given is the far shore. Sexual misconduct is the near shore, abstention from sexual misconduct is the far shore. Lying is the near shore, abstention from lying is the far shore. Divisive speech is the near shore, abstention from divisive speech is the far shore. Harsh speech is the near shore, abstention from harsh speech is the far shore. Idle chatter is the near shore, abstention from idle chatter is the far shore. Covetousness is the near

shore, non-covetousness is the far shore. Anger is the near shore, non-anger is the far shore. Wrong view is the near shore, right view is the far shore. This, monks, is the near shore, this is the far shore.

"Few are those among human beings, those people going to the far shore;
And this other generation just runs along the shore.

"But those who practise in accordance with the Teaching, in the Teaching well proclaimed;
Those people will go beyond, the realm of Death so hard to cross.

"Having abandoned the dark phenomenon, the wise one should develop the bright;
Having come from home to homelessness, in seclusion where delight is hard.

"There one should wish for delight, having abandoned sensual pleasures, one who owns nothing;
The wise one should purify oneself of the mental defilements of the mind.

"Those whose minds are rightly well developed in the factors of enlightenment;
Who delight in the relinquishment of grasping, by non-clinging;
Those who have eliminated the mental corruptions, brilliant, they are quenched in the world." The fourth.

5. The First Discourse on Not the Teaching

171. "What is not the Teaching, monks, should be known, and what is harmful; the Teaching should be known, and what is beneficial. Having understood what is not the Teaching and what is harmful, having understood the Teaching and what is beneficial, one should proceed according to the Teaching, according to what is beneficial.

"And what, monks, is not the Teaching and what is harmful? Killing living beings, taking what is not given, sexual misconduct, lying, divisive speech, harsh speech, idle chatter, covetousness, anger, wrong view - this is called, monks, not the Teaching and what is harmful.

"And what, monks, is the Teaching and what is beneficial? Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct, abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter, non-covetousness, non-anger, right view - this is called, monks, the Teaching and what is beneficial.

'What is not the Teaching, monks, should be known, and what is harmful; the Teaching should be known, and what is beneficial. Having understood what is not the Teaching and what is harmful, having understood the Teaching and what is beneficial, one should proceed according to the Teaching, according to what is beneficial' - thus what was said, this was said dependent on that." The fifth.

6. The Second Discourse on Not the Teaching

172. "What is not the Teaching, monks, should be known, and the Teaching; what is harmful should be known, and what is beneficial. Having understood what is not the Teaching and the Teaching, having understood what is harmful and what is beneficial, one should proceed according to the Teaching, according to what is beneficial." This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered the dwelling.

Then, not long after the Blessed One had departed, this occurred to those monks - "Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'What is not the Teaching, monks, should be known, and the Teaching; what is harmful should be known, and what is beneficial. Having understood what is not the Teaching and the Teaching, having understood what is harmful and what is beneficial, one should proceed according to the Teaching, according to what is beneficial.' Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?"

Then those monks had this thought: "This Venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Mahākaccāna; having approached, we should ask the Venerable Mahākaccāna about this matter. As the Venerable Mahākaccāna answers us, so we will remember it."

Then those monks approached the Venerable Mahākaccāna; having approached, they exchanged friendly greetings with the Venerable Mahākaccāna. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the Venerable Mahākaccāna -

"Friend Kaccāna, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'What is not the Teaching, monks, should be known, and the Teaching; what is harmful should be known, and what is beneficial. Having understood what is not the Teaching and the Teaching, having understood what is harmful and what is beneficial, one should proceed according to the Teaching, according to what is beneficial.'"

Then, friend, not long after the Blessed One had departed, this occurred to us - 'Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - what is not the Teaching, monks, etc. one should proceed accordingly. Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?'

Then, friend, this occurred to us - 'This Venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Mahākaccāna; having approached, we should ask the Venerable Mahākaccāna about this matter. As the Venerable Mahākaccāna answers us, so we will remember it.' Let the Venerable Mahākaccāna explain."

"Just as, friends, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the root, having passed over the trunk, might think the substance should be sought in the branches and leaves; thus it is with the venerable ones, when the Teacher is present before you, having passed over that Blessed One, you think this matter should be asked of us. For, friends, the Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. And that was the time when you should have approached the Blessed One himself and asked about this matter. As the Blessed One would have answered you, so you should have remembered it."

"Certainly, friend Kaccāna, the Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. And that was the time when we should have approached the Blessed One himself and asked about this matter. As the Blessed One would have answered us, so we should have remembered it. But the Venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. Let the Venerable Mahākaccāna explain, without finding it troublesome."

"Well then, friends, listen and pay close attention; I will speak." "Yes, friend," those monks assented to the Venerable Mahākaccāna. Then the Venerable Mahākaccāna said this -

"Friends, that which the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'What is not the Teaching, monks, should be known. Etc. one should proceed accordingly.'

"And what, friends, is not the Teaching; and what is the Teaching? And what is harmful, and what is beneficial? "Killing living beings, friends, is not the Teaching; abstention from killing living beings is the Teaching; and whatever many evil unwholesome mental states come to be with killing living beings as condition, this is harmful; and with abstention from killing living beings as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

"Taking what is not given, friend, is not the Teaching; abstention from taking what is not given is the Teaching; and whatever many evil unwholesome mental states come to be with taking what is not given as condition, this is harmful; and with abstention from taking what is not given as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

"Sexual misconduct, friend, is not the Teaching; abstention from sexual misconduct is the Teaching; and whatever many evil unwholesome mental states come to be with sexual misconduct as condition, this is harmful; and with abstention from sexual

misconduct as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

"Lying, friend, is not the Teaching; abstention from lying is the Teaching; and whatever many evil unwholesome mental states come to be with lying as condition, this is harmful; and with abstention from lying as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

"Divisive speech, friend, is not the Teaching; abstention from divisive speech is the Teaching; and whatever many evil unwholesome mental states come to be with divisive speech as condition, this is harmful; and with abstention from divisive speech as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

"Harsh speech, friend, is not the Teaching; abstention from harsh speech is the Teaching; and whatever many evil unwholesome mental states come to be with harsh speech as condition, this is harmful; and with abstention from harsh speech as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

"Idle chatter, friend, is not the Teaching; abstention from idle chatter is the Teaching; and whatever many evil unwholesome mental states come to be with idle chatter as condition, this is harmful; and with abstention from idle chatter as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

"Covetousness, friend, is not the Teaching; non-covetousness is the Teaching; and whatever many evil unwholesome mental states come to be with covetousness as condition, this is harmful; and with non-covetousness as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

"Anger, friend, is not the Teaching; non-anger is the Teaching; and whatever many evil unwholesome mental states come to be with anger as condition, this is harmful; and with non-anger as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

"Wrong view, friends, is not the Teaching; right view is the Teaching; and whatever many evil unwholesome mental states come to be with wrong view as condition, this is harmful; and with right view as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

"Friends, that which the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - "What is not the Teaching, monks, should be known, etc. one should proceed accordingly.' I, friends, understand in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail, thus - But if you wish, friends, you may approach the Blessed One himself and ask about this matter. As the Blessed One answers us, so you should remember it."

"Yes, friend," those monks, having delighted in and given thanks for the Venerable Mahākaccāna's saying, rose from their seats and approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One -

"Venerable sir, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'What is not the Teaching, monks, should be known. Etc. one should proceed accordingly.'

"Then, venerable sir, not long after the Blessed One had departed, this occurred to us - 'Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'What is not the Teaching, monks, should be known. Etc. one should proceed accordingly.' Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?'

"Then this occurred to us, venerable sir - 'This Venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Mahākaccāna; having approached, we should ask the Venerable Mahākaccāna about this matter. As the Venerable Mahākaccāna answers us, so we will remember it.'

"Then we, venerable sir, approached the Venerable Mahākaccāna; having approached, we asked the Venerable Mahākaccāna about this matter. For us, venerable sir, the Venerable Mahākaccāna explained the meaning well with these syllables, with these terms, with these phrases."

"Good, good, monks! Monks, Mahākaccāna is wise. Monks, Mahākaccāna is of great wisdom. Monks, if you had approached me and asked about this matter, I too would have answered it in exactly the same way as it was answered by Mahākaccāna. That is indeed its meaning. And thus you should remember it." The sixth.

7. The Third Discourse on Not the Teaching

173. "What is not the Teaching, monks, should be known, and the Teaching; what is harmful should be known, and what is beneficial. Having understood what is not the Teaching and the Teaching, having understood what is harmful and what is beneficial, one should proceed according to the Teaching, according to what is beneficial.

"And what, monks, is not the Teaching, and what is the Teaching; and what is harmful, and what is beneficial? Killing living beings, monks, is not the Teaching; abstention from killing living beings is the Teaching; and whatever many evil unwholesome mental states come to be with killing living beings as condition, this is harmful; and with abstention from killing living beings as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

"Taking what is not given, monks, is not the Teaching; abstention from taking what is not given is the Teaching... sexual misconduct, monks, is not the Teaching; abstention from sexual misconduct is the Teaching... lying, monks, is not the Teaching; abstention from lying is the Teaching... divisive speech, monks, is not the Teaching; abstention from divisive speech is the Teaching... harsh speech, monks, is not the Teaching; abstention from harsh speech is the Teaching... idle chatter, monks, is not

the Teaching; abstention from idle chatter is the Teaching... covetousness, monks, is not the Teaching; non-covetousness is the Teaching... anger, monks, is not the Teaching; non-anger is the Teaching...

"Wrong view, monks, is not the Teaching; right view is the Teaching; and whatever many evil unwholesome mental states come to be with wrong view as condition, this is harmful; and with right view as condition, many wholesome mental states go to fulfilment through development, this is beneficial.

'What is not the Teaching, monks, should be known, and the Teaching; what is harmful should be known, and what is beneficial. Having understood what is not the Teaching and the Teaching, having understood what is harmful and what is beneficial, one should proceed according to the Teaching, according to what is beneficial' - thus what was said, this was said dependent on that." The seventh.

8. The Discourse on Action as Source

174. "Monks, I say killing living beings is threefold -rooted in greed, rooted in hate, and rooted in delusion.

"Monks, I say taking what is not given is threefold -rooted in greed, rooted in hate, and rooted in delusion.

"Monks, I say sexual misconduct is threefold -rooted in greed, rooted in hate, and rooted in delusion.

"Monks, I say lying is threefold -rooted in greed, rooted in hate, and rooted in delusion.

"Monks, I say divisive speech is threefold -rooted in greed, rooted in hate, and rooted in delusion.

"Monks, I say harsh speech is threefold -rooted in greed, rooted in hate, and rooted in delusion.

"Monks, I say idle chatter is threefold -rooted in greed, rooted in hate, and rooted in delusion.

"Monks, I say covetousness is threefold -rooted in greed, rooted in hate, and rooted in delusion.

"Monks, I say anger is threefold -rooted in greed, rooted in hate, and rooted in delusion.

"Monks, I say wrong view is threefold -rooted in greed, rooted in hate, and rooted in delusion. Thus indeed, monks, greed is the origin of action, hate is the origin of action, delusion is the origin of action. With the elimination of greed comes the elimination of the origin of action, with the elimination of hate comes the elimination of the origin of action, with the elimination of delusion comes the elimination of the origin of action." The eighth.

9. The Discourse on Avoidance

175. "This Teaching, monks, has avoidance, this Teaching is not without avoidance. And how, monks, does this Teaching have avoidance, and is not without avoidance? For one who kills living beings, monks, abstention from killing living beings is avoidance. For one who takes what is not given, monks, abstention from taking what is not given is avoidance. For one who engages in sexual misconduct, monks, abstention from sexual misconduct is avoidance. For a liar, monks, abstention from lying is avoidance. For one of divisive speech, monks, abstention from divisive speech is avoidance. For one of harsh speech, monks, abstention from harsh speech is avoidance. For one who engages in idle chatter, monks, abstention from idle chatter is avoidance. For one who is covetous, monks, non-covetousness is avoidance. For one with an angry mind, monks, non-anger is avoidance. For one of wrong view, monks, right view is avoidance. Thus, monks, this Teaching has avoidance, this Teaching is not without avoidance." The ninth.

10. The Discourse on Cunda

176. Thus have I heard - On one occasion the Blessed One was dwelling at Pāvā in the mango grove of Cunda, the smith's son. Then Cunda, the smith's son, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Cunda, the smith's son, seated to one side, the Blessed One said this - "Whose purity rites do you approve of, Cunda?" "The brahmins, venerable sir, of the western lands, carrying water-pots, wearing garlands of moss, tending the fire, descending into water, declare purity rites; I approve of their purity rites."

"In what way, then, Cunda, do the brahmins of the western lands, carrying water-pots, wearing garlands of moss, tending the fire, descending into water, declare purity rites?" "Here, venerable sir, the brahmins of the western lands, carrying water-pots, wearing garlands of moss, tending the fire, descending into water. They exhort their disciple thus - 'Come, my good man, having risen early in the morning from your bed, you should touch the earth; if you do not touch the earth, you should touch fresh cow-dung; if you do not touch fresh cow-dung, you should touch green grass; if you do not touch green grass, you should tend the fire; if you do not tend the fire, you should pay homage to the sun with joined palms; if you do not pay homage to the sun with joined palms, you should descend into water for the third time in the evening.' Thus indeed, venerable sir, the brahmins of the western lands, carrying water-pots, wearing garlands of moss, tending the fire, descending into water, declare purity rites; I approve of their purity rites."

"In one way, Cunda, the brahmins of the western lands, carrying water-pots, wearing garlands of moss, tending the fire, descending into water, declare purity rites, but in another way is purity in the Noble One's discipline." "In what way, then, venerable sir, is purity in the Noble One's discipline? It would be good, venerable sir, if the Blessed One would expound to me the Teaching in such a way that there is purity in the Noble One's discipline."

"Well then, Cunda, listen, pay close attention; I will speak." "Yes, venerable sir," Cunda, the smith's son, assented to the Blessed One. The Blessed One said this -

"There is, Cunda, threefold impurity by body; there is fourfold impurity by speech; there is threefold impurity by mind.

"And how, Cunda, is there threefold impurity by body?" Here, Cunda, a certain one is a killer of living beings, cruel, with bloody hands, devoted to striking and killing, without compassion for all living beings.

"He is one who takes what is not given. Whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he takes.

"He engages in sexual misconduct. Those women who are protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, having an owner, under penalty, even those encircled with a garland of flowers, he commits adultery with such women. Thus, Cunda, there is threefold impurity by body.

"And how, Cunda, is there fourfold impurity by speech? Here, Cunda, a certain one is a liar. Having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you know' - he, not knowing, says 'I know,' or knowing, says 'I do not know'; or not seeing, says 'I see,' or seeing, says 'I do not see.' Thus for his own sake, or for another's sake, or for the sake of some material gain, he becomes a conscious speaker of falsehood.

"He speaks divisive speech. Having heard here, he repeats it elsewhere to divide these people, or having heard elsewhere, he repeats it here to divide those people. Thus he is one who divides those who are united, or a supporter of those who are divided, rejoicing in discord, delighting in discord, taking delight in discord, he is a speaker of words that create discord.

"He speaks harsh speech. Whatever speech is rough, harsh, hurtful to others, offensive to others, bordering on wrath, not conducive to concentration, he speaks such speech.

"He engages in idle chatter, speaks at the wrong time, speaks what is not factual, speaks what is unbeneficial, speaks what is not the Teaching, speaks what is not the discipline; he speaks words not worth treasuring, at the wrong time, without reason, without limit, not connected with benefit. Thus, Cunda, there is fourfold impurity by speech.

"And how, Cunda, is there threefold impurity by mind? Here, Cunda, a certain one is covetous. Whatever belongs to another, another's wealth and requisites, he covets - 'Oh, may what belongs to another be mine!'

"He has a mind of ill-will, with corrupt mental intentions - 'May these beings be killed, or bound, or annihilated, or destroyed, or may they not exist!'

"He holds wrong view, has perverted vision - 'There is not what is given, there is not what is sacrificed, there is not what is offered, there is no fruit and result of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the

world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' Thus, Cunda, there is threefold impurity by mind.

"These, Cunda, are the ten unwholesome courses of action. Cunda, one possessed of these ten unwholesome courses of action, even if rising early from his bed he touches the earth, he is impure; and if he does not touch the earth, he is impure.

"Even if he touches fresh cow-dung, he is impure; and if he does not touch fresh cow-dung, he is impure.

"Even if he touches green grass, he is impure; and if he does not touch green grass, he is impure.

"Even if he tends the fire, he is impure; and if he does not tend the fire, he is impure.

"Even if with joined palms he pays homage to the sun, he is impure; and if with joined palms he does not pay homage to the sun, he is impure.

"Even if he goes down into the water for the third time in the evening, he is impure; and if he does not go down into the water for the third time in the evening, he is impure. What is the reason for this? These, Cunda, ten unwholesome courses of action are impure and cause impurity.

"But, Cunda, because of being endowed with these ten unwholesome courses of action, hell is discerned, the animal realm is discerned, the sphere of ghosts is discerned, or whatever other unfortunate realms there are.

"Cunda, there is threefold purity by body; there is fourfold purity by speech; there is threefold purity by mind.

"How, Cunda, is there threefold purity by body? Here, Cunda, a certain one, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings.

"Having abandoned taking what is not given, he abstains from taking what is not given. Whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he does not take.

"Having abandoned sexual misconduct, he abstains from sexual misconduct; those women who are protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, having an owner, under penalty, even those encircled with a garland of flowers, he does not commit adultery with such women. Thus, Cunda, there is threefold purity by body.

"And how, Cunda, is there fourfold purity by speech? Here, Cunda, a certain one, having abandoned lying, abstains from lying. Having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you know' - he, not knowing, says 'I do not

know,' or knowing, says 'I know,' or not seeing, says 'I do not see,' or seeing, says 'I see.' Thus for his own sake, or for another's sake, or for the sake of some trifling material gain, he does not become a conscious speaker of falsehood.

"Having abandoned divisive speech, he abstains from divisive speech -having heard something here, he does not repeat it elsewhere to divide these people, nor having heard something elsewhere does he repeat it here to divide those people. Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord.

"Having abandoned harsh speech, he abstains from harsh speech. He speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing to many people and agreeable to many people.

"Having abandoned idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal. Thus, Cunda, there is fourfold purity by speech.

"And how, Cunda, is there threefold purity by mind? Here, Cunda, a certain one is non-covetous. Whatever belongs to another, another's wealth and requisites, he does not covet - 'Oh, may what belongs to another be mine!'

"He has a mind without ill-will, with uncorrupted mental intention - 'May these beings be free from enmity, free from affliction, free from trouble, may they look after themselves happily.'

"He holds right view, with undistorted vision - 'There is what is given, there is what is sacrificed, there is what is offered, there is fruit and result of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' Thus, Cunda, there is threefold purity by mind.

"These, Cunda, are the ten wholesome courses of action. Cunda, one possessed of these ten wholesome courses of action, even if he rises early in the morning from his bed and touches the earth, he is pure; even if he does not touch the earth, he is pure.

"Even if he touches wet cow-dung, he is pure; even if he does not touch wet cow-dung, he is pure.

"Even if he touches green grass, he is pure; even if he does not touch green grass, he is pure.

"Even if he tends the fire, he is pure; even if he does not tend the fire, he is pure.

"Even if with joined palms he pays homage to the sun, he is pure; even if with joined palms he does not pay homage to the sun, he is pure.

"Even if he goes down into the water for the third time in the evening, he is pure; even if he does not go down into the water for the third time in the evening, he is pure. What is the reason for this? Cunda, these ten wholesome courses of action are pure and purifying.

"And, Cunda, because of being endowed with these ten wholesome courses of action, gods are discerned, human beings are discerned, or whatever other fortunate destinations there are."

When this was said, Cunda, the smith's son, said this to the Blessed One - "Excellent, venerable sir! Etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." The tenth.

11. The Discourse to Jāṇussoṇi

177. Then the brahmin Jāṇussoṇi 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 Jāṇussoṇi said this to the Blessed One -

"We are, Master Gotama, brahmins by name. We give gifts, we perform faith offerings - 'May this gift be beneficial to the departed relatives and blood-relations, may the departed relatives and blood-relations consume this gift.' Does that gift, Master Gotama, benefit the departed relatives and blood-relations; do those departed relatives and blood-relations consume that gift?" "In a suitable state, brahmin, it benefits, not in an unsuitable state."

"But what, Master Gotama, is the suitable state, what is the unsuitable state?" "Here, brahmin, a certain one is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, holds wrong view. He, upon the body's collapse at death, is reborn in hell. Whatever is the food of beings in hell, by that he sustains himself there, by that he remains there. This too, brahmin, is an unsuitable state where, for one established there, that gift does not benefit.

"Here again, brahmin, a certain one is one who kills living beings, etc. he holds wrong view. He, upon the body's collapse at death, is reborn in the animal realm. Whatever is the food of beings in the animal realm, by that he sustains himself there, by that he remains there. This too, brahmin, is an unsuitable state where, for one established there, that gift does not benefit.

"Here again, brahmin, a certain one abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, holds right view. He, upon the body's collapse at death, is reborn in the company of human beings. Whatever is the food of human beings, by that he sustains himself there, by that he remains there. This too, brahmin, is an unsuitable state where, for one established there, that gift does not benefit.

"Here again, brahmin, a certain one abstains from killing living beings, etc.he holds right view. He, upon the body's collapse at death, is reborn in the company of the gods. Whatever is the food of the gods, by that he sustains himself there, by that he remains there. This too, brahmin, is an unsuitable state where, for one established there, that gift benefits.

"Here again, brahmin, a certain one is one who kills living beings, etc.he holds wrong view. He, upon the body's collapse at death, is reborn in the sphere of ghosts. Whatever is the food of beings in the sphere of ghosts, by that he sustains himself there, by that he remains there; or whatever friends and colleagues or relatives and blood-relations give from here, by that he sustains himself there, by that he remains there. This, brahmin, is the state where for one standing there that gift is beneficial."

"But if, Master Gotama, that ghost who is a relative or blood-relation has not arisen in that state, who consumes that gift?" "Other ghosts who are relatives and blood-relations have arisen in that state, brahmin; they consume that gift."

"But if, Master Gotama, that ghost who is a relative or blood-relation has not arisen in that state, and other ghosts who are relatives and blood-relations have not arisen in that state, who consumes that gift?" "This is impossible, brahmin, there is no chance that that state would be empty during this long period of time, that is to say, of ghosts who are relatives and blood-relations. But, brahmin, the donor too is not without fruit."

"Does Master Gotama speak of a supposition even for the impossible?" "I do speak of a supposition even for the impossible, brahmin. Here, brahmin, a certain one is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, holds wrong view; he is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. He, upon the body's collapse at death, is reborn in the company of elephants. There he is an obtainer of food, drink, garlands, and various ornaments.

"That, brahmin, here one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, holds wrong view - because of that, upon the body's collapse at death, he is reborn in the company of elephants. And that he is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting - because of that, there he is an obtainer of food, drink, garlands, and various ornaments.

"Here again, brahmin, a certain one is one who kills living beings, etc.he holds wrong view. He is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. He, upon the body's collapse at death, is reborn in the company of horses, etc. is reborn in the company of cattle, etc. is reborn in the company of dogs. There he is an obtainer of food, drink, garlands, and various ornaments.

"That, brahmin, here one who kills living beings, etc. holds wrong view - because of that, upon the body's collapse at death, he is reborn in the company of dogs. And that he is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting - because of that, there he is an obtainer of food, drink, garlands, and various ornaments.

"Here again, brahmin, a certain one abstains from killing living beings, etc. he holds right view. He is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. He, upon the body's collapse at death, is reborn in the company of human beings. There he is an obtainer of the five human types of sensual pleasure.

"That, brahmin, here one abstains from killing living beings, etc. holds right view, because of that, upon the body's collapse at death, he is reborn in the company of human beings. And that he is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting, because of that he there is an obtainer of the five human types of sensual pleasure.

"Here again, brahmin, a certain one abstains from killing living beings, etc. he holds right view. He is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. He, upon the body's collapse at death, is reborn in the company of the gods. He there is an obtainer of the five divine types of sensual pleasure.

"That, brahmin, here one abstains from killing living beings, etc. holds right view, because of that, upon the body's collapse at death, he is reborn in the company of the gods. And that he is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting, because of that he there is an obtainer of the five divine types of sensual pleasure. But, brahmin, the donor too is not without fruit."

"It is wonderful, Master Gotama, it is marvellous, Master Gotama! How fitting it is, Master Gotama, to give gifts, fitting to make acts of faith, since indeed the donor too is not without fruit." "So it is, brahmin, for the donor too, brahmin, is not without fruit."

"Excellent, Master Gotama, 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 eleventh.

The Chapter on Jāṇussoṇi is the second.

3. The Chapter on Good

1. The Discourse on the Good

178. "I will teach you, monks, what is good and what is not good. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is not good? Killing living beings, taking what is not given, sexual misconduct, lying, divisive speech, harsh speech, idle chatter, covetousness, anger, wrong view - this is called, monks, not good.

"And what, monks, is good? Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct, abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter, non-covetousness, non-anger, right view - this is called, monks, good." The first.

2. The Discourse on the Noble Teaching

179. "I will expound to you, monks, the noble teaching and the ignoble teaching. Listen to that, etc. And what, monks, is the ignoble teaching? Killing living beings... etc. wrong view - this is called, monks, the ignoble teaching.

"And what, monks, is the noble teaching? Abstention from killing living beings, etc. right view - this is called, monks, the noble teaching." The second.

3. The Discourse on the Wholesome

180. "I will teach you, monks, the wholesome and the unwholesome. Listen to that, etc. And what, monks, is the unwholesome? Killing living beings... etc. wrong view - this is called, monks, the unwholesome.

"And what, monks, is the wholesome? Abstention from killing living beings, etc. right view - this is called, monks, the wholesome." The third.

4. The Discourse on Benefit

181. "I will teach you, monks, what is beneficial and what is harmful. Listen to that, etc. And what, monks, is harm? Killing living beings... etc. wrong view - This is called, monks, harm.

"And what, monks, is benefit? Abstention from killing living beings, etc. right view - This is called, monks, benefit." The fourth.

5. The Discourse on Mental States

182. "I will expound to you, monks, the Teaching and what is not the Teaching. Listen to that, etc. And what, monks, is not the Teaching? Killing living beings... etc. wrong view - this is called, monks, not the Teaching.

"And what, monks, is the Teaching? Abstention from killing living beings, etc. right view - this is called, monks, the Teaching." The fifth.

6. The Discourse on Mental Corruptions

183. "I will teach you, monks, the phenomenon with mental corruptions and that without mental corruptions. Listen to that, etc. And what, monks, is the phenomenon with mental corruptions? Killing living beings... etc. wrong view - this is called, monks, the phenomenon with mental corruptions.

"And what, monks, is the phenomenon without mental corruptions? Abstention from killing living beings, etc. right view - this is called, monks, the phenomenon without mental corruptions." The sixth.

7. The Discourse on Fault

184. "I will teach you, monks, the blameable phenomenon and the faultless. Listen to that, etc. And what, monks, is the blameable phenomenon? Killing living beings... etc. wrong view - this is called, monks, the blameable phenomenon.

"And what, monks, is the faultless phenomenon? Abstention from killing living beings, etc. right view - this is called, monks, the faultless phenomenon." The seventh.

8. The Discourse on Causing Remorse

185. "I will teach you, monks, the phenomenon causing remorse and that not causing remorse. Listen to that, etc. And what, monks, is the phenomenon causing remorse? Killing living beings... etc. wrong view - This is called, monks, the phenomenon causing remorse.

"And what, monks, is the phenomenon not causing remorse? Abstention from killing living beings, etc. right view - This is called, monks, the phenomenon not causing remorse." The eighth.

9. The Discourse on Leading to Accumulation

186. "I will teach you, monks, the phenomenon leading to accumulation and that leading to non-accumulation. Listen to that, etc. And what, monks, is the phenomenon leading to accumulation? Killing living beings... etc. wrong view - This is called, monks, the phenomenon leading to accumulation.

"And what, monks, is the phenomenon leading to non-accumulation? Abstention from killing living beings, etc. right view - This is called, monks, the phenomenon leading to non-accumulation." The ninth.

10. The Discourse on Painful Consequences

187. "I will teach you, monks, the phenomenon with painful consequences and that with pleasant consequences. Listen to that, etc. And what, monks, is the phenomenon with painful consequences? Killing living beings... etc. wrong view - this is called, monks, the phenomenon with painful consequences.

"And what, monks, is the phenomenon with pleasant consequences? Abstention from killing living beings, etc. right view - this is called, monks, the phenomenon with pleasant consequences." The tenth.

11. The Discourse on Result

188. "I will teach you, monks, the phenomenon with painful results and that with pleasant results. Listen to that, etc. And what, monks, is the phenomenon with painful results? Killing living beings... etc. wrong view - This is called, monks, the phenomenon with painful results.

"And what, monks, is the phenomenon with pleasant results? Abstention from killing living beings, etc. right view - This is called, monks, the phenomenon with pleasant results." The eleventh.

The Chapter on Good is the third.

4. The Chapter on the Noble Path

1. The Discourse on the Noble Path

189. "I will teach you, monks, the noble path and the ignoble path. Listen to that, etc. And what, monks, is the ignoble path? Killing living beings... etc. wrong view - this is called, monks, the ignoble path.

"And what, monks, is the noble path? Abstention from killing living beings, etc. right view - this is called, monks, the noble path." The first.

2. The Discourse on the Dark Path

190. "I will teach you, monks, the dark path and the bright path. Listen to that, etc. And what, monks, is the dark path? Killing living beings... etc. wrong view - this is called, monks, the dark path.

"And what, monks, is the bright path? Abstention from killing living beings, etc. right view - this is called, monks, the bright path." The second.

3. The Discourse on the Good Quality

191. "I will expound to you, monks, the Good Teaching and the bad teaching. Listen to that, etc. And what, monks, is the bad teaching? Killing living beings... etc. wrong view - This is called, monks, the bad teaching.

"And what, monks, is the Good Teaching? Abstention from killing living beings, etc. right view - This is called, monks, the Good Teaching." The third.

4. The Discourse on the Qualities of a Good Person

192. "I will teach you, monks, the qualities of a good person and the qualities of a bad person. Listen to that, etc. And what, monks, are the qualities of a bad person? Killing living beings... etc. wrong view - This is called, monks, the qualities of a bad person.

"And what, monks, are the qualities of a good person? Abstention from killing living beings, etc. right view - This is called, monks, the qualities of a good person." The fourth.

5. The Discourse on Qualities to Be Produced

193. "I will teach you, monks, the mental state to be produced and that not to be produced. Listen to that, etc. And what, monks, is the mental state not to be produced? Killing living beings... etc. wrong view - this is called, monks, the mental state not to be produced.

"And what, monks, is the mental state to be produced? Abstention from killing living beings, etc. right view - this is called, monks, the mental state to be produced." The fifth.

6. The Discourse on Qualities to Be Practised

194. "I will teach you, monks, the mental state to be practised and that not to be practised. Listen to that, etc. And what, monks, is the mental state not to be practised? Killing living beings... etc. wrong view - this is called, monks, the mental state not to be practised.

"And what, monks, is the mental state to be practised? Abstention from killing living beings, etc. right view - this is called, monks, the mental state to be practised." The sixth.

7. The Discourse on Qualities to Be Developed

195. "I will teach you, monks, the mental state to be developed and that not to be developed. Listen to that, etc. And what, monks, is the mental state not to be developed? Killing living beings... etc. wrong view - this is called, monks, the mental state not to be developed.

"And what, monks, is the mental state to be developed? Abstention from killing living beings, etc. right view - this is called, monks, the mental state to be developed." The seventh.

8. The Discourse on What Should Be Practised Frequently

196. "I will teach you, monks, the mental state to be cultivated and that not to be cultivated. Listen to that, etc. And what, monks, is the mental state not to be cultivated? Killing living beings... etc. wrong view - this is called, monks, the mental state not to be cultivated.

"And what, monks, is the mental state to be cultivated? Abstention from killing living beings, etc. right view - this is called, monks, the mental state to be cultivated." The eighth.

9. The Discourse on What Should Be Recollected

197. "I will teach you, monks, the mental state to be remembered and that not to be remembered. Listen to that, etc. And what, monks, is the mental state not to be remembered? Killing living beings... etc. wrong view - this is called, monks, the mental state not to be remembered.

"And what, monks, is the mental state to be remembered? Abstention from killing living beings, etc. right view - this is called, monks, the mental state to be remembered." The ninth.

10. The Discourse on What Should Be realised

198. "I will teach you, monks, the mental state to be realised and that not to be realised. Listen to that, etc. And what, monks, is the mental state not to be realised? Killing living beings... etc. wrong view - this is called, monks, the mental state not to be realised.

"And what, monks, is the mental state to be realised? Abstention from killing living beings, etc. right view - this is called, monks, the mental state to be realised." The tenth.

The Chapter on the Noble Path is the fourth.

5. Another Chapter on Persons

The Discourses Beginning with What Should Not Be Cultivated

199. "Monks, a person possessed of ten qualities should not be associated with. Which ten? He is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, holds wrong view - Monks, a person possessed of these ten qualities should not be associated with.

"Monks, a person possessed of ten qualities should be associated with. Which ten? He abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, holds right view - Monks, a person possessed of these ten qualities should be associated with."

200-209. "Monks, a person possessed of ten qualities should not be kept company with, etc. should be kept company with, should not be attended upon, should be attended upon, is not honourable, is honourable, is not praiseworthy, is praiseworthy, is disrespectful, is respectful, is not deferential, is deferential, is not one who fulfils, is one who fulfils, does not become pure, becomes pure, does not overcome conceit, overcomes conceit, does not grow in wisdom, grows in wisdom, etc.

210. "Monks, a person possessed of ten qualities generates much demerit...he generates much merit. Which ten? He abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, holds right view - Monks, a person possessed of these ten qualities generates much merit."

The Chapter on Another Person is the fifth.

The Fourth Fifty is complete.

1. The Chapter on the Physical Body

1. The First Discourse on Hell and Heaven

211. "Monks, one possessed of ten qualities is deposited in hell as if carried there. Which ten? Here, monks, a certain one is a killer of living beings, cruel, with bloody hands, devoted to striking and killing, without compassion for all living beings.

"He is one who takes what is not given. Whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he takes.

"He engages in sexual misconduct. Those women who are protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, having an owner, under penalty, even those encircled with a garland of flowers, he commits adultery with such women.

"He is a liar. Having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you know' - he, not knowing, says 'I know,' or knowing, says 'I do not know,' or not seeing, says 'I see,' or seeing, says 'I do not see.' Thus for his own sake, or for another's sake, or for the sake of some material gain, he becomes a conscious speaker of falsehood.

"He speaks divisive speech - Having heard here, he repeats it elsewhere to divide these people, or having heard elsewhere, he repeats it here to divide those people. Thus he is one who divides those who are united, or a supporter of those who are divided, rejoicing in discord, delighting in discord, taking delight in discord, he is a speaker of words that create discord.

"He speaks harsh speech - Whatever speech is rough, harsh, hurtful to others, offensive to others, bordering on wrath, not conducive to concentration, he speaks such speech.

"He engages in idle chatter, speaks at the wrong time, speaks what is not factual, speaks what is unbeneficial, speaks what is not the Teaching, speaks what is not the discipline; he speaks words not worth treasuring, at the wrong time, without reason, without limit, not connected with benefit.

"He is covetous. Whatever belongs to another, another's wealth and requisites, he covets - 'Oh, may what belongs to another be mine!'

"He has a mind of ill-will, with corrupt mental intentions - 'May these beings be killed, or bound, or annihilated, or destroyed, or may they not exist!'

"He holds wrong view, has perverted vision - 'There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' Monks, one possessed of these ten qualities is deposited in hell as if carried there.

"Monks, one possessed of ten qualities is deposited in heaven as if carried there. Which ten? Here, monks, a certain one, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings.

"Having abandoned taking what is not given, he abstains from taking what is not given. Whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he does not take.

"Having abandoned sexual misconduct, he abstains from sexual misconduct. Those women who are protected by the mother, etc. even those encircled with a garland of flowers, he does not commit adultery with such women.

"Having abandoned lying, he abstains from lying. Having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you know' - he, not knowing, says 'I do not know,' or knowing, says 'I know,' or not seeing, says 'I do not see,' or seeing, says 'I see.' Thus for his own sake, or for another's sake, or for the sake of some trifling material gain, he does not become a conscious speaker of falsehood.

"Having abandoned divisive speech, he abstains from divisive speech -having heard something here, he does not repeat it elsewhere to divide these people, or having heard something elsewhere, he does not repeat it here to divide those people. Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord.

"Having abandoned harsh speech, he abstains from harsh speech. He speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing to many people and agreeable to many people.

"Having abandoned idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching and the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal.

"He is non-covetous. Whatever belongs to another, another's wealth and requisites, he does not covet - 'Oh, may what belongs to another be mine!'

"He has a mind without ill-will, with uncorrupted mental intention - 'May these beings be free from enmity, free from affliction, free from trouble, may they look after themselves happily.'

"He holds right view, with undistorted vision - 'There is what is given, there is what is sacrificed, there is what is offered, there is fruit and result of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' Monks, one possessed of these ten qualities is deposited in heaven as if carried there." The first.

2. The Second Discourse on Hell and Heaven

212. "Monks, one possessed of ten qualities is deposited in hell as if carried there. Which ten? Here, monks, a certain one is a killer of living beings, cruel, with bloody hands, devoted to striking and killing, without compassion for all living beings.

"He is one who takes what is not given... he engages in sexual misconduct... he is a liar... he speaks divisive speech... he speaks harsh speech... he engages in idle chatter... he is covetous... he has a mind with ill-will... he holds wrong view, has perverted vision - 'There is not what is given, etc. who proclaim, having realised them by direct knowledge themselves.' Monks, one possessed of these ten qualities is deposited in hell as if carried there.

"Monks, one possessed of ten qualities is deposited in heaven as if carried there. Which ten? Here, monks, a certain one, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings.

"Having abandoned taking what is not given, he abstains from taking what is not given... having abandoned sexual misconduct, he abstains from sexual misconduct... having abandoned lying, he abstains from lying... having abandoned divisive speech, he abstains from divisive speech... having abandoned harsh speech, he abstains from harsh speech... having abandoned idle chatter, he abstains from idle chatter... he is non-covetous... he has a mind without ill-will... he holds right view, with undistorted vision - 'There is what is given, etc. who proclaim this world and the other world, having realised them by direct knowledge themselves.' Monks, one possessed of these ten qualities is deposited in heaven as if carried there." The second.

3. The Discourse on Womankind

213. "Monks, a woman possessed of ten qualities is deposited in hell as if carried there. Which ten? One is a killer of living beings, etc. one takes what is not given... he engages in sexual misconduct... he is a liar... he speaks divisive speech... he speaks harsh speech... he engages in idle chatter... he is covetous... he has a mind with ill-will... one holds wrong view... Monks, a woman possessed of these ten qualities is deposited in hell as if carried there.

"Monks, a woman possessed of ten qualities is deposited in heaven as if carried there. Which ten? One abstains from killing living beings, etc. one abstains from taking what is not given... one abstains from sexual misconduct... one abstains from lying... one abstains from divisive speech... one abstains from harsh speech... one abstains from idle chatter... he is non-covetous... he has a mind without ill-will... one holds right view... Monks, a woman possessed of these ten qualities is deposited in heaven as if carried there." The third.

4. The Discourse on the Female Lay Follower

214. "Monks, a female lay follower possessed of ten qualities is deposited in hell as if carried there. Which ten? She kills living beings, etc. she holds wrong views. Monks, a female lay follower possessed of these ten qualities is deposited in hell as if carried there.

"Monks, a female lay follower possessed of ten qualities is deposited in heaven as if carried there. Which ten? She abstains from killing living beings, etc. she holds right views. Monks, a female lay follower possessed of these ten qualities is deposited in heaven as if carried there." The fourth.

5. The Discourse on Confidence

215. "Monks, a female lay follower possessed of ten qualities dwells in a house without confidence. Which ten? She kills living beings... she takes what is not given... she engages in sexual misconduct... she speaks falsehood... she speaks divisive speech... she speaks harsh speech... she engages in idle chatter... she is covetous... she has a mind of ill-will... she holds wrong views. Monks, a female lay follower possessed of these ten qualities dwells in a house without confidence.

"Monks, a female lay follower possessed of ten qualities dwells in a house with confidence. Which ten? She abstains from killing living beings... she abstains from taking what is not given... she abstains from sexual misconduct... she abstains from lying... she abstains from divisive speech... she abstains from harsh speech... she abstains from idle chatter... she is non-covetous... she has a mind without ill-will... she holds right views. Monks, a female lay follower possessed of these ten qualities dwells in a house with confidence." The fifth.

6. The Discourse on Creeping

216. "I will teach you, monks, an exposition of the Teaching on creeping. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is the exposition of the Teaching on creeping? Beings are owners of their actions, monks, heirs to their actions, they originate from their actions, are bound to their actions, have their actions as their refuge, whatever action they do - whether good or evil - they become heirs of that.

"Here, monks, a certain one is a killer of living beings, cruel, with bloody hands, devoted to striking and killing, without compassion for all living beings. He creeps along by body, creeps along by speech, creeps along by mind. His bodily action is crooked, his verbal action is crooked, his mental action is crooked, his destination is crooked, his rebirth is crooked.

"For one of crooked destination, monks, for one of crooked rebirth, I declare one of two destinations - either the hells that are exclusively painful, or the animal realm of the creeping kind. And what, monks, is that animal realm of the creeping kind? Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other beings born in the animal realm creep away having seen humans. Thus indeed, monks, rebirth of a being comes from what has come to be. By what one does, by that one is reborn. Contacts touch one who has been reborn. Thus I say, monks, 'beings are heirs to their actions.'

"Here again, monks, a certain one takes what is not given... etc. he engages in sexual misconduct... he is a liar... he speaks divisive speech... he speaks harsh speech... he engages in idle chatter... he is covetous... he has a mind with ill-will... he holds wrong view, has perverted vision - 'There is not what is given, etc. who proclaim, having realised them by direct knowledge themselves.' He creeps along by body, creeps along by speech, creeps along by mind. His bodily action is crooked, his verbal action is crooked, his mental action is crooked, his destination is crooked, his rebirth is crooked.

"For one of crooked destination, monks, for one of crooked rebirth, I declare one of two destinations - either the hells that are exclusively painful, or the animal realm of the creeping kind. And what, monks, is that animal realm of the creeping kind? Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other beings born in the animal realm creep away having seen humans. Thus indeed, monks, rebirth of a being comes from what has come to be; by what one does, by that one is reborn. Contacts touch one who has been reborn. Thus I say, monks, 'beings are heirs to their actions.' Beings are owners of their actions, monks, heirs to their actions, they originate from their actions, are bound to their actions, have their actions as their refuge, whatever action they do - whether good or evil - they become heirs of that.

"Here, monks, a certain one, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings. He does not creep along by body, does not creep along by speech, does not creep along by mind. His bodily action is straight, his verbal action is straight, his mental action is straight, his destination is straight, his rebirth is straight.

"For one of straight destination, monks, of straight rebirth, I declare one of two destinations - either heavens that are exclusively pleasant, or those high families - families of wealthy warriors, or families of wealthy brahmins, or families of wealthy householders - rich, of great riches, of great possessions, with abundant gold and silver, with abundant means and equipment, with abundant wealth and grain. Thus indeed, monks, rebirth of a being comes from what has come to be. By what one does, by that one is reborn. Contacts touch one who has been reborn. Thus I say, monks, 'beings are heirs to their actions.'

"Here again, monks, a certain one, having abandoned taking what is not given, abstains from taking what is not given, etc. one abstains from sexual misconduct... having abandoned lying, he abstains from lying... having abandoned divisive speech, he abstains from divisive speech... having abandoned harsh speech, he abstains from harsh speech... having abandoned idle chatter, he abstains from idle chatter... he is non-covetous... he has a mind without ill-will... he holds right view, with undistorted vision - 'There is what is given, etc. who proclaim this world and the other world, having realised them by direct knowledge themselves.' He does not creep along by body, does not creep along by speech, does not creep along by mind. His bodily action is straight, his verbal action is straight, his mental action is straight, his destination is straight, his rebirth is straight.

"For one of upright conduct, monks, for one of upright rebirth, I declare one of two destinations - either heavens that are exclusively pleasant, or those high families - families of wealthy warriors, or families of wealthy brahmins, or families of wealthy householders - rich, of great riches, of great possessions, with abundant gold and silver, with abundant means and equipment, with abundant wealth and grain. Thus indeed, monks, rebirth of a being comes from what has come to be. By what one does, by that one is reborn. Contacts touch one who has been reborn. Thus I say, monks, 'beings are heirs to their actions.'

"Beings are owners of their actions, monks, heirs to their actions, they originate from their actions, are bound to their actions, have their actions as their refuge, whatever action they do - whether good or evil - they become heirs of that. This, monks, is the exposition of the Teaching on creeping." The sixth.

7. The First Discourse on Intentional Action

217. "I, monks, do not say there is destruction of intentional actions that have been done and accumulated without experiencing their result. And that indeed in this very life, or upon rebirth, or in some other subsequent existence. But I do not say, monks, there is making an end of suffering without experiencing the result of intentional actions that have been done and accumulated.

"Therein, monks, the threefold failure of bodily action through corruption, with unwholesome intention, has painful consequences and painful results; the fourfold failure of verbal action through corruption, with unwholesome intention, has painful consequences and painful results; the threefold failure of mental action through corruption, with unwholesome intention, has painful consequences and painful results.

"And how, monks, is the threefold failure of bodily action through corruption, with unwholesome intention, with painful consequences and painful results? Here, monks, a certain one is a killer of living beings, cruel, with bloody hands, devoted to striking and killing, without compassion for all living beings.

"He is one who takes what is not given. Whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he takes.

"He engages in sexual misconduct. Those women who are protected by the mother, etc. even those encircled with a garland of flowers, he commits adultery with such women. Thus, monks, the threefold failure of bodily action through corruption, with unwholesome intention, has painful consequences and painful results.

"And how, monks, is the fourfold failure of verbal action through corruption, with unwholesome intention, with painful consequences and painful results? Here, monks, a certain one is a liar. Having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you know' - he, not knowing, says 'I know,' or knowing, says 'I do not know,' or not seeing, says 'I see,' or seeing, says 'I do not see'; thus for his own sake, or for another's sake, or for the sake of some trifling material gain, he becomes a conscious speaker of falsehood.

"He speaks divisive speech. Having heard here, he repeats it elsewhere to divide these people, or having heard elsewhere, he repeats it here to divide those people. Thus he is one who divides those who are united, or a supporter of those who are divided, rejoicing in discord, delighting in discord, taking delight in discord, he is a speaker of words that create discord.

"He speaks harsh speech. Whatever speech is rough, harsh, hurtful to others, offensive to others, bordering on wrath, not conducive to concentration, he speaks such speech.

"He engages in idle chatter, speaks at the wrong time, speaks what is not factual, speaks what is unbeneficial, speaks what is not the Teaching, speaks what is not the discipline; he speaks words not worth treasuring, at the wrong time, without reason, without limit, not connected with benefit. Thus, monks, the fourfold failure of verbal action through corruption, with unwholesome intention, has painful consequences and painful results.

"And how, monks, is the threefold failure of mental action through corruption, with unwholesome intention, with painful consequences and painful results? Here, monks, a certain one is covetous. Whatever belongs to another, another's wealth and requisites, he covets - 'Oh, may what belongs to another be mine!'

"He has a mind of ill-will, with corrupt mental intentions - 'May these beings be killed, or bound, or annihilated, or destroyed, or may they not exist!'

He holds wrong view, has perverted vision - 'There is not what is given, etc. who proclaim this world and the other world, having realised them by direct knowledge themselves.' Thus, monks, the threefold failure in mental action through corruption is unwholesome in intention, with painful consequences, with painful results.

"Because of the threefold failure in bodily action through corruption that is unwholesome in intention, monks, beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell; because of the fourfold failure in verbal action through corruption that is unwholesome in intention, monks, beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell; because of the threefold failure in mental action through corruption that is unwholesome in intention, monks, beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"Just as, monks, a flawless gaming die thrown upwards, however it lands, it lands firmly established, just so, monks, because of the threefold failure in bodily action through corruption that is unwholesome in intention, beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell; because of the fourfold failure in verbal action through corruption that is unwholesome in intention, beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell; because of the threefold failure in mental action through corruption that is unwholesome in intention, beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"I do not say, monks, that there is destruction of intentional actions that have been done and accumulated without experiencing them, and that indeed either in this very life, or upon rebirth, or in some other subsequent existence. But I do not say, monks, there is making an end of suffering without experiencing the result of intentional actions that have been done and accumulated.

"Therein, monks, the threefold success in bodily action is wholesome in intention, with pleasant consequences, with pleasant results; the fourfold success in verbal action is wholesome in intention, with pleasant consequences, with pleasant results; the threefold success in mental action is wholesome in intention, with pleasant consequences, with pleasant results.

"And how, monks, is the threefold success in bodily action wholesome in intention, with pleasant consequences, with pleasant results? Here, monks, a certain one, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings, etc.

"Having abandoned taking what is not given, he abstains from taking what is not given. Whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he does not take.

"Having abandoned sexual misconduct, he abstains from sexual misconduct. Those women who are protected by the mother, etc. even those encircled with a garland of flowers, he does not commit adultery with such women. Thus, monks, the threefold success in bodily action is wholesome in intention, with pleasant consequences, with pleasant results.

"And how, monks, is the fourfold success in verbal action wholesome in intention, with pleasant consequences, with pleasant results? Here, monks, a certain one, having abandoned lying, abstains from lying. Having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you know' - he, not knowing, says 'I do not know,' or knowing, says 'I know,' or not seeing, says 'I do not see,' or seeing, says 'I see'; thus for his own sake, or for another's sake, or for the sake of some trifling material gain, he does not become a conscious speaker of falsehood.

"Having abandoned divisive speech, he abstains from divisive speech -having heard something here, he does not repeat it elsewhere to divide these people, nor having heard something elsewhere does he repeat it here to divide those people. Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord.

"Having abandoned harsh speech, he abstains from harsh speech. He speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing to many people and agreeable to many people.

"Having abandoned idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal. Thus, monks, the fourfold achievement in verbal action is intentionally wholesome, yielding happiness, resulting in happiness.

"And how, monks, is the threefold achievement in mental action intentionally wholesome, yielding happiness, resulting in happiness? Here, monks, a certain one is non-covetous. Whatever belongs to another, another's wealth and requisites, he does not covet - 'Oh, may what belongs to another be mine!'

"He has a mind without ill-will, with uncorrupted mental intention - 'May these beings be free from enmity, free from affliction, free from trouble, may they look after themselves happily.'

"He holds right view, with undistorted vision - 'There is what is given, there is what is sacrificed... etc. who proclaim this world and the other world, having realised them by direct knowledge themselves.' Thus, monks, the threefold achievement in mental action is intentionally wholesome, yielding happiness, resulting in happiness.

"Because of the threefold achievement in bodily action that is intentionally wholesome, monks, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world; because of the fourfold achievement in verbal action that is intentionally wholesome, monks, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world; because of the threefold achievement in mental action that is intentionally wholesome, monks, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Just as, monks, a flawless gaming die thrown upwards, however it lands, it lands firmly established, just so, monks, because of the threefold achievement in bodily action that is intentionally wholesome, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world; because of the fourfold achievement in verbal action that is intentionally wholesome, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world; because of the threefold achievement in mental action that is intentionally wholesome, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. I do not say, monks, that there is destruction of intentional actions that have been done and accumulated without experiencing their result. And that indeed in this very life, or upon rebirth, or in some other subsequent existence. But I do not say, monks, that there is making an end of suffering without experiencing the result of intentional actions that have been done and accumulated." The seventh.

8. The Second Discourse on Intentional Action

218. "I do not say, monks, that there is destruction of intentional actions that have been done and accumulated without experiencing them, and that indeed either in this very life, or upon rebirth, or in some other subsequent existence. But I do not say, monks, there is making an end of suffering without experiencing the result of intentional actions that have been done and accumulated.

"Therein, monks, the threefold failure of bodily action through corruption, with unwholesome intention, has painful consequences and painful results; the fourfold failure of verbal action through corruption, with unwholesome intention, has painful consequences and painful results; the threefold failure of mental action through corruption, with unwholesome intention, has painful consequences and painful results.

"And how, monks, is the threefold failure of bodily action through corruption, with unwholesome intention, with painful consequences and painful results? Etc. Thus, monks, the threefold failure of bodily action through corruption, with unwholesome intention, has painful consequences and painful results.

"And how, monks, is the fourfold failure of verbal action through corruption, with unwholesome intention, with painful consequences and painful results? Etc. Thus, monks, the fourfold failure of verbal action through corruption, with unwholesome intention, has painful consequences and painful results.

"And how, monks, is the threefold failure of mental action through corruption, with unwholesome intention, with painful consequences and painful results? Etc. Thus, monks, the threefold failure of mental action through corruption, with unwholesome intention, has painful consequences and painful results.

"Because of the threefold failure in bodily action through corruption that is unwholesome in intention, monks, beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell; because of the fourfold verbal action, etc. because of the threefold failure in mental action through corruption that is unwholesome in intention, monks, beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"I do not say, monks, that there is destruction of intentional actions that have been done and accumulated without experiencing them, and that indeed either in this very life, or upon rebirth, or in some other subsequent existence. But I do not say, monks, there is making an end of suffering without experiencing the result of intentional actions that have been done and accumulated.

"Therein, monks, the threefold success in bodily action is wholesome in intention, with pleasant consequences, with pleasant results; the fourfold success in verbal action is wholesome in intention, with pleasant consequences, with pleasant results; the threefold success in mental action is wholesome in intention, with pleasant consequences, with pleasant results.

"And how, monks, is the threefold success in bodily action wholesome in intention, with pleasant consequences, with pleasant results? Etc. Thus, monks, the threefold success in bodily action is wholesome in intention, with pleasant consequences, with pleasant results.

"And how, monks, is the fourfold success in verbal action wholesome in intention, with pleasant consequences, with pleasant results? Etc. Thus, monks, the fourfold success in verbal action is wholesome in intention, with pleasant consequences, with pleasant results.

"And how, monks, is the threefold success in mental action wholesome in intention, with pleasant consequences, with pleasant results? Etc. Thus, monks, the threefold success in mental action is wholesome in intention, with pleasant consequences, with pleasant results.

"Because of the threefold achievement in bodily action that is intentionally wholesome, monks, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world; because of the fourfold success in verbal action, etc. because of the threefold achievement in mental action that is intentionally wholesome, monks, beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Etc. The eighth.

9. The Discourse on the Physical Body

219. "I do not say, monks, that there is destruction of intentional actions that have been done and accumulated without experiencing them, and that indeed either in this very life, or upon rebirth, or in some other subsequent existence. But I do not say, monks, there is making an end of suffering without experiencing the result of intentional actions that have been done and accumulated.

"That noble disciple, monks, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will.

"He thus understands: 'Formerly my mind was limited and undeveloped, but now my mind is limitless and well developed. Whatever action done within limits does not remain there, does not persist there.'

"What do you think, monks, if from his youth this boy were to develop the liberation of mind through friendliness, would he do an evil deed?" "No, Venerable Sir."

"But for one not doing an evil deed, would he experience suffering?" "No, Venerable Sir. For one not doing an evil deed, venerable sir, from where will suffering touch him?"

"This liberation of mind through friendliness should be developed, monks, by a woman or by a man. Neither a woman, monks, nor a man can take this body and go. This mortal, monks, is one whose core is mind. He thus understands: 'Whatever evil deed was done by me before with this body born of action, all that is to be experienced here; it will not follow me.' Thus developed, monks, the liberation of mind through friendliness leads to non-returning, for a monk with wisdom here who has not penetrated to a further liberation.

"With a mind accompanied by compassion... with a mind accompanied by 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 thus understands: 'Formerly my mind was limited and undeveloped, but now my mind is limitless and well developed. Whatever action done within limits does not remain there, does not persist there.'

"What do you think, monks, if from his youth this boy were to develop the liberation of mind through equanimity, would he do an evil deed?" "No, Venerable Sir."

"But for one not doing an evil deed, would he experience suffering?" "No, Venerable Sir. For one not doing an evil deed, venerable sir, from where will suffering touch him?"

"This liberation of mind through equanimity, monks, should be developed by a woman or by a man. Neither a woman, monks, nor a man can take this body and go. This mortal, monks, is one whose core is mind. He thus understands: 'Whatever evil deed was done by me before with this body born of action, all that is to be experienced here; it will not follow me.' Thus developed, monks, the liberation of mind through equanimity leads to non-returning, for a monk with wisdom here who has not penetrated to a further liberation." The ninth.

10. The Discourse on Unrighteous Conduct

220. Then a certain brahmin 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, that brahmin said this to the Blessed One - "What, Master Gotama, is the cause, what is the condition, by which some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell?" "Because of unrighteous conduct and uneven conduct, brahmin, some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell."

"But what, Master Gotama, is the cause, what is the condition, by which some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world?" "Because of righteous conduct and even conduct, brahmin, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

"I do not understand in detail the meaning of what Master Gotama has spoken in brief. It would be good if Master Gotama would expound to me the Teaching in such a way that I might understand in detail the meaning of what Master Gotama has spoken in brief." "Well then, brahmin, listen, pay close attention; I will speak." "Yes, sir," that brahmin assented to the Blessed One. The Blessed One said this -

"Brahmin, there is threefold unrighteous conduct and uneven conduct by body; there is fourfold unrighteous conduct and uneven conduct by speech; there is threefold unrighteous conduct and uneven conduct by mind.

"And how, brahmin, is there threefold unrighteous conduct and uneven conduct by body? Etc. Thus, brahmin, there is threefold unrighteous conduct and uneven conduct by body.

"And how, brahmin, is there fourfold unrighteous conduct and uneven conduct by speech? Etc. Thus, brahmin, there is fourfold unrighteous conduct and uneven conduct by speech.

"And how, brahmin, is there threefold unrighteous conduct and uneven conduct by mind? Etc. Thus, brahmin, there is threefold unrighteous conduct and uneven conduct by mind. Thus, because of unrighteous conduct and uneven conduct, brahmin, some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"Brahmin, there is threefold righteous conduct and even conduct by body; there is fourfold righteous conduct and even conduct by speech; there is threefold righteous conduct and even conduct by mind.

"And how, brahmin, is there threefold righteous conduct and even conduct by body? Etc. Thus, brahmin, there is threefold righteous conduct and even conduct by body.

"And how, brahmin, is there fourfold righteous conduct and even conduct by speech? Etc. Thus, brahmin, there is fourfold righteous conduct and even conduct by speech.

"And how, brahmin, is there threefold righteous conduct and even conduct by mind? Etc. Thus, brahmin, there is threefold righteous conduct and even conduct by mind. Thus, because of righteous conduct and even conduct, brahmin, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

"Excellent, Master Gotama, 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 tenth.

The Chapter on the Body Born of Impurity is the first.

2. The Chapter on Asceticism

221. "Monks, one possessed of ten qualities is deposited in hell as if carried there. Which ten? He is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, holds wrong view - Monks, one possessed of these ten qualities is deposited in hell as if carried there.

"Monks, one possessed of ten qualities is deposited in heaven as if carried there. Which ten? He abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, holds right view - Monks, one possessed of these ten qualities is deposited in heaven as if carried there."

222. "Monks, one possessed of twenty qualities is deposited in hell as if carried there. Which twenty? He himself is one who kills living beings, and instigates others in killing living beings; he himself takes what is not given, and instigates others in taking what is not given; he himself engages in sexual misconduct, and instigates others in sexual misconduct; he himself is a liar, and instigates others in lying; he himself speaks divisive speech, and instigates others in divisive speech; he himself speaks harsh speech, and instigates others in harsh speech; he himself engages in idle chatter, and instigates others in idle chatter; he himself is covetous, and instigates

others in covetousness; he himself has a mind of ill-will, and instigates others in anger; he himself holds wrong view, and instigates others in wrong view -Monks, one possessed of these twenty qualities is deposited in hell as if carried there.

"Monks, one possessed of twenty qualities is deposited in heaven as if carried there. Which twenty? He himself abstains from killing living beings, and encourages others to abstain from killing living beings; he himself abstains from taking what is not given, and encourages others to abstain from taking what is not given; he himself abstains from sexual misconduct, and encourages others to abstain from sexual misconduct; he himself abstains from lying, and encourages others to abstain from lying; he himself abstains from divisive speech, and encourages others to abstain from divisive speech; he himself abstains from harsh speech, and encourages others to abstain from harsh speech; he himself abstains from idle chatter, and encourages others to abstain from idle chatter; he himself is non-covetous, and encourages others in non-covetousness; he himself has a mind without ill-will, and encourages others in non-anger; he himself holds right view, and encourages others in right view -Monks, one possessed of these twenty qualities is deposited in heaven as if carried there."

223. "Monks, one possessed of thirty qualities is deposited in hell as if carried there. Which thirty? He himself is one who kills living beings, and he instigates others in killing living beings, and he is approving of killing living beings; he himself takes what is not given, and he instigates others in taking what is not given, and he is approving of taking what is not given; he himself engages in sexual misconduct, and he instigates others in sexual misconduct, and he is approving of sexual misconduct; he himself is a liar, and he instigates others in lying, and he is approving of lying; he himself speaks divisive speech, and he instigates others in divisive speech, and he is approving of divisive speech; he himself speaks harsh speech, and he instigates others in harsh speech, and he is approving of harsh speech; he himself engages in idle chatter, and he instigates others in idle chatter, and he is approving of idle chatter; he himself is covetous, and he instigates others in covetousness, and he is approving of covetousness; he himself has a mind of ill-will, and he instigates others in anger, and he is approving of anger; he himself holds wrong view, and he instigates others in wrong view, and he is approving of wrong view - Monks, one possessed of these thirty qualities is deposited in hell as if carried there.

"Monks, one possessed of thirty qualities is deposited in heaven as if carried there. Which thirty? He himself abstains from killing living beings, and he instigates others in abstention from killing living beings, and he is approving of abstention from killing living beings; he himself abstains from taking what is not given, and he instigates others in abstention from taking what is not given, and he is approving of abstention from taking what is not given; he himself abstains from sexual misconduct, and he instigates others in abstention from sexual misconduct, and he is approving of abstention from sexual misconduct; he himself abstains from lying, and he instigates others in abstention from lying, and he is approving of abstention from lying; he himself abstains from divisive speech, and he instigates others in abstention from divisive speech, and he is approving of abstention from divisive speech; he himself abstains from harsh speech, and he instigates others in abstention from harsh speech, and he is approving of abstention from harsh speech; he himself abstains from idle chatter, and he instigates others in abstention from idle chatter, and he is

approving of abstention from idle chatter; he himself is non-covetous, and he instigates others in non-covetousness, and he is approving of non-covetousness; he himself has a mind without ill-will, and he instigates others in non-anger, and he is approving of non-anger; he himself holds right view, and he instigates others in right view, and he is approving of right view - Monks, one possessed of these thirty qualities is deposited in heaven as if carried there."

224. "Monks, one possessed of forty qualities is deposited in hell as if carried there. Which forty? He himself is one who kills living beings, and he instigates others in killing living beings, and he is approving of killing living beings, and he praises killing living beings; he himself takes what is not given, and he instigates others in taking what is not given, and he is approving of taking what is not given, and he praises taking what is not given; he himself engages in sexual misconduct, and he instigates others in sexual misconduct, and he is approving of sexual misconduct, and he praises sexual misconduct; he himself is a liar, and he instigates others in lying, and he is approving of lying, and he praises lying; he himself speaks divisive speech, and he instigates others in divisive speech, and he is approving of divisive speech, and he praises divisive speech; he himself speaks harsh speech, and he instigates others in harsh speech, and he is approving of harsh speech, and he praises harsh speech; he himself engages in idle chatter, and he instigates others in idle chatter, and he is approving of idle chatter, and he praises idle chatter; he himself is covetous, and he instigates others in covetousness, and he is approving of covetousness, and he praises covetousness; he himself has a mind of ill-will, and he instigates others in anger, and he is approving of anger, and he praises anger; he himself holds wrong view, and he instigates others in wrong view, and he is approving of wrong view, and he praises wrong view - Monks, one possessed of these forty qualities is deposited in hell as if carried there.

"Monks, one possessed of forty qualities is deposited in heaven as if carried there. Which forty? He himself abstains from killing living beings, and he instigates others in abstention from killing living beings, and he is approving of abstention from killing living beings, and he praises abstention from killing living beings; he himself abstains from taking what is not given, and he instigates others in abstention from taking what is not given, and he is approving of abstention from taking what is not given, and he praises abstention from taking what is not given; he himself abstains from sexual misconduct, and he instigates others in abstention from sexual misconduct, and he is approving of abstention from sexual misconduct, and he praises abstention from sexual misconduct; he himself abstains from lying, and he instigates others in abstention from lying, and he is approving of abstention from lying, and he praises abstention from lying; he himself abstains from divisive speech, and he instigates others in abstention from divisive speech, and he is approving of abstention from divisive speech, and he praises abstention from divisive speech; he himself abstains from harsh speech, and he instigates others in abstention from harsh speech, and he is approving of abstention from harsh speech, and he praises abstention from harsh speech; he himself abstains from idle chatter, and he instigates others in abstention from idle chatter, and he is approving of abstention from idle chatter, and he praises abstention from idle chatter; he himself is non-covetous, and he instigates others in non-covetousness, and he is approving of non-covetousness, and he praises non-covetousness; he himself has a mind without ill-will, and he instigates others in non-

anger, and he is approving of non-anger, and he praises non-anger; he himself holds right view, and he instigates others in right view, and he is approving of right view, and he praises right view - Monks, one possessed of these forty qualities is deposited in heaven as if carried there."

225-228. "Monks, one possessed of ten qualities maintains himself injured and damaged, etc. maintains himself uninjured and undamaged, etc. With twenty, monks, etc. With thirty, monks, etc. "Monks, one possessed of forty qualities maintains himself injured and damaged, etc.

229-232. "Monks, a certain person here possessed of ten qualities, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Etc. A certain person here, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. With twenty, monks, etc. With thirty, monks, etc. Monks, a certain person here possessed of forty qualities, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Etc. A certain person here, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world."

233-236. "Monks, a fool should be known as possessed of ten qualities. Etc. A wise person should be known. Etc. With twenty, monks, etc. With thirty, monks, etc. Monks, a fool should be known as possessed of forty qualities. Etc. A wise person should be known. Etc. Monks, a wise person should be known as possessed of these forty qualities."

The Chapter on Asceticism is the second.

3. Consecutive Repetitions on Lust

237. "Monks, for the direct knowledge of lust, ten qualities are to be developed. What are the ten? Perception of foulness, perception of death, perception of repulsiveness in food, perception of discontent with the whole world, perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion, perception of cessation - Monks, for the direct knowledge of lust, these ten qualities are to be developed."

238. "Monks, for the direct knowledge of lust, ten qualities are to be developed. What are the ten? Perception of impermanence, perception of non-self, perception of repulsiveness in food, perception of discontent with the whole world, perception of a skeleton, perception of worms, perception of the discoloured, perception of the festering, perception of the full of holes, perception of the bloated - Monks, for the direct knowledge of lust, these ten qualities are to be developed."

239. "Monks, for the direct knowledge of lust, ten qualities are to be developed. What are the ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right liberation - Monks, for the direct knowledge of lust, these ten qualities are to be developed."

240-266. "Monks, for the full understanding of lust, etc. for the utter elimination... for the abandoning... for the elimination... for the passing away... for the dispassion... for the cessation... for the giving up... for the relinquishment... etc. these ten phenomena are to be developed.

267-746. "Of hate... etc. of delusion... of wrath... of hostility... of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... for the full understanding of negligence... etc. for the utter elimination... for the abandoning... for the elimination... for the passing away... for the dispassion... for the cessation... for the giving up... for the relinquishment... etc. these ten qualities are to be developed."

The Repetition Series on Lust is concluded.

The Book of Tens is concluded.



ABOUT THIS TRANSLATION

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

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