

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)

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

5. The Fifth Fifty (5. Pañcamapaṇṇāsakaṃ)

[AN 4.201-783, PTS 2.217-2.257]



PaliVerse

4. The Collection of the Numerical Discourses

04. The Book of the Fours

5. The Fifth Fifty

1. The Chapter on the Good Person

1. The Discourse on the Training Rule

201. "I will teach you, monks, the bad person and one worse than a bad person; the good person and one better than a good person. 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 a bad person? Here, monks, a certain one is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, indulges in spirits, liquor and intoxicants that cause negligence. This is called, monks, a bad person.

"And what, monks, is one worse than a bad person? Here, monks, a certain one 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 indulges in spirits, liquor and intoxicants that cause negligence, and instigates others in indulging in spirits, liquor and intoxicants that cause negligence. This is called, monks, one worse than a bad person.

"And what, monks, is a good person? Here, monks, a certain one abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence. This is called, monks, a good person.

"And what, monks, is one better than a good person? Here, monks, a certain one 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 spirits, liquor and intoxicants that cause negligence, and also encourages others to abstain from spirits, liquor and intoxicants that cause negligence. This is called, monks, one better than a good person." The first.

2. The Discourse on the Faithless

202. "I will teach you, monks, the bad person and one worse than a bad person; the good person and one better than a good person. Listen to that, etc.

"And what, monks, is a bad person? Here, monks, a certain one is faithless, is

shameless, has no moral fear, is of little learning, is lazy, is unmindful, is unwise. This is called, monks, a bad person.

"And what, monks, is one worse than a bad person? Here, monks, a certain one is himself faithless, and encourages others to faithlessness; he is himself shameless, and encourages others to shamelessness; he himself has no moral fear, and encourages others to moral fearlessness; he is himself of little learning, and encourages others to little learning; he is himself lazy, and encourages others to idleness; he is himself unmindful, and encourages others to unmindfulness; he is himself unwise, and encourages others to lack of wisdom. This is called, monks, one worse than a bad person.

"And what, monks, is a good person? Here, monks, a certain one has faith, has shame, has moral fear, is very learned, is putting forth strenuous energy, is mindful, is wise. This is called, monks, a good person.

"And what, monks, is one better than a good person? Here, monks, a certain one is himself accomplished in faith, and encourages others to accomplishment in faith; he is himself possessed of shame, and encourages others to possession of shame; he himself has moral fear, and encourages others to moral fear; he is himself very learned, and encourages others to great learning; he is himself putting forth strenuous energy, and encourages others to arousal of energy; he himself is mindful, and encourages others to establishing of mindfulness; he is himself accomplished in wisdom, and encourages others to accomplishment in wisdom. This is called, monks, one better than a good person." The second.

3. The Discourse on the Seven Actions

203. "I will teach you, monks, the bad person and one worse than a bad person; the good person and one better than a good person. Listen to that, etc.

"And what, monks, is a bad person? Here, monks, 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. This is called, monks, a bad person.

"And what, monks, is one worse than a bad person? Here, monks, a certain one 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. This is called, monks, one worse than a bad person.

"And what, monks, is a good person? Here, monks, 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. This is called, monks, a good person.

"And what, monks, is one better than a good person? Here, monks, a certain one 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. This is called, monks, one better than a good person." The third.

4. The Discourse on the Ten Actions

204. "I will teach you, monks, the bad person and one worse than a bad person; the good person and one better than a good person. Listen to that, etc.

"And what, monks, is a bad person? Here, monks, 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. This is called, monks, a bad person.

"And what, monks, is one worse than a bad person? Here, monks, a certain one himself is one who kills living beings, and instigates others in killing living beings, etc. 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. This is called, monks, one worse than a bad person.

"And what, monks, is a good person? Here, monks, a certain one abstains from killing living beings, etc. is non-covetous, has a mind without ill-will, holds right view. This is called, monks, a good person.

"And what, monks, is one better than a good person? Here, monks, a certain one himself abstains from killing living beings, and encourages others to abstain from killing living beings, etc. 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. This is called, monks, one better than a good person." The fourth.

5. The Discourse on the Eightfold

205. "I will teach you, monks, the bad person and one worse than a bad person; the good person and one better than a good person. Listen to that, etc.

"And what, monks, is a bad person? Here, monks, a certain one holds wrong view, holds wrong thought, holds wrong speech, holds wrong action, holds wrong livelihood, holds wrong effort, holds wrong mindfulness, holds wrong concentration. This is called, monks, a bad person.

"And what, monks, is one worse than a bad person? Here, monks, a certain one himself holds wrong view, and instigates others in wrong view; he himself holds wrong thought, and instigates others in wrong thought; he himself holds wrong speech, and instigates others in wrong speech; he himself holds wrong action, and instigates

others in wrong action; he himself holds wrong livelihood, and instigates others in wrong livelihood; he himself holds wrong effort, and instigates others in wrong effort; he himself holds wrong mindfulness, and instigates others in wrong mindfulness; he himself holds wrong concentration, and instigates others in wrong concentration. This is called, monks, one worse than a bad person.

"And what, monks, is a good person? Here, monks, a certain one holds right view, holds right thought, holds right speech, holds right action, holds right livelihood, holds right effort, holds right mindfulness, holds right concentration. This is called, monks, a good person.

"And what, monks, is one better than a good person? Here, monks, a certain one himself holds right view, and instigates others in right view; he himself holds right thought, and instigates others in right thought; he himself holds right speech, and instigates others in right speech; he himself holds right action, and instigates others in right action; he himself holds right livelihood, and instigates others in right livelihood; he himself holds right effort, and instigates others in right effort; he himself holds right mindfulness, and instigates others in right mindfulness; he himself holds right concentration, and instigates others in right concentration. This is called, monks, one better than a good person." The fifth.

6. The Discourse on the Tenfold Path

206. "I will teach you, monks, the bad person and one worse than a bad person; the good person and one better than a good person. Listen to that, etc.

"And what, monks, is a bad person? Here, monks, a certain one holds wrong view, etc. holds wrong knowledge, holds wrong liberation. This is called, monks, a bad person.

"And what, monks, is one worse than a bad person? Here, monks, a certain one himself holds wrong view, and instigates others in wrong view, etc. he himself holds wrong knowledge, and instigates others in wrong knowledge; he himself holds wrong liberation, and instigates others in wrong liberation. This is called, monks, one worse than a bad person.

"And what, monks, is a good person? Here, monks, a certain one holds right view, etc. holds right knowledge, holds right liberation. This is called, monks, a good person.

"And what, monks, is one better than a good person? Here, monks, a certain one himself holds right view, and instigates others in right view, etc. he himself holds right knowledge, and instigates others in right knowledge; he himself holds right liberation, and instigates others in right liberation. This is called, monks, one better than a good person." The sixth.

7. The First Discourse on Bad Character

207. "I will teach you, monks, about the evil one and one more evil than the evil one; and about the good one and one more good than the good one. Listen to that, etc.

"And what, monks, is the evil one? Here, monks, a certain one is one who kills living beings, etc. he holds wrong view. This is called, monks, the evil one.

"And what, monks, is one more evil than the evil one? Here, monks, a certain one himself is one who kills living beings, and instigates others in killing living beings, etc. he himself holds wrong view, and instigates others in wrong view. This is called, monks, one more evil than the evil one.

"And what, monks, is the good one? Here, monks, a certain one abstains from killing living beings, etc. he holds right view. This is called, monks, the good one.

"And what, monks, is one more good than the good one? Here, monks, a certain one himself abstains from killing living beings, and encourages others to abstain from killing living beings, etc. he himself holds right view, and encourages others in right view. This is called, monks, one more good than the good one." The seventh.

8. The Second Discourse on Bad Character

208. "I will teach you, monks, about the evil one and one more evil than the evil one; and about the good one and one more good than the good one. Listen to that, pay close attention; I will speak." Thus, etc. said this -

"And what, monks, is the evil one? Here, monks, a certain one holds wrong view, etc. holds wrong knowledge, holds wrong liberation. This is called, monks, the evil one.

"And what, monks, is one more evil than the evil one? Here, monks, a certain one himself holds wrong view, and instigates others in wrong view, etc. he himself holds wrong knowledge, and instigates others in wrong knowledge; he himself holds wrong liberation, and instigates others in wrong liberation. This is called, monks, one more evil than the evil one.

"And what, monks, is the good one? Here, monks, a certain one holds right view, etc. holds right knowledge, holds right liberation. This is called, monks, the good one.

"And what, monks, is one more good than the good one? Here, monks, a certain one himself holds right view, and instigates others in right view, etc. he himself holds right knowledge, and instigates others in right knowledge; he himself holds right liberation, and instigates others in right liberation. This is called, monks, one more good than the good one." The eighth.

9. The Third Discourse on Bad Character

209. "I will teach you, monks, one of bad character, and one of worse character than one of bad character; and one of good character, and one of better character than one of good character. Listen to that, etc.

"And what, monks, is one of bad character? Here, monks, a certain one is one who kills living beings, etc. he holds wrong view. This is called, monks, one of bad character.

"And what, monks, is one of worse character than one of bad character? Here, monks, a certain one himself is one who kills living beings, and instigates others in killing living beings, etc. he himself holds wrong view, and instigates others in wrong view. This is called, monks, one of worse character than one of bad character.

"And what, monks, is one of good character? Here, monks, a certain one abstains from killing living beings, etc. he holds right view. This is called, monks, one of good character.

"And what, monks, is one of better character than one of good character? Here, monks, a certain one himself abstains from killing living beings, and encourages others to abstain from killing living beings, etc. he himself holds right view, and encourages others in right view. This is called, monks, one of better character than one of good character." The ninth.

10. The Fourth Discourse on Bad Character

210. "I will teach you, monks, one of bad character, and one of worse character than one of bad character; and one of good character, and one of better character than one of good character. Listen to that, etc.

"And what, monks, is one of bad character? Here, monks, a certain one holds wrong view, etc. holds wrong knowledge, holds wrong liberation. This is called, monks, one of bad character.

"And what, monks, is one of worse character than one of bad character? Here, monks, a certain one himself holds wrong view, and instigates others in wrong view, etc. he himself holds wrong knowledge, and instigates others in wrong knowledge; he himself holds wrong liberation, and instigates others in wrong liberation. This is called, monks, one of worse character than one of bad character.

"And what, monks, is one of good character? Here, monks, a certain one holds right view, etc. holds right knowledge, holds right liberation. This is called, monks, one of good character.

"And what, monks, is one of better character than one of good character? Here, monks, a certain one himself holds right view, and instigates others in right view, etc. he himself holds right knowledge, and instigates others in right knowledge; he himself holds right liberation, and instigates others in right liberation. This is called, monks, one of better character than one of good character." The tenth.

The Good Person Chapter is the first.

Its summary:

Training rule and faithless, sevenfold action and also tenfold action;
Eightfold and tenfold path, two of bad character, the other two.

2. The Chapter on Assemblies

1. The Discourse on the Assembly

211. "Monks, there are these four who defile the assembly. Which four? A monk, monks, who is immoral, of bad character, defiles the assembly; a nun, monks, who is immoral, of bad character, defiles the assembly; a lay follower, monks, who is immoral, of bad character, defiles the assembly; a female lay follower, monks, who is immoral, of bad character, defiles the assembly. These, monks, are the four who defile the assembly.

"Monks, there are these four who adorn the assembly. Which four? A monk, monks, who is moral, of good character, adorns the assembly; a nun, monks, who is moral, of good character, adorns the assembly; a lay follower, monks, who is moral, of good character, adorns the assembly; a female lay follower, monks, who is moral, of good character, adorns the assembly. These, monks, are the four who adorn the assembly." The first.

2. The Discourse on View

212. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? Bodily misconduct, verbal misconduct, mental misconduct, wrong view - Monks, one possessed of these four qualities is deposited in hell as if carried there.

"Monks, one possessed of four qualities is deposited in heaven as if carried there. With which four? Bodily good conduct, verbal good conduct, mental good conduct, right view - Monks, one possessed of these four qualities is deposited in heaven as if carried there." The second.

3. The Discourse on Ingratitude

213. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? Bodily misconduct, verbal misconduct, mental misconduct, ingratitude and unthankfulness - Monks, one possessed of these four qualities is deposited in hell as if carried there.

"Monks, one possessed of four qualities is deposited in heaven as if carried there. With which four? Bodily good conduct, verbal good conduct, mental good conduct, gratitude and thankfulness - Monks, one possessed of these four qualities is deposited in heaven as if carried there." The third.

4. The Discourse on the Slayer of Living Beings

214. ...Etc. One is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar... etc... One abstains from killing living beings, one abstains from taking what is not given, one abstains from sexual misconduct, one abstains from lying. The fourth.

5. The First Discourse on the Path

215. ...Etc. He holds wrong view, holds wrong thought, holds wrong speech, holds wrong action, etc. he holds right view, holds right thought, holds right speech, holds right action. The fifth.

6. The Second Discourse on the Path

216. ...Etc. holds wrong livelihood, holds wrong effort, holds wrong mindfulness, holds wrong concentration... etc. holds right livelihood, holds right effort, holds right mindfulness, holds right concentration. The sixth.

7. The First Discourse on the Course of Expression

217. ...Etc. claims to have seen what has not been seen, claims to have heard what has not been heard, claims to have sensed what has not been sensed, claims to have cognised what has not been cognised... etc. He claims not to have seen what has not been seen, claims not to have heard what has not been heard, claims not to have sensed what has not been sensed, claims not to have cognised what has not been cognised. The seventh.

8. The Second Discourse on the Course of Expression

218. ...Etc. He claims not to have seen what has been seen, claims not to have heard what has been heard, claims not to have sensed what has been sensed, claims not to have cognised what has been cognised... etc. He claims to have seen what has been seen, claims to have heard what has been heard, claims to have sensed what has been sensed, claims to have cognised what has been cognised. The eighth.

9. The Discourse on Shamelessness

219. ...Etc. He is faithless, is immoral, is shameless, has no moral fear... etc...he has faith, is moral, has shame, has moral fear. The ninth.

10. The Discourse on the Immoral

220. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? He is faithless, is immoral, is lazy, is unwise - Monks, one possessed of these four qualities is deposited in hell as if carried there.

"Monks, one possessed of four qualities is deposited in heaven as if carried there. With which four? He has faith, is moral, is putting forth strenuous energy, is wise - Monks, one possessed of these four qualities is deposited in heaven as if carried there." The tenth.

The Assembly Chapter is the second.

Its summary:

Assembly, view, ingratitude, killing living beings, and two paths;
Two modes of expression were spoken, shamelessness, and with one lacking wisdom.

3. The Chapter on Misconduct

1. The Discourse on Misconduct

221. "There are, monks, these four kinds of verbal misconduct. What are the four? Lying, divisive speech, harsh speech, idle chatter - these, monks, are the four kinds of verbal misconduct. There are, monks, these four kinds of good verbal conduct. What are the four? Truthful speech, non-divisive speech, gentle speech, wise speech - these, monks, are the four kinds of good verbal conduct." The first.

2. The Discourse on View

222. "Monks, a foolish, inexperienced bad person possessed of four qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. With which four? Bodily misconduct, verbal misconduct, mental misconduct, wrong view - Monks, a foolish, inexperienced bad person possessed of these four qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit.

"Monks, a wise, accomplished good person possessed of four qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. With which four? Bodily good conduct, verbal good conduct, mental good conduct, right view - Monks, a wise, accomplished good person possessed of these four qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit." The second.

3. The Discourse on Ingratitude

223. "Monks, a foolish, inexperienced bad person possessed of four qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. With which four? Bodily misconduct, verbal misconduct, mental misconduct, ingratitude and unthankfulness - these... etc. A wise person... Bodily good conduct, verbal good conduct, mental good conduct, gratitude and thankfulness... etc. The third.

4. The Discourse on the Slayer of Living Beings

224. ... One is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar... etc... one abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying... etc... The fourth.

5. The First Discourse on the Path

225. ... He holds wrong view, holds wrong thought, holds wrong speech, holds wrong action, etc. he holds right view, holds right thought, holds right speech, holds right action, etc. The fifth.

6. The Second Discourse on the Path

226. ... holds wrong livelihood, holds wrong effort, holds wrong mindfulness, holds wrong concentration... etc. holds right livelihood, holds right effort, holds right mindfulness, holds right concentration... etc. The sixth.

7. The First Discourse on the Course of Expression

227. ... He claims to have seen what has not been seen, claims to have heard what has not been heard, claims to have sensed what has not been sensed, claims to have cognised what has not been cognised... etc. He claims not to have seen what has not been seen, claims not to have heard what has not been heard, claims not to have sensed what has not been sensed, claims not to have cognised what has not been cognised... etc. The seventh.

8. The Second Discourse on the Course of Expression

228. ... He claims not to have seen what has been seen, claims not to have heard what has been heard, claims not to have sensed what has been sensed, claims not to have cognised what has been cognised... etc. He claims to have seen what has been seen, claims to have heard what has been heard, claims to have sensed what has been sensed, claims to have cognised what has been cognised... etc. The eighth.

9. The Discourse on Shamelessness

229. ... He is faithless, is immoral, is shameless, has no moral fear... etc...he has faith, is moral, has shame, has moral fear... etc... The ninth.

10. The Discourse on the Unwise

230. ... He is faithless, is immoral, is lazy, is unwise... etc... He has faith, is moral, is putting forth strenuous energy, is wise - Monks, a wise, accomplished good person possessed of these four qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit." The tenth.

11. The Discourse on a Poet

231. "Monks, there are these four poets. Which four? A poet by thought, a poet by learning, a poet by meaning, a poet by inspiration - these, monks, are the four poets." The eleventh.

The Misconduct Chapter is the third.

Its summary:

Misconduct, view, and ungrateful, killing living beings, and two paths;
Two modes of expression were spoken, shamelessness, and with one lacking wisdom and poets.

4. The Chapter on Action

1. The Discourse in Brief

232. "Monks, there are these four actions that I have realised by direct knowledge myself and proclaimed. What are the four? There is, monks, action that is dark with dark result; there is, monks, action that is bright with bright result; there is, monks, action that is dark and bright with dark and bright result; there is, monks, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action. These, monks, are the four actions that I have realised by direct knowledge myself and proclaimed." The first.

2. The Discourse in Detail

233. "Monks, there are these four actions that I have realised by direct knowledge myself and proclaimed. What are the four? There is, monks, action that is dark with dark result; there is, monks, action that is bright with bright result; there is, monks, action that is dark and bright with dark and bright result; there is, monks, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action.

"And what, monks, is action that is dark with dark result? Here, monks, a certain one generates afflictive bodily activity, generates afflictive verbal activity, generates afflictive mental activity. He, having generated afflictive bodily activity, having generated afflictive verbal activity, having generated afflictive mental activity, is reborn in an afflictive world. When he has been reborn in an afflictive world, afflictive contacts touch him. He, being touched by afflictive contacts, feels afflictive feeling, exclusively painful, just as beings in hell. This is called, monks, action that is dark with dark result.

"And what, monks, is action that is bright with bright result? Here, monks, a certain one generates non-afflictive bodily activity, generates non-afflictive verbal activity, generates non-afflictive mental activity. He, having generated non-afflictive bodily activity, having generated non-afflictive verbal activity, having generated non-afflictive mental activity, is reborn in a non-afflictive world. When he has been reborn in a non-afflictive world, non-afflictive contacts touch him. He, being touched by non-afflictive contacts, feels non-afflictive feeling, exclusively pleasant, just as the gods of streaming radiance. This is called, monks, action that is bright with bright result.

"And what, monks, is action that is dark and bright with dark and bright result? Here, monks, a certain one generates bodily activity that is both afflictive and non-afflictive, generates verbal activity that is both afflictive and non-afflictive, generates mental activity that is both afflictive and non-afflictive. He, having generated bodily activity that is both afflictive and non-afflictive, having generated verbal activity that is both afflictive and non-afflictive, having generated mental activity that is both afflictive and non-afflictive, is reborn in a world that is both afflictive and non-afflictive. When he has been reborn in a world that is both afflictive and non-afflictive, contacts that are both afflictive and non-afflictive touch him. He, being touched by contacts that are both afflictive and non-afflictive, feels feeling that is both afflictive and non-afflictive, mingled pleasure and pain, just as human beings, some gods, and some beings in states of misfortune. This is called, monks, action that is dark and bright with dark and bright result.

"And what, monks, is action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action? Therein, monks, whatever volition there is for the abandoning of this action that is dark with dark result, whatever volition there is for the abandoning of this action that is bright with bright result, whatever volition there is for the abandoning of this action that is dark and bright with dark and bright result - this is called, monks, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action. These, monks, are the four actions that I have realised by direct knowledge myself and proclaimed." The second.

3. The Discourse on Soṇakāyana

234. Then the brahmin Sikhāmogallāna 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 Sikhāmogallāna said this to the Blessed One -

"Some days ago, Master Gotama, earlier than that, the young man Soṇakāyana approached me; having approached, he said this to me - 'The ascetic Gotama teaches

the non-doing of all actions, but in teaching the non-doing of all actions he speaks of annihilation of the world - this world, friend, is of the nature of action, it persists through the undertaking of action."

"I do not even know of seeing the young man Soṇakāyana, brahmin; so from where such a friendly conversation! Brahmin, there are these four actions that I have realised by direct knowledge myself and proclaimed. What are the four? There is, brahmin, action that is dark with dark result; there is, brahmin, action that is bright with bright result; there is, brahmin, action that is dark and bright with dark and bright result; there is, brahmin, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action.

"And what, brahmin, is action that is dark with dark result? Here, brahmin, a certain one generates afflictive bodily activity, generates afflictive verbal activity, generates afflictive mental activity. He, having generated afflictive bodily activity, having generated afflictive verbal activity, having generated afflictive mental activity, is reborn in an afflictive world. When he has been reborn in an afflictive world, afflictive contacts touch him. He, being touched by afflictive contacts, feels afflictive feeling, exclusively painful, just as beings in hell. This is called, brahmin, action that is dark with dark result.

"And what, brahmin, is action that is bright with bright result? Here, brahmin, a certain one generates non-afflictive bodily activity, generates non-afflictive verbal activity, generates non-afflictive mental activity. He, having generated non-afflictive bodily activity, having generated non-afflictive verbal activity, having generated non-afflictive mental activity, is reborn in a non-afflictive world. When he has been reborn in a non-afflictive world, non-afflictive contacts touch him. He, being touched by non-afflictive contacts, feels non-afflictive feeling, exclusively pleasant, just as the gods of streaming radiance. This is called, brahmin, action that is bright with bright result.

"And what, brahmin, is action that is dark and bright with dark and bright result? Here, brahmin, a certain one generates bodily activity that is both afflictive and non-afflictive, generates verbal activity that is both afflictive and non-afflictive, generates mental activity that is both afflictive and non-afflictive. He, having generated bodily activity that is both afflictive and non-afflictive, having generated verbal activity that is both afflictive and non-afflictive, having generated mental activity that is both afflictive and non-afflictive, is reborn in a world that is both afflictive and non-afflictive. When he has been reborn in a world that is both afflictive and non-afflictive, contacts that are both afflictive and non-afflictive touch him. He, being touched by contacts that are both afflictive and non-afflictive, feels feeling that is both afflictive and non-afflictive, mingled pleasure and pain, just as human beings, some gods, and some beings in states of misfortune. This is called, brahmin, action that is dark and bright with dark and bright result.

"And what, brahmin, is action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action? Therein, brahmin, whatever volition there is for the abandoning of this action that is dark with dark result, whatever volition there is for the abandoning of this action that is bright with bright result, whatever volition there is for the abandoning of this action that is dark and bright with dark and bright result - this is called, brahmin, action that is neither dark

nor bright with neither dark nor bright result, which leads to the elimination of action. These, brahmin, are the four actions that I have realised by direct knowledge myself and proclaimed." The third.

4. The First Discourse on Training Rules

235. "Monks, there are these four actions that I have realised by direct knowledge myself and proclaimed. What are the four? There is, monks, action that is dark with dark result; there is, monks, action that is bright with bright result; there is, monks, action that is dark and bright with dark and bright result; there is, monks, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action. And what, monks, is action that is dark with dark result? Here, monks, a certain one is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, indulges in spirits, liquor and intoxicants that cause negligence. This is called, monks, action that is dark with dark result.

"And what, monks, is action that is bright with bright result? Here, monks, a certain one abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence. This is called, monks, action that is bright with bright result.

"And what, monks, is action that is dark and bright with dark and bright result? Here, monks, a certain one generates bodily activity that is both afflictive and non-afflictive... etc. This is called, monks, action that is dark and bright with dark and bright result.

"And what, monks, is action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action? Therein, monks, whatever this action that is dark with dark result... etc. this is called, monks, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action. These, monks, are the four actions that I have realised by direct knowledge myself and proclaimed." The fourth.

5. The Second Discourse on Training Rules

236. "Monks, there are these four actions that I have realised by direct knowledge myself and proclaimed. What are the four? There is, monks, action that is dark with dark result; there is, monks, action that is bright with bright result; there is, monks, action that is dark and bright with dark and bright result; there is, monks, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action.

"And what, monks, is action that is dark with dark result? Here, monks, by a certain one a mother has been deprived of life, a father has been deprived of life, a Worthy One has been deprived of life, blood has been drawn from a Truth-finder with a malicious mind, the monastic community has been split. This is called, monks, action that is dark with dark result.

"And what, monks, is action that is bright with bright result? Here, monks, 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. This is called, monks, action that is bright with bright result.

"And what, monks, is action that is dark and bright with dark and bright result? Here, monks, a certain one generates bodily activity that is both afflictive and non-afflictive... etc. This is called, monks, action that is dark and bright with dark and bright result.

"And what, monks, is action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action? Therein, monks, whatever this action that is dark with dark result... etc. this is called, monks, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action. These, monks, are the four actions that I have realised by direct knowledge myself and proclaimed." The fifth.

6. The Discourse on the Noble Path

237. "Monks, there are these four actions that I have realised by direct knowledge myself and proclaimed. What are the four? There is, monks, action that is dark with dark result; there is, monks, action that is bright with bright result; there is, monks, action that is dark and bright with dark and bright result; there is, monks, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action.

"And what, monks, is action that is dark with dark result? Here, monks, a certain one generates afflictive bodily activity... etc. This is called, monks, action that is dark with dark result.

"And what, monks, is action that is bright with bright result? Here, monks, a certain one generates non-afflictive bodily activity... etc. This is called, monks, action that is bright with bright result.

"And what, monks, is action that is dark and bright with dark and bright result? Here, monks, a certain one generates bodily activity that is both afflictive and non-afflictive... etc. This is called, monks, action that is dark and bright with dark and bright result.

"And what, monks, is action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action? Right view... etc. right concentration. This is called, monks, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action. These, monks, are the four actions that I have realised by direct knowledge myself and proclaimed." The sixth.

7. The Discourse on the Factors of Enlightenment

238. "Monks, there are these four actions... etc. dark with dark result... etc. Here, monks, a certain one generates afflictive bodily activity... etc. This is called, monks, action that is dark with dark result.

"And what, monks, is action that is bright with bright result? Here, monks, a certain one generates non-afflictive bodily activity... etc. This is called, monks, action that is bright with bright result.

"And what, monks, is action that is dark and bright with dark and bright result? Here, monks, a certain one generates bodily activity that is both afflictive and non-afflictive... etc. This is called, monks, action that is dark and bright with dark and bright result.

"And what, monks, is action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action? The enlightenment factor of mindfulness, the enlightenment factor of investigation of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquillity, the enlightenment factor of concentration, the enlightenment factor of equanimity - this is called, monks, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action. These, monks, are the four actions that I have realised by direct knowledge myself and proclaimed." The seventh.

8. The Discourse on the Blameworthy

239. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? With blameworthy bodily action, with blameworthy verbal action, with blameworthy mental action, with blameworthy view - Monks, one possessed of these four qualities is deposited in hell as if carried there.

"Monks, one possessed of four qualities is deposited in heaven as if carried there. With which four? With blameless bodily action, with blameless verbal action, with blameless mental action, with blameless view - Monks, one possessed of these four qualities is deposited in heaven as if carried there." The eighth.

9. The Discourse on the Non-harmful

240. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? With harmful bodily action, with harmful verbal action, with harmful mental action, with harmful view - Monks, one possessed of these four qualities is deposited in hell as if carried there.

"Monks, one possessed of four qualities is deposited in heaven as if carried there. With which four? With harmless bodily action, with harmless verbal action, with harmless mental action, with harmless view - Monks, one possessed of these four qualities is deposited in heaven as if carried there." The ninth.

10. The Discourse on Ascetics

241. "Here only, monks, is an ascetic, here is a second ascetic, here is a third ascetic, here is a fourth ascetic; the other doctrines are empty of other ascetics" - thus, monks, rightly roar the lion's roar.

"And what, monks, is the first ascetic? Here, monks, a monk, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. This, monks, is the first ascetic.

"And what, monks, is the second ascetic? Here, monks, a monk, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more,

makes an end of suffering. This, monks, is the second ascetic.

"And what, monks, is the third ascetic? Here, monks, a monk, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This, monks, is the third ascetic.

"And what, monks, is the fourth ascetic? Here, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This, monks, is the fourth ascetic.

"Here only, monks, is the first ascetic, here is a second ascetic, here is a third ascetic, here is a fourth ascetic; the other doctrines are empty of other ascetics" -thus, monks, rightly roar the lion's roar." The tenth.

11. The Discourse on the Benefits of a Good Person

242. "In dependence on a good person, monks, four benefits are to be expected. Which four? One grows in noble morality, grows in noble concentration, grows in noble wisdom, grows in noble liberation - in dependence on a good person, monks, these four benefits are to be expected." The eleventh.

The Action Chapter is the fourth.

Its summary:

Brief, detailed, Soṇa-Kāyaṇa,
Training rule, noble path, factors of enlightenment;
Blameworthy and non-afflictive,
Ascetic and benefits of a good person.

5. The Chapter on Perils of Offenses

1. The Discourse on the Schismatic

243. On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Ānanda seated to one side, the Blessed One said this - "Has that legal case been settled, Ānanda?" "How could that legal case be settled, venerable sir! The Venerable Anuruddha's co-resident pupil named Bāhiya is standing almost entirely for schism in the Community. Therein the Venerable Anuruddha does not think even a single announcement should be spoken."

"But when, Ānanda, does Anuruddha engage in legal cases in the midst of the Community! Is it not, Ānanda, that whatever legal cases arise, all of them you yourselves settle, and Sāriputta and Moggallāna too.

"Seeing these four reasons, Ānanda, an evil monk rejoices in schism in the Community. Which four? Here, Ānanda, an evil monk is immoral, of bad character, impure, of suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of

the holy life, rotten inside, filled with desire, rubbish-born. He thinks thus: 'If the monks were to know me - immoral, of bad character, impure, of suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born - being united they would remove me; but being divided they would not remove me.' This, Ānanda, is the first reason seeing which an evil monk rejoices in schism in the Community.

"Furthermore, Ānanda, an evil monk holds wrong views and is possessed of an extreme view. He thinks thus: 'If the monks were to know me - holding wrong views, possessed of an extreme view - being united they would remove me; but being divided they would not remove me.' This, Ānanda, is the second reason seeing which an evil monk rejoices in schism in the Community.

"Furthermore, Ānanda, an evil monk has wrong livelihood, earns his living by wrong livelihood. He thinks thus: 'If the monks were to know me - having wrong livelihood, earning his living by wrong livelihood - being united they would remove me; but being divided they would not remove me.' This, Ānanda, is the third reason seeing which an evil monk rejoices in schism in the Community.

"Furthermore, Ānanda, an evil monk is desirous of material gain, desirous of honour, desirous of not being despised. He thinks thus: 'If the monks were to know me - desirous of material gain, desirous of honour, desirous of not being despised, being in unity they will not honour me, they will not respect me, they will not revere me, they will not venerate me; but being divided they will honour me, they will respect me, they will revere me, they will venerate me.' This, Ānanda, is the fourth reason seeing which an evil monk rejoices in schism in the Community. These indeed, Ānanda, are the four reasons seeing which an evil monk rejoices in schism in the Community." The first.

2. The Discourse on the Peril of Offences

244. "There are, monks, these four fears of offence. What are the four? Just as, monks, having seized a thief, a criminal, they might show him to the king - 'This, Sire, is a thief, a criminal. Let the Sire decree punishment for him.' The king might speak to him thus - 'Go, sirs, having bound this man with his hands tied behind his back with a strong rope, tightly bound, having shaved his head, having led him from road to road, from crossroads to crossroads with a harsh-sounding drum, having departed by the southern gate, to the south of the city, cut off his head.' The king's men, having bound that man with his hands tied behind his back with a strong rope, tightly bound, having shaved his head, having led him from road to road, from crossroads to crossroads with a harsh-sounding drum, having departed by the southern gate, to the south of the city, might cut off his head. There, it might occur to a certain man standing nearby - 'Evil indeed, friend, this man did a deed, blameworthy, resulting in decapitation. Inasmuch as the king's men, having bound him with his hands tied behind his back with a strong rope, tightly bound, having shaved his head, having led him from road to road, from crossroads to crossroads with a harsh-sounding drum, having departed by the southern gate, to the south of the city, will cut off his head! Surely I should not do such an evil deed, blameworthy, resulting in decapitation.' Just so, monks, for whoever, whether monk or nun, such a sharp perception of fear is

present regarding offences involving expulsion. This is to be expected for it - either not having committed an offence involving expulsion, he will not commit one, or having committed an offence involving expulsion, he will make amends according to the Teaching.

Just as, monks, a man, having put on a dark cloth, having dishevelled his hair, having placed a pestle on his shoulder, having approached a great multitude of people, might say thus - 'I, venerable sirs, did an evil deed, blameworthy, deserving the pestle; I will do that by which the venerable ones are pleased.' There, it might occur to a certain man standing nearby - 'Evil indeed, friend, this man did a deed, blameworthy, deserving the pestle. Inasmuch as, having put on a dark cloth, having dishevelled his hair, having placed a pestle on his shoulder, having approached a great multitude of people, he will say thus - 'I, venerable sirs, did an evil deed, blameworthy, deserving the pestle; I will do that by which the venerable ones are pleased.' Surely I should not do such an evil deed, blameworthy, deserving the pestle.' Just so, monks, for whoever, whether monk or nun, such a sharp perception of fear is present regarding offences entailing initial and subsequent meetings of the Community, this is to be expected for that one - either not having committed an offence entailing initial and subsequent meetings of the Community, he will not commit one, or having committed an offence entailing initial and subsequent meetings of the Community, he will make amends according to the Teaching.

Just as, monks, a man, having put on a dark cloth, having dishevelled his hair, having placed a container of ashes on his shoulder, having approached a great multitude of people, might say thus - 'I, venerable sirs, did an evil deed, blameworthy, deserving the ashes. I will do that by which the venerable ones are pleased.' There, it might occur to a certain man standing nearby - 'Evil indeed, friend, this man did a deed, blameworthy, deserving the ashes. Inasmuch as, having put on a dark cloth, having dishevelled his hair, having placed a container of ashes on his shoulder, having approached a great multitude of people, he will say thus - 'I, venerable sirs, did an evil deed, blameworthy, deserving the ashes; I will do that by which the venerable ones are pleased.' Surely I should not do such an evil deed, blameworthy, deserving the ashes.' Just so, monks, for whoever, whether monk or nun, such a sharp perception of fear is present regarding offences requiring expiation, this is to be expected for that one - either not having committed an offence requiring expiation, he will not commit one, or having committed an offence requiring expiation, he will make amends according to the Teaching.

"Just as, monks, a man, having put on a dark cloth, having dishevelled his hair, having approached a great multitude of people, would say thus - 'I, venerable sir, have done an evil deed, blameworthy, deserving of censure. I will do that by which the venerable ones are pleased.' There, it might occur to a certain man standing nearby - 'Evil indeed, friend, this man has done a deed, blameworthy, deserving of censure. Inasmuch as, having put on a dark cloth, having dishevelled his hair, having approached a great multitude of people, he will say thus - I, venerable sir, have done an evil deed, blameworthy, deserving of censure; I will do that by which the venerable ones are pleased.' Surely I should not do such an evil deed, blameworthy, deserving of censure.' Just so, monks, for whoever, whether monk or nun, such a sharp perception of fear is established regarding rules requiring acknowledgement, for that

one this is to be expected - either not having committed a rule requiring acknowledgement, he will not commit it, or having committed a rule requiring acknowledgement, he will make amends according to the Teaching. These, monks, are the four fears of offence." The second.

3. The Discourse on the Benefits of Training

245. "This holy life, monks, is lived with training as its benefit, with wisdom as its higher goal, with liberation as its core, with mindfulness as its authority. And how, monks, does it have training as its benefit? Here, monks, training in the fundamentals of conduct has been laid down by me for disciples, for the confidence of those without confidence, for the increase of those with confidence. In whatever way, monks, training in the fundamentals of conduct has been laid down by me for disciples, for the confidence of those without confidence, for the increase of those with confidence, in that way he is one who does not make breaks in that training, one who does not make holes, one who does not make blemishes, one who does not make stains, having accepted the training rules he trains in them.

"Furthermore, monks, training fundamental to the holy life has been laid down by me for disciples for the complete elimination of suffering in every respect. In whatever way, monks, training fundamental to the holy life has been laid down by me for disciples for the complete elimination of suffering in every respect, in that way he is one who does not make breaks in that training, one who does not make holes, one who does not make blemishes, one who does not make stains, having accepted the training rules he trains in them. Thus, monks, it has training as its benefit.

"And how, monks, does it have wisdom as its higher goal? Here, monks, teachings have been taught by me for disciples for the complete elimination of suffering in every respect. In whatever way, monks, teachings have been expounded by me for disciples for the complete elimination of suffering in every respect, in that way those teachings are examined by him with wisdom. Thus, monks, it has wisdom as its higher goal.

"And how, monks, does it have liberation as its core? Here, monks, teachings have been taught by me for disciples for the complete elimination of suffering in every respect. In whatever way, monks, teachings have been expounded by me for disciples for the complete elimination of suffering in every respect, in that way those teachings are touched by him through liberation. Thus, monks, it has liberation as its core.

"And how, monks, does it have mindfulness as its authority? 'Thus I shall fulfil the incomplete training in the fundamentals of conduct, or I shall support with wisdom here and there the complete training in the fundamentals of conduct' - mindfulness is well established internally. 'Thus I shall fulfil the incomplete training fundamental to the holy life, or I shall support with wisdom here and there the complete training fundamental to the holy life' - mindfulness is well established internally. 'Thus I shall examine with wisdom the teaching not yet examined, or I shall support with wisdom here and there the teaching already examined' - mindfulness is well established internally. 'Thus I shall touch through liberation the teaching not yet touched, or I shall support with wisdom here and there the teaching already touched' - mindfulness is well established internally. Thus, monks, it has mindfulness as its authority.' This

holy life, monks, is lived with training as its benefit, with wisdom as its higher goal, with liberation as its core, with mindfulness as its authority' - thus what was said, this was said dependent on that." The third.

4. The Discourse on Sleeping Places

246. "There are, monks, these four sleeping places. What are the four? The ghost's sleeping place, the enjoyer of sensual pleasures' sleeping place, the lion's sleeping place, the Truth-finder's sleeping place. And what, monks, is the ghost's sleeping place? Mostly, monks, ghosts sleep lying on their backs; this is called, monks, the ghost's sleeping place.

"And what, monks, is the enjoyer of sensual pleasures' sleeping place? Mostly, monks, enjoyers of sensual pleasures sleep on their left side; this is called, monks, the enjoyer of sensual pleasures' sleeping place.

"And what, monks, is the lion's sleeping place? Monks, a lion, the king of beasts, prepares his sleeping place on his right side, overlapping foot upon foot, having inserted his tail between his thighs. He, having awakened, having raised the front part of his body, surveys the hind part of his body. If, monks, the lion, the king of beasts, sees anything of his body distracted or spread out, on account of that, monks, the lion, the king of beasts, is displeased. But if, monks, the lion, the king of beasts, does not see anything of his body distracted or spread out, on account of that, monks, the lion, the king of beasts, is pleased. This is called, monks, the lion's sleeping place.

"And what, monks, is the Truth-finder's sleeping place? Here, monks, the Truth-finder, quite secluded from sensual pleasures... etc. he enters and dwells in the fourth meditative absorption. This is called, monks, the Truth-finder's sleeping place. These, monks, are the four sleeping places." The fourth.

5. The Discourse on Those Worthy of a Stupa

247. "Monks, there are these four who are worthy of a monument. Which four? A Truth-finder, a Worthy One, a Perfectly Enlightened One is worthy of a monument; an Individually Enlightened One is worthy of a monument; a disciple of the Truth-finder is worthy of a monument; a wheel-turning monarch is worthy of a monument - these, monks, are the four who are worthy of a monument." The fifth.

6. The Discourse on the Growth of Wisdom

248. "Monks, these four things lead to the increase of wisdom. Which four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four things that lead to the increase of wisdom." The sixth.

7. The Discourse on Being Very Helpful

249. "Monks, these four things are of great service to one who has become a human being. Which four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four things of great service to one who has become a human being." The seventh.

8. The First Discourse on Conventional Expression

250. "Monks, there are these four ignoble statements. Which four? Claiming to have seen what has not been seen, claiming to have heard what has not been heard, claiming to have sensed what has not been sensed, claiming to have cognised what has not been cognised - these, monks, are the four ignoble statements." The eighth.

9. The Second Discourse on Conventional Expression

251. "Monks, there are these four noble statements. Which four? Claiming not to have seen what has not been seen, claiming not to have heard what has not been heard, claiming not to have sensed what has not been sensed, claiming not to have cognised what has not been cognised - these, monks, are the four noble statements." The ninth.

10. The Third Discourse on Conventional Expression

252. "Monks, there are these four ignoble statements. Which four? Claiming not to have seen what has been seen, claiming not to have heard what has been heard, claiming not to have sensed what has been sensed, claiming not to have cognised what has been cognised - these, monks, are the four ignoble statements." The tenth.

11. The Fourth Discourse on Conventional Expression

253. "Monks, there are these four noble statements. Which four? Claiming to have seen what has been seen, claiming to have heard what has been heard, claiming to have sensed what has been sensed, claiming to have cognised what has been cognised - these, monks, are the four noble statements." The eleventh.

The Fear of Offences Chapter is the fifth.

Its summary:

Schism, offence, and training, sleeping place, and with worthy of a stupa;
Growth of wisdom, of great service, four statements are contained.

The Fifth Fifty is complete.

6. The Chapter on Direct Knowledge

1. The Discourse on Direct Knowledge

254. "Monks, there are these four mental states. Which four? There are, monks, mental states to be fully understood through direct knowledge; there are, monks, mental states to be abandoned through direct knowledge; there are, monks, mental states to be developed through direct knowledge; there are, monks, mental states to be realised through direct knowledge.

And what, monks, are the mental states to be fully understood through direct knowledge? Five aggregates of clinging - these are called, monks, the mental states to be fully understood through direct knowledge.

And what, monks, are the mental states to be abandoned through direct knowledge? Ignorance and craving for existence - these are called, monks, the mental states to be abandoned through direct knowledge.

And what, monks, are the mental states to be developed through direct knowledge? Serenity and insight - these are called, monks, the mental states to be developed through direct knowledge.

And what, monks, are the mental states to be realised through direct knowledge? True knowledge and liberation - these are called, monks, the mental states to be realised through direct knowledge. These, monks, are the four mental states." The first.

2. The Discourse on the Quest

255. "There are, monks, these four ignoble quests. What are the four? Here, monks, someone being himself subject to ageing seeks what is also subject to ageing; being himself subject to disease seeks what is also subject to disease; being himself subject to death seeks what is also subject to death; being himself subject to defilement seeks what is also subject to defilement. These, monks, are the four ignoble quests.

"There are, monks, these four noble quests. What are the four? Here, monks, someone being himself subject to ageing, having understood the danger in what is subject to ageing, seeks the ageless, the unsurpassed freedom from bondage, Nibbāna; being himself subject to disease, having understood the danger in what is subject to disease, seeks the disease-free, the unsurpassed freedom from bondage, Nibbāna; being himself subject to death, having understood the danger in what is subject to death, seeks the deathless, the unsurpassed freedom from bondage, Nibbāna; being himself subject to defilement, having understood the danger in what is subject to defilement, seeks the undefiled, the unsurpassed freedom from bondage, Nibbāna. These, monks, are the four noble quests." The second.

3. The Discourse on Ways of Supporting Others

256. "There are, monks, these four ways of supporting others. What are the four? Giving, endearing speech, beneficent conduct, impartiality - these, monks, are the four ways of supporting others."

4. The Discourse on Mālukiyaputta

257. Then the Venerable Mālukiyaputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Mālukiyaputta said this to the Blessed One -

"It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "Here now, Mālukiyaputta, what shall we say to the young monks; when indeed you who are old, aged, elderly, request exhortation in brief from the Truth-finder!" "Let the Blessed One expound to me the Teaching in brief, venerable sir; let the Fortunate One expound to me the Teaching in brief. Perhaps I might understand the meaning of the Blessed One's saying; perhaps I might become an heir to the Blessed One's saying."

"Mālukyaputta, there are these four arisings of craving where craving when arising arises in a monk. Which four? Mālukyaputta, craving when arising arises in a monk because of robes. Or, Mālukyaputta, craving when arising arises in a monk because of almsfood. Or, Mālukyaputta, craving when arising arises in a monk because of lodging. Or, Mālukyaputta, craving when arising arises in a monk because of this or that existence. These, Mālukyaputta, are the four arisings of craving where craving when arising arises in a monk. When, Mālukyaputta, for a monk craving has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, this is called, Mālukyaputta, 'a monk who has cut off craving, turned back the mental fetters, through the complete full realisation of conceit has made an end of suffering.'"

Then the Venerable Mālukyaputta, exhorted by the Blessed One with this exhortation, having risen from his seat, having paid respect to the Blessed One, having circumambulated him keeping him on his right, departed. Then dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Mālukyaputta soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Mālukyaputta became one of the Worthy Ones. The fourth.

5. The Discourse on the Family

258. "Whatever families, monks, having attained greatness in wealth, do not last long, all of them are so due to four reasons, or one or other of them. With which four? They do not seek what is lost, they do not repair what is worn out, they are unlimited in their drinking and eating, they place an immoral woman or man in authority. Whatever families, monks, having attained greatness in wealth, do not last long, all of them are so due to these four reasons, or one or other of them.

"Whatever families, monks, having attained greatness in wealth, last long, all of them are so due to four reasons, or one or other of them. With which four? They seek what is lost, they repair what is worn out, they are limited in their drinking and eating, they place a virtuous woman or man in authority. Whatever families, monks, having attained greatness in wealth, last long, all of them are so due to these four reasons, or one or other of them." The fifth.

6. The First Discourse on the Thoroughbred

259. "Monks, a king's good thoroughbred horse possessed of four factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. With which four? Here, monks, a king's good thoroughbred horse is endowed with beauty, endowed with strength, endowed with speed, and endowed with height and girth. Monks, a king's good thoroughbred horse possessed of these four factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself.

"Just so, monks, a monk possessed of four qualities is worthy of offerings, etc.an unsurpassed field of merit for the world. With which four? Here, monks, a monk is endowed with beauty, endowed with strength, endowed with speed, and endowed

with height and girth.

"And how, monks, is a monk endowed with beauty? Here, monks, a monk is virtuous, etc. having accepted the training rules he trains in them. Thus, monks, a monk is endowed with beauty.

"And how, monks, is a monk endowed with strength? Here, monks, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. Thus, monks, a monk is endowed with strength.

"And how, monks, is a monk endowed with speed? Here, monks, a monk understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a monk is endowed with speed.

"And how, monks, is a monk endowed with height and girth? Here, monks, a monk is an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick. Thus, monks, a monk is endowed with height and girth.

"Monks, a monk possessed of these four qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The sixth.

7. The Second Discourse on the Thoroughbred

260. "Monks, a king's good thoroughbred horse possessed of four factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. With which four? Here, monks, a king's good thoroughbred horse is endowed with beauty, endowed with strength, endowed with speed, and endowed with height and girth. Monks, a king's good thoroughbred horse possessed of these four factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself.

"Just so, monks, a monk possessed of four qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. With which four? Here, monks, a monk is endowed with beauty, endowed with strength, endowed with speed, and endowed with height and girth.

"And how, monks, is a monk endowed with beauty? Here, monks, a monk is virtuous, etc. having accepted the training rules he trains in them. Thus, monks, a monk is endowed with beauty.

"And how, monks, is a monk endowed with strength? Here, monks, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. Thus, monks, a monk is endowed with strength.

"And how, monks, is a monk endowed with speed? Here, monks, a monk, with the elimination of the mental corruptions, etc. having realised, having attained, dwells. Thus, monks, a monk is endowed with speed.

"And how, monks, is a monk endowed with height and girth? Here, monks, a monk is an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick. Thus, monks, a monk is endowed with height and girth.

"Monks, a monk possessed of these four qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The seventh.

8. The Discourse on the Powers

261. "There are, monks, these four powers. What are the four? The power of energy, the power of mindfulness, the power of concentration, the power of wisdom - these, monks, are the four powers." The eighth.

9. The Discourse on the Forest

262. "Monks, a monk possessed of four qualities is not able to resort to remote forest and woodland lodgings, secluded lodgings. With which four? With sensual thought, with thought of anger, with thought of violence, he is unwise, dull, an idiot - monks, a monk possessed of these four qualities is not able to resort to remote forest and woodland lodgings, secluded lodgings.

"Monks, a monk possessed of four qualities is able to resort to remote forest and woodland lodgings, secluded lodgings. With which four? With thought of renunciation, with thought of non-anger, with thought of non-violence, he is wise, not dull, not an idiot - monks, a monk possessed of these four qualities is able to resort to remote forest and woodland lodgings, secluded lodgings." The ninth.

10. The Discourse on Action

263. "Monks, a foolish, inexperienced bad person possessed of four qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. With which four? With blameworthy bodily action, with blameworthy verbal action, with blameworthy mental action, with blameworthy view - Monks, a foolish, inexperienced bad person possessed of these four qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit.

"Monks, a wise, accomplished good person possessed of four qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. With which four? With blameless bodily action, with blameless verbal action, with blameless mental action, with blameless view - Monks, a wise, accomplished good person possessed of these four qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit." The tenth.

The Sixth is the Chapter on Direct Knowledge.

Its summary:

Direct knowledge, quest, inclusion, Mālukyaputta;
Family, two on thoroughbreds, power, and forest action.

7. The Chapter on Courses of Action

1. The Discourse on the Slayer of Living Beings

264. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? 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 - Monks, one possessed of these four qualities is deposited in hell as if carried there.

"Monks, one possessed of four qualities is deposited in heaven as if carried there. With which four? 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 - Monks, one possessed of these four qualities is deposited in heaven as if carried there." The first.

2. The Discourse on the Taker of What is Not Given

265. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? 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 - Monks, one possessed of these etc.

"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 - Monks, one possessed of these etc. The second.

3. The Discourse on the One Who Behaves Wrongly

266. ... 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 - Monks, one possessed of these etc.

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 - Monks, one possessed of these etc. The third.

4. The Discourse on the Liar

267. ... he himself is a liar, and he instigates others in lying, and he is approving of lying, and he praises lying - Monks, one possessed of these etc.

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 - these... etc. The fourth.

5. The Discourse on Divisive Speech

268. ... he himself speaks divisive speech, and he instigates others in divisive speech, and he is approving of divisive speech, and he praises divisive speech - these... etc.

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 - these... etc. The fifth.

6. The Discourse on Harsh Speech

269. ... He himself speaks harsh speech, and he instigates others in harsh speech, and he is approving of harsh speech, and he praises harsh speech... etc.

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 - Monks, one possessed of these etc. The sixth.

7. The Discourse on Idle Chatter

270. ... 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 - these... etc.

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 - Monks, one possessed of these etc. The seventh.

8. The Discourse on Covetousness

271. ... He himself is covetous, and he instigates others in covetousness, and he is approving of covetousness, and he praises covetousness... etc.

"He himself is non-covetous, and he instigates others in non-covetousness, and he is approving of non-covetousness, and he praises non-covetousness - Monks, one possessed of these etc. The eighth.

9. The Discourse on a Corrupted Mind

272. ... He himself has a mind of ill-will, and he instigates others in anger, and he is approving of anger, and he praises anger - these... etc.

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 - Monks, one possessed of these etc. The ninth.

10. The Discourse on Wrong View

273. ... He himself holds wrong view, and he instigates others in wrong view, and he is approving of wrong view, and he praises wrong view - these... etc.

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 four qualities is deposited in heaven as if carried there. The tenth.

The Seventh is the Chapter on Courses of Action.

8. Consecutive Repetitions on Lust

1. The Discourse on the Establishment of Mindfulness

274. "Monks, for the direct knowledge of lust, four qualities are to be developed.

Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Monks, for the direct knowledge of lust, these four qualities are to be developed." The first.

2. The Discourse on Right Striving

275. "Monks, for the direct knowledge of lust, four qualities are to be developed. Which four? Here, monks, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; for the abandoning of arisen evil unwholesome mental states, etc. for the arising of unarisen wholesome mental states, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. Monks, for the direct knowledge of lust, these four qualities are to be developed." The second.

3. The Discourse on the Bases for Spiritual Power

276. "Monks, for the direct knowledge of lust, four qualities are to be developed. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving; concentration due to energy, etc. concentration due to mind, etc. He develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Monks, for the direct knowledge of lust, these four qualities are to be developed." The third.

4-30. The Discourses on Full Understanding and So On

277-303. "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, four qualities are to be developed... etc. The thirtieth.

31-510. The Discourses on Hate, Direct Knowledge and So On

304-783. "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 direct knowledge of negligence... for the full understanding... 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, these four qualities are to be developed." The five hundred and ten.

The Repetition Series on Lust is concluded.

The Book of Fours 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 4. The Collection of the Numerical Discourses. 04. The Book of the Fours. 5. The Fifth Fifty Retrieved from paliverse.org

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