

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

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

5. The Fifth Fifty (5. Pañcamapaṇṇāsakaṃ)

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PaliVerse

4. The Collection of the Numerical Discourses

05. The Book of the Fives

5. The Fifth Fifty

1. The Chapter on Kimila

1. The Discourse on Kimila

201. On one occasion the Blessed One was dwelling at Kimilā in the Bamboo Grove. Then the Venerable Kimila 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 Kimila said this to the Blessed One - "What now, venerable sir, is the cause, what is the condition, whereby when the Truth-finder has attained final Nibbāna the Good Teaching does not last long?" "Here, Kimila, when the Truth-finder has attained final Nibbāna, monks, nuns, male lay followers, and female lay followers dwell disrespectful and not deferential towards the Teacher, dwell disrespectful and not deferential towards the Teaching, dwell disrespectful and not deferential towards the Community, dwell disrespectful and not deferential towards the training, dwell disrespectful and not deferential towards one another. This, Kimila, is the cause, this is the condition, whereby when the Truth-finder has attained final Nibbāna the Good Teaching does not last long."

"But what, venerable sir, is the cause, what is the condition, whereby when the Truth-finder has attained final Nibbāna the Good Teaching lasts long?" "Here, Kimila, when the Truth-finder has attained final Nibbāna, monks, nuns, male lay followers, and female lay followers dwell respectful and deferential towards the Teacher, dwell respectful and deferential towards the Teaching, dwell respectful and deferential towards the Community, dwell respectful and deferential towards the training, dwell respectful and deferential towards one another. This, Kimila, is the cause, this is the condition, whereby when the Truth-finder has attained final Nibbāna the Good Teaching lasts long." The first.

2. The Discourse on Hearing the Teaching

202. "Monks, there are these five benefits of hearing the teaching. Which five? One hears what has not been heard, one purifies what has been heard, one removes uncertainty, one makes one's view straight, one's mind becomes confident. These, monks, are the five benefits of hearing the teaching." The second.

3. The Discourse on the Thoroughbred Horse

203. "Monks, a king's good thoroughbred horse possessed of five factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself.

"Which five? Rectitude, speed, gentleness, patience, and meekness - Monks, a king's good thoroughbred horse possessed of these five factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. "Just so, monks, a monk

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

"Which five? Rectitude, speed, gentleness, patience, and meekness - Monks, a monk possessed of these five qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." The third.

4. The Discourse on the Powers

204. "There are, monks, these five powers. Which five? The power of faith, the power of shame, the power of moral fear, the power of energy, the power of wisdom - these, monks, are the five powers." The fourth.

5. The Discourse on Mental Rigidity

205. "Monks, there are these five mental rigidities. Which five? Here, monks, a monk is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident. Monks, a monk who is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - this is the first mental rigidity.

"Furthermore, monks, a monk is uncertain about the Teaching, etc. is uncertain about the Community, etc. is uncertain about the training, etc. is angry towards his fellows in the holy life, displeased, with a struck mind, with barrenness arisen. Monks, a monk who is angry towards his fellows in the holy life, displeased, with a struck mind, with barrenness arisen, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - this is the fifth mental rigidity. These, monks, are the five mental rigidities." The fifth.

6. The Discourse on Shackles

206. "Monks, there are these five bondages of mind. Which five? Here, monks, a monk is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving. Monks, a monk who is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - this is the first bondage of mind.

"Furthermore, monks, a monk is not free from lust towards the body... etc. is not free from lust towards material form... etc. having eaten as much as he likes to fill his belly, dwells devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor... etc. lives the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity.' Monks, a monk who lives the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity,' his mind

does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - this is the fifth bondage of mind. These, monks, are the five bondages of mind."The sixth.

7. The Discourse on Rice Gruel

207. "Monks, there are these five benefits of rice gruel. Which five? It wards off hunger, removes thirst, regulates wind, cleanses the bladder, and digests the remainder of undigested food. These, monks, are the five benefits of rice gruel."The seventh.

8. The Discourse on the Wooden Toothbrush

208. "Monks, there are these five dangers of not chewing a wooden toothbrush. Which five? It is not good for the eyes, the mouth has a bad smell, the taste conductors do not become pure, bile and phlegm envelop the food, and food is not agreeable to him. These, monks, are the five dangers of not chewing a wooden toothbrush.

"Monks, there are these five benefits of chewing a wooden toothbrush. Which five? It is good for the eyes, the mouth does not have a bad smell, the taste conductors become pure, bile and phlegm do not envelop the food, and food is agreeable to him. These, monks, are the five benefits of chewing a wooden toothbrush."The eighth.

9. The Discourse on the Singing Voice

209. "Monks, there are these five dangers for one who recites the Teaching with a prolonged singing voice. Which five? One becomes attached to that sound oneself, others too become attached to that sound, householders too grumble - 'Just as we sing, just so these ascetics, disciples of the Sakyan, sing,' and for one desiring the production of that sound there is dissolution of concentration, the later generation follows the example of what they have seen. These, monks, are the five dangers for one who recites the Teaching with a prolonged singing voice." The ninth.

10. The Discourse on Unmindfulness

210. "Monks, there are these five dangers for one who is unmindful and not fully aware when falling asleep. Which five? One sleeps unpleasantly, one wakes up unpleasantly, one sees evil dreams, deities do not protect one, one emits semen. These, monks, are the five dangers for one who is unmindful and not fully aware when falling asleep.

"Monks, there are these five benefits for one who is mindful and fully aware when falling asleep. Which five? One sleeps pleasantly, one wakes up pleasantly, one does not see evil dreams, deities protect one, one does not emit semen. These, monks, are the five benefits for one who is mindful and fully aware when falling asleep." The tenth.

The Chapter on Kimila is first.

Its summary:

Kimila, hearing the teaching, thoroughbred, power, barrenness;
Shackle, rice gruel, wood, singing, and with unmindfulness.

2. The Chapter on the Reviler

1. The Discourse on the Reviler

211. "Monks, a monk who reviles and abuses, who slanders noble ones among his fellow monks in the holy life, five dangers are to be expected for him. Which five? Either he is expelled with his path cut off, or he commits a certain defiled offence, or he experiences a severe illness, or he dies deluded, or upon the body's collapse at death he is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Monks, a monk who reviles and abuses, who slanders noble ones among his fellow monks in the holy life, these five dangers are to be expected for him." The first.

2. The Discourse on the Maker of Quarrels

212. "Monks, a monk who is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community, five dangers are to be expected for him. Which five? He does not attain what has not been attained, he declines from what has been attained, a bad reputation arises, he dies deluded, upon the body's collapse at death he is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Monks, a monk who is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community, these five dangers are to be expected for him." The second.

3. The Discourse on Morality

213. "Monks, there are these five dangers of being immoral, of failure in morality. Which five? Here, monks, one who is immoral, failing in morality, because of heedlessness undergoes great loss of wealth. This, monks, is the first danger of being immoral, of failure in morality.

"Furthermore, monks, a bad reputation arises for one who is immoral, failing in morality. This, monks, is the second danger of being immoral, of failure in morality.

"Furthermore, monks, one who is immoral, failing in morality, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches unconfident, downcast. This, monks, is the third danger of being immoral, of failure in morality.

"Furthermore, monks, one who is immoral, failing in morality, dies deluded. This, monks, is the fourth danger of being immoral, of failure in morality.

"Furthermore, monks, one who is immoral, failing in morality, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This, monks, is the fifth danger of being immoral, of failure in morality. These, monks, are the five dangers of being immoral, of failure in morality.

"Monks, there are these five benefits of being moral, of accomplishment in morality. Which five? Here, monks, one who is moral, accomplished in morality, because of diligence attains a great mass of wealth. This, monks, is the first benefit of being moral, of accomplishment in morality.

"Furthermore, monks, a good reputation arises for one who is moral, accomplished in morality. This, monks, is the second benefit of being moral, of accomplishment in morality.

"Furthermore, monks, one who is moral, accomplished in morality, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches confident, unabashed. This, monks, is the third benefit of being moral, of accomplishment in morality.

"Furthermore, monks, one who is moral, accomplished in morality, dies undeluded. This, monks, is the fourth benefit of being moral, of accomplishment in morality.

"Furthermore, monks, one who is moral, accomplished in morality, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. This, monks, is the fifth benefit of being moral, of accomplishment in morality. These, monks, are the five benefits of being moral, of accomplishment in morality." The third.

4. The Discourse on One Who Speaks Much

214. "Monks, there are these five dangers in a person who speaks much. Which five? He speaks falsely, he speaks divisively, he speaks harshly, he speaks idle chatter, upon the body's collapse at death he is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. These, monks, are the five dangers in a person who speaks much.

"Monks, there are these five benefits in a person who speaks with wisdom. Which five? He does not speak falsely, he does not speak divisively, he does not speak harshly, he does not speak idle chatter, upon the body's collapse at death he is reborn in a fortunate realm, in a heavenly world. These, monks, are the five benefits in a person who speaks with wisdom." The fourth.

5. The First Discourse on Impatience

215. "Monks, there are these five dangers of impatience. Which five? One is not dear to many people, not agreeable, one abounds in enmity, one abounds in faults, one dies deluded, upon the body's collapse at death one is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. These, monks, are the five dangers of impatience.

"Monks, there are these five benefits of patience. Which five? One is dear to many people, agreeable, one does not abound in enmity, one does not abound in faults, one dies undeluded, upon the body's collapse at death one is reborn in a fortunate realm, in a heavenly world. These, monks, are the five benefits of patience." The fifth.

6. The Second Discourse on Impatience

216. "Monks, there are these five dangers of impatience. Which five? One is not dear to many people, not agreeable, and one is cruel, and one is remorseful, one dies deluded, upon the body's collapse at death one is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. These, monks, are the five dangers of impatience.

"Monks, there are these five benefits of patience. Which five? One is dear to many people, agreeable, and one is not cruel, and one is not remorseful, one dies undeluded, upon the body's collapse at death one is reborn in a fortunate realm, in a heavenly world. These, monks, are the five benefits of patience." The sixth.

7. The First Discourse on the Unpleasing

217. "Monks, there are these five dangers of the unpleasing. Which five? One blames oneself, the wise having investigated censure one, a bad reputation arises, one dies deluded, upon the body's collapse at death one is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. These, monks, are the five dangers of the unpleasing.

"Monks, there are these five benefits of the pleasing. Which five? One does not blame oneself, the wise having investigated praise one, a good reputation arises, one dies undeluded, upon the body's collapse at death one is reborn in a fortunate realm, in a heavenly world. These, monks, are the five benefits of the pleasing." The seventh.

8. The Second Discourse on the Unpleasing

218. "Monks, there are these five dangers of the unpleasing. Which five? Those without faith do not gain faith, and for some of those with faith there is alteration, the Teacher's instruction has not been done, the later generation follows the example of what they have seen, one's mind does not become clear. These, monks, are the five dangers of the unpleasing.

"Monks, there are these five benefits of the pleasing. Which five? Those without faith gain faith, and for those with faith there is increase, the Teacher's instruction has been done, the later generation follows the example of what they have seen, one's mind becomes clear. These, monks, are the five benefits of the pleasing." The eighth.

9. The Discourse on Fire

219. "Monks, there are these five dangers of fire. Which five? It is bad for the eyes, causes disfigurement, causes weakness, increases association, and leads to pointless talk. These, monks, are the five dangers of fire." The ninth.

10. The Discourse on Madhurā

220. "Monks, there are these five dangers of Madhurā. Which five? It is uneven, has much dust, has fierce dogs, has malicious demons, and almsfood is difficult to obtain - these, monks, are the five dangers of Madhurā." The tenth.

The Chapter on Revilers is second.

Its summary:

Reviling, quarrel, morality, one who speaks much, two on impatience;
Two on unpleasant were spoken, on fire and with Madhurā.

3. The Chapter on Long Wandering

1. The First Discourse on Long Wandering

221. "Monks, there are these five dangers for one dwelling devoted to long wandering and unsettled wandering. Which five? One does not hear what has not been heard, one does not purify what has been heard, one is unconfident with a certain amount of learning, one experiences a serious illness, and one is without friends. These, monks, are the five dangers for one dwelling devoted to long wandering and unsettled wandering.

"Monks, there are these five benefits of settled wandering. Which five? One hears what has not been heard, one purifies what has been heard, one is confident with a certain amount of learning, one does not experience a serious illness, and one has friends. These, monks, are the five benefits of settled wandering." The first.

2. The Second Discourse on Long Wandering

222. "Monks, there are these five dangers for one dwelling devoted to long wandering and unsettled wandering. Which five? One does not attain what has not been attained, one declines from what has been attained, one is unconfident with a certain amount of attainment, one experiences a serious illness, and one is without friends. These, monks, are the five dangers for one dwelling devoted to long wandering and unsettled wandering.

"Monks, there are these five benefits of settled wandering. Which five? One attains what has not been attained, one does not decline from what has been attained, one is confident with a certain amount of attainment, one does not experience a serious illness, and one has friends. These, monks, are the five benefits of settled wandering." The second.

3. The Discourse on Excessive Dwelling

223. "Monks, there are these five dangers of excessive dwelling. Which five? One has many goods, an accumulation of many goods; one has many medicines, an accumulation of many medicines; one has much to do, has many duties, is experienced in what is to be done; one dwells in company with householders and those gone forth, with not becoming association with laypeople; and when departing from that residence, one departs with longing. These, monks, are the five dangers of excessive dwelling.

"Monks, there are these five benefits of dwelling with even requisites. Which five? One does not have many goods, not an accumulation of many goods; one does not have many medicines, not an accumulation of many medicines; one does not have much to do, does not have many duties, is not experienced in what is to be done; one dwells not in company with householders and those gone forth, with not becoming association with laypeople; and when departing from that residence, one departs without longing. These, monks, are the five benefits of dwelling with even requisites." The third.

4. The Discourse on the Stingy

224. "Monks, there are these five dangers of excessive dwelling. Which five? One is stingy with residence, one is stingy with families, one is stingy with material gain, one is stingy with praise, one is stingy with the teachings. These, monks, are the five dangers of excessive dwelling.

"Monks, there are these five benefits of dwelling with even requisites. Which five? One is not stingy with residence, one is not stingy with families, one is not stingy with material gain, one is not stingy with praise, one is not stingy with the teachings. These, monks, are the five benefits of dwelling with even requisites." The fourth.

5. The First Discourse on One Dependent on Families

225. "Monks, there are these five dangers of being dependent on families. Which five? One commits an offence of going without informing, one commits an offence of sitting down in a secret place, one commits an offence of a concealed seat, one commits an offence by expounding the Teaching to a woman with more than five or six sentences, one dwells with abundant thoughts of sensual pleasure. These, monks, are the five dangers of being dependent on families." The fifth.

6. The Second Discourse on One Dependent on Families

226. "Monks, there are these five dangers for a monk dependent on families, dwelling in company with families for a protracted time. Which five? Repeated seeing of a woman, when there is seeing there is bonding, when there is bonding there is intimacy, when there is intimacy there is an opportunity, for one with a mind overcome by lust this is to be expected - 'He will either live the holy life without delight, or he will commit a certain defiled offence, or having rejected the training, he will return to the lower life.' These, monks, are the five dangers for a monk dependent on families, dwelling in company with families for a protracted time." The sixth.

7. The Discourse on Wealth

227. "Monks, there are these five dangers in wealth. Which five? Wealth is common to fire, wealth is common to water, wealth is common to kings, wealth is common to thieves, wealth is common to unloved heirs. These, monks, are the five dangers in wealth.

"Monks, there are these five benefits in wealth. Which five? In dependence on wealth, one makes oneself happy and pleased, and rightly maintains one's happiness; one makes one's mother and father happy and pleased, and rightly maintains their happiness; one makes one's children, wife, slaves, workmen and servants happy and pleased, and rightly maintains their happiness; one makes one's friends and colleagues happy and pleased, and rightly maintains their happiness; one establishes among ascetics and brahmins an offering that is conducive to higher states, resulting in happiness, leading to heaven. These, monks, are the five benefits in wealth." The seventh.

8. The Discourse on the Late Morning Meal

228. "Monks, there are these five dangers of eating late in the day in a family. Which five? Those guests and visitors, they do not honour them in proper time; those deities who receive offerings, they do not honour them in proper time; those ascetics and brahmins who eat one meal a day, abstaining from eating at night, abstaining from eating at the improper time, they do not honour them in proper time; slaves, workmen and servants do their work neglectfully; and just that much food eaten at the improper time is not nourishing. These, monks, are the five dangers of eating late in the day in a family.

"Monks, there are these five benefits of eating at the proper time in a family. Which five? Those guests and visitors, they honour them in proper time; those deities who receive offerings, they honour them in proper time; those ascetics and brahmins who eat one meal a day, abstaining from eating at night, abstaining from eating at the improper time, they honour them in proper time; slaves, workmen and servants do their work attentively; and just that much food eaten at the proper time is nourishing. These, monks, are the five benefits of eating at the proper time in a family." The eighth.

9. The First Discourse on the Black Snake

229. "Monks, there are these five dangers in a black snake. Which five? It is impure, foul-smelling, timid, fearsome, and a betrayer of friends - these, monks, are the five dangers in a black snake. Just so, monks, there are these five dangers in womankind. Which five? It is impure, foul-smelling, timid, fearsome, and a betrayer of friends - these, monks, are the five dangers in womankind." The ninth.

10. The Second Discourse on the Black Snake

230. "Monks, there are these five dangers in a black snake. Which five? Prone to wrath, bearing grudges, having terrible venom, having a forked tongue, and a betrayer of friends - these, monks, are the five dangers in a black snake.

"Just so, monks, there are these five dangers in womankind. Which five? Prone to wrath, bearing grudges, having terrible venom, having a forked tongue, and a betrayer of friends. Herein, monks, this is the terrible venom of womankind - mostly, monks, womankind has intense lust. Herein, monks, this is the forked tongue of womankind - mostly, monks, womankind speaks divisive speech. Herein, monks, this is the betrayal of friends of womankind - mostly, monks, womankind is an adulteress. These, monks, are the five dangers in womankind." The tenth.

The Chapter on Long Journeys is third.

Its summary:

Two on long wandering were spoken, excessive dwelling and stinginess;
Two on dependent on families, wealth, food, snake, the other two.

4. The Chapter on Residents

1. The Discourse on the Resident

231. "Monks, a resident monk possessed of five qualities is not to be esteemed. Which five? He is not of good conduct, not dutiful; he is not very learned, not remembering what has been learnt; he is not given to seclusion, not delighting in seclusion; he is not of good speech, not of good conversation; he is unwise, dull, an idiot. Monks, a resident monk possessed of these five qualities is not to be esteemed.

"Monks, a resident monk possessed of five qualities is to be esteemed. Which five? He is of good conduct, dutiful; he is very learned, remembering what has been learnt; he is given to seclusion, delighting in seclusion; he is of good speech, of good

conversation; he is wise, not dull, not an idiot. Monks, a resident monk possessed of these five qualities is to be esteemed." The first.

2. The Discourse on the Dear

232. "Monks, a resident monk possessed of five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed.

"Which five? He is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them; he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view; he is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Monks, a resident monk possessed of these five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The second.

3. The Discourse on the Beautiful

233. "Monks, a resident monk possessed of five qualities adorns the residence. Which five? He is virtuous, etc. having accepted the training rules he trains in them; he is very learned, etc. thoroughly penetrated by view; he is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear; he is competent to instruct, encourage, inspire, and gladden those who approach with a talk on the Teaching; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life. Monks, a resident monk possessed of these five qualities adorns the residence." The third.

4. The Discourse on the Very Helpful

234. "Monks, a resident monk possessed of five qualities is very helpful to the residence. Which five? He is virtuous, etc. having accepted the training rules he trains in them; he is very learned, etc. thoroughly penetrated by view; he repairs what is broken and shattered; when a great community of monks has arrived, monks from various countries, having approached the householders he informs them - 'Friends, a great community of monks has arrived, monks from various countries, make merit, it is the right time to make merit'; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life. Monks, a resident monk possessed of these five qualities is very helpful to the residence." The fourth.

5. The Discourse on Compassion

235. "Monks, a resident monk possessed of five qualities has compassion for householders. Which five? He encourages them in higher morality; he establishes them in the vision of the Teaching; having approached the sick, he arouses mindfulness - 'Venerables, establish mindfulness directed towards what is worthy'; when a great community of monks has arrived, monks from various countries, having approached the householders he informs them - 'Friends, a great community of monks has arrived, monks from various countries, make merit, it is the right time to make merit'; whatever food they give him, whether coarse or superior, that he uses himself, he does not waste offerings given in faith. Monks, a resident monk possessed of these five qualities has compassion for householders." The fifth.

6. The First Discourse on One Who Deserves Dispraise

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

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

7. The Second Discourse on One Who Deserves Dispraise

237. "Monks, a resident monk possessed of five qualities is deposited in hell as if carried there. Which five? Without investigating and without scrutinising, he praises one who deserves dispraise; without investigating and without scrutinising, he dispraises one who deserves praise; he is stingy with residence and greedy for residence; he is stingy with families and greedy for families; he wastes offerings given in faith. Monks, a resident monk possessed of these five qualities is deposited in hell as if carried there.

"Monks, a resident monk possessed of five qualities is deposited in heaven as if carried there. Which five? Having investigated and scrutinised, he dispraises one who deserves dispraise; having investigated and scrutinised, he praises one who deserves praise; he is not stingy with residence and not greedy for residence; he is not stingy with families and not greedy for families; he does not waste offerings given in faith. Monks, a resident monk possessed of these five qualities is deposited in heaven as if carried there." The seventh.

8. The Third Discourse on One Who Deserves Dispraise

238. "Monks, a resident monk possessed of five qualities is deposited in hell as if carried there. Which five? Without investigating and without scrutinising, he praises one who deserves dispraise; without investigating and without scrutinising, he dispraises one who deserves praise; he is stingy with residence; he is stingy with families; he is stingy with material gain. Monks, a resident monk possessed of these five qualities is deposited in hell as if carried there.

"Monks, a resident monk possessed of five qualities is deposited in heaven as if carried there. Which five? Having investigated and scrutinised, he dispraises one who deserves dispraise; having investigated and scrutinised, he praises one who deserves praise; he is not stingy with residence; he is not stingy with families; he is not stingy with material gain. Monks, a resident monk possessed of these five qualities is deposited in heaven as if carried there." The eighth.

9. The First Discourse on Stinginess

239. "Monks, a resident monk possessed of five qualities is deposited in hell as if carried there. Which five? He is stingy with residence; he is stingy with families; he is stingy with material gain; he is stingy with praise; he wastes offerings given in faith. Monks, a resident monk possessed of these five qualities is deposited in hell as if carried there.

"Monks, a resident monk possessed of five qualities is deposited in heaven as if carried there. Which five? He is not stingy with residence; he is not stingy with families; he is not stingy with material gain; he is not stingy with praise; he does not waste offerings given in faith. Monks, a resident monk possessed of these five qualities is deposited in heaven as if carried there." The ninth.

10. The Second Discourse on Stinginess

240. "Monks, a resident monk possessed of five qualities is deposited in hell as if carried there. Which five? He is stingy with residence; he is stingy with families; he is stingy with material gain; he is stingy with praise; he is stingy with the teachings. Monks, a resident monk possessed of these five qualities is deposited in hell as if carried there.

"Monks, a resident monk possessed of five qualities is deposited in heaven as if carried there. Which five? He is not stingy with residence; he is not stingy with families; he is not stingy with material gain; he is not stingy with praise; he is not stingy with the teachings. Monks, a resident monk possessed of these five qualities is deposited in heaven as if carried there." The tenth.

The Chapter on Residents is fourth.

Its summary:

Resident, dear and beautiful,
Very helpful and compassionate;
Three on those who deserve dispraise,
And two on stinginess also.

5. The Chapter on Misconduct

1. The First Discourse on Misconduct

241. "Monks, there are these five dangers of misconduct. Which five? One blames oneself; the wise having investigated censure one; a bad reputation arises; one dies deluded; upon the body's collapse at death one is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. These, monks, are the five dangers of misconduct.

"Monks, there are these five benefits of good conduct. Which five? One does not blame oneself; the wise having investigated praise one; a good reputation arises; one dies undeluded; upon the body's collapse at death, one is reborn in a fortunate realm, in a heavenly world. These, monks, are the five benefits of good conduct."The first.

2. The First Discourse on Bodily Misconduct

242. "Monks, there are these five dangers of bodily misconduct. Etc. benefits of bodily good conduct. Etc. The second.

3. The First Discourse on Verbal Misconduct

243. "Monks, there are these five dangers of verbal misconduct. Etc. benefits of good verbal conduct. Etc. The third.

4. The First Discourse on Mental Misconduct

244. "Monks, there are these five dangers of mental misconduct. Etc. benefits of good mental conduct. Which five? One does not blame oneself; the wise having investigated praise one; a good reputation arises; one dies undeluded; upon the body's collapse at death, one is reborn in a fortunate realm, in a heavenly world. These, monks, are the five benefits of good mental conduct."The fourth.

5. The Second Discourse on Misconduct

245. "Monks, there are these five dangers of misconduct. Which five? One blames oneself; the wise having investigated censure one; a bad reputation arises; one emerges from the Good Teaching; one is established in what is not the Good Teaching. These, monks, are the five dangers of misconduct.

"Monks, there are these five benefits of good conduct. Which five? One does not blame oneself; the wise having investigated praise one; a good reputation arises; one emerges from what is not the Good Teaching; one is established in the Good Teaching. These, monks, are the five benefits of good conduct."The fifth.

6. The Second Discourse on Bodily Misconduct

246. "Monks, there are these five dangers of bodily misconduct. Etc. benefits of bodily good conduct. Etc. The sixth.

7. The Second Discourse on Verbal Misconduct

247. "Monks, there are these five dangers of verbal misconduct. Etc. benefits of good verbal conduct. Etc. The seventh.

8. The Second Discourse on Mental Misconduct

248. "Monks, there are these five dangers of mental misconduct. Etc. benefits of good mental conduct. Which five? One does not blame oneself; the wise having investigated praise one; a good reputation arises; one emerges from what is not the Good Teaching; one is established in the Good Teaching. These, monks, are the five benefits of good mental conduct." The eighth.

9. The Discourse on the Charnel Ground

249. "Monks, there are these five dangers of a charnel ground. Which five? It is impure, foul-smelling, frightening, a dwelling place of fierce spirits, and a place of lamentation for many people - these, monks, are the five dangers of a charnel ground.

"Just so, monks, there are these five dangers in a person similar to a charnel ground. Which five? Here, monks, a certain person is possessed of impure bodily action; he is possessed of impure verbal action; he is possessed of impure mental action. This I say is his impurity. Just as that charnel ground, monks, is impure; I say this person is similar to that, monks.

"For him who is possessed of impure bodily action, possessed of impure verbal action, possessed of impure mental action, a bad reputation arises. This I say is his foul-smelling nature. Just as that charnel ground, monks, is foul-smelling; I say this person is similar to that, monks.

"Him who is possessed of impure bodily action, possessed of impure verbal action, possessed of impure mental action, well-behaved fellow monks in the holy life avoid from afar. This I say is his frightening nature. Just as that charnel ground, monks, is frightening; I say this person is similar to that, monks.

"He who is possessed of impure bodily action, possessed of impure verbal action, possessed of impure mental action, dwells together with persons of similar nature. This I say is his dwelling with fierce ones. Just as that charnel ground, monks, is a dwelling place of fierce spirits; I say this person is similar to that, monks.

"Him who is possessed of impure bodily action, possessed of impure verbal action, possessed of impure mental action, well-behaved fellow monks in the holy life, having seen him, come to a state of disgust - 'Alas, what suffering for us that we dwell together with such persons!' This I say is his lamentation. Just as that charnel ground, monks, is a place of lamentation for many people; I say this person is similar to that, monks. These, monks, are the five dangers in a person similar to a charnel ground." The ninth.

10. The Discourse on Confidence in a Person

250. "Monks, there are these five dangers of confidence in a person. Which five? Monks, a person has confidence in whatever person, and that person has committed such an offence for which the monastic community suspends him. He thinks thus: 'This person who is dear and agreeable to me has been suspended by the monastic community.' He becomes one with much distrust towards the monks. Being one with much distrust towards the monks, he does not associate with other monks. Not

associating with other monks, he does not hear the Good Teaching. Not hearing the Good Teaching, he falls away from the Good Teaching. This, monks, is the first danger of confidence in a person.

"Furthermore, monks, a person has confidence in whatever person, and that person has committed such an offence for which the monastic community makes him sit at the end. He thinks thus: 'This person who is dear and agreeable to me has been made to sit at the end by the monastic community.' He becomes one with much distrust towards the monks. Being one with much distrust towards the monks, he does not associate with other monks. Not associating with other monks, he does not hear the Good Teaching. Not hearing the Good Teaching, he falls away from the Good Teaching. This, monks, is the second danger of confidence in a person.

"Furthermore, monks, a person has confidence in whatever person, and that person has departed to another direction, etc. he has left the monastic community, etc. he is deceased. He thinks thus: 'This person who is dear and agreeable to me is deceased.' He does not associate with other monks. Not associating with other monks, he does not hear the Good Teaching. Not hearing the Good Teaching, he falls away from the Good Teaching. This, monks, is the fifth danger of confidence in a person. These, monks, are the five dangers of confidence in a person." The tenth.

The Chapter on Misconduct is fifth.

Its summary:

Misconduct, bodily misconduct, verbal misconduct, mental misconduct;
With four, others, two charnel grounds, and with confidence in a person.

The Fifth Fifty is complete.

6. The Chapter on Full Ordination

1. The Discourse on Who Should Be Given Full Ordination

251. "Monks, full ordination should be given by a monk possessed of five qualities. Which five? Here, monks, a monk is endowed with the aggregate of morality of one beyond training; is endowed with the aggregate of concentration of one beyond training; is endowed with the aggregate of wisdom of one beyond training; is endowed with the aggregate of liberation of one beyond training; is endowed with the aggregate of knowledge and vision of liberation of one beyond training. Monks, full ordination should be given by a monk possessed of these five qualities." The first.

2. The Discourse on Guidance

252. "Monks, guidance should be given by a monk possessed of five qualities. Which five? Here, monks, a monk is endowed with the aggregate of morality of one beyond training, etc. is endowed with the aggregate of knowledge and vision of liberation of one beyond training. With these, etc. guidance should be given." The second.

3. The Discourse on the Novice

253. "Monks, a novice should be caused to attend by a monk possessed of five qualities. Which five? Here, monks, a monk is endowed with the aggregate of morality of one beyond training; is endowed with the aggregate of concentration of one beyond training; is endowed with the aggregate of wisdom of one beyond training; is endowed with the aggregate of liberation of one beyond training; is endowed with the aggregate of knowledge and vision of liberation of one beyond training. Monks, a novice should be caused to attend by a monk possessed of these five qualities." The third.

4. The Discourse on the Five Kinds of Stinginess

254. "There are, monks, these five kinds of stinginess. Which five? Stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings - these, monks, are the five kinds of stinginess. Of these five kinds of stinginess, monks, this is the most blameworthy, that is to say, stinginess regarding the teachings." The fourth.

5. The Discourse on the Abandoning of Stinginess

255. "Monks, the holy life is lived for the abandoning and eradication of five kinds of stinginess. Which five? The holy life is lived for the abandoning and eradication of stinginess regarding residence; stinginess regarding family, etc. stinginess regarding material gain, stinginess regarding praise, the holy life is lived for the abandoning and eradication of stinginess regarding the teachings. For the abandoning and eradication of these five kinds of stinginess, monks, the holy life is lived." The fifth.

6. The Discourse on the First Meditative Absorption

256. "Monks, without abandoning these five qualities, one is incapable of entering and dwelling in the first meditative absorption. Which five? Stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings - these, monks, without abandoning these five qualities, one is incapable of entering and dwelling in the first meditative absorption.

"Monks, by abandoning these five qualities, one is capable of entering and dwelling in the first meditative absorption. Which five? Stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings - these, monks, by abandoning these five qualities, one is capable of entering and dwelling in the first meditative absorption." The sixth.

7-13. The Group of Seven Beginning with the Discourse on the Second Meditative Absorption

257-263. "Monks, without abandoning these five qualities, one is incapable of the second meditative absorption... etc. incapable of the third meditative absorption... incapable of the fourth meditative absorption... incapable of the fruition of stream-entry... incapable of the fruition of once-returning... incapable of the fruition of non-returning... incapable of realising arahantship. Which five? Stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings - these, monks, without abandoning these five qualities, one is incapable of realising arahantship.

"Monks, by abandoning these five qualities, one is capable of the second meditative absorption... etc. capable of the third meditative absorption... capable of the fourth meditative absorption... capable of the fruition of stream-entry... capable of the fruition of once-returning... capable of the fruition of non-returning... capable of realising arahantship. Which five? Stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings - Monks, by abandoning these five qualities, one is capable of realising arahantship." The thirteenth.

14. Another Discourse on the First Meditative Absorption

264. "Monks, without abandoning these five qualities, one is incapable of entering and dwelling in the first meditative absorption. Which five? Stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, ingratitude and unthankfulness - these, monks, without abandoning these five qualities, one is incapable of entering and dwelling in the first meditative absorption.

"Monks, by abandoning these five qualities, one is capable of entering and dwelling in the first meditative absorption. Which five? Stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, ingratitude and unthankfulness - these, monks, by abandoning these five qualities, one is capable of entering and dwelling in the first meditative absorption." The fourteenth.

15-21. Another Group of Seven Beginning with the Discourse on the Second Meditative Absorption

265-271. "Monks, without abandoning these five qualities, one is incapable of the second meditative absorption... etc. the third meditative absorption... the fourth meditative absorption... the fruition of stream-entry... the fruition of once-returning... the fruition of non-returning... realising arahantship. Which five? Stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, ingratitude and unthankfulness - these, monks, without abandoning these five qualities, one is incapable of realising arahantship.

"Monks, by abandoning these five qualities, one is capable of the second meditative absorption... etc. the third meditative absorption... the fourth meditative absorption... the fruition of stream-entry... the fruition of once-returning... the fruition of non-returning... realising arahantship. Which five? Stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, ingratitude and unthankfulness - these, monks, by abandoning these five qualities, one is capable of realising arahantship." The twenty-first.

The Chapter on Full Ordination is the sixth.

1. Consecutive Repetitions on Authorization

1. The Discourse on the Distributor of Meals

272. "Monks, a distributor of meals possessed of five qualities should not be authorized. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, one does not know what has been allotted and what has not been allotted - Monks, a distributor of meals possessed of these five qualities should not be authorized.

"Monks, a distributor of meals possessed of five qualities should be authorized. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, one knows what has been allotted and what has not been allotted - Monks, a distributor of meals possessed of these five qualities should be authorized.

"Monks, a distributor of meals possessed of five qualities, though authorized, should not be sent forth. Etc. though authorized, should be sent forth. should be known as a fool. should be known as a wise person. maintains himself injured and damaged. maintains himself uninjured and undamaged. is deposited in hell as if carried there. is deposited in heaven as if carried there. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, one knows what has been allotted and what has not been allotted - Monks, a distributor of meals possessed of these five qualities is deposited in heaven as if carried there." The first.

2-14. The Group of Thirteen Beginning with the Discourse on the Appointer of Lodgings

273-285. "Monks, an appointer of lodgings possessed of five qualities should not be authorized. Etc. he does not know what is laid down and what is not laid down. Etc. an appointer of lodgings should be authorized. Etc. he knows what is laid down and what is not laid down. Etc.

A lodging assigner should not be authorized. Etc. he does not know what is taken and what is not taken. Etc. a lodging assigner should be authorized. Etc. he knows what is taken and what is not taken. Etc.

A storekeeper should not be authorized. Etc. he does not know what is guarded and what is not guarded. a storekeeper should be authorized. Etc. he knows what is guarded and what is not guarded. Etc.

An acceptor of robes should not be authorized. Etc. he does not know what is taken and what is not taken. an acceptor of robes should be authorized. Etc. he knows what is taken and what is not taken. Etc.

A distributor of robe-material should not be authorized. Etc. he does not know what is distributed and what is not distributed. a distributor of robe-material should be authorized. Etc. he knows what is distributed and what is not distributed. Etc.

An apportioner of rice gruel should not be authorized. Etc. an apportioner of rice gruel should be authorized. Etc.

An apportioner of fruit should not be authorized. Etc. an apportioner of fruit should be authorized. Etc.

An apportioner of sweet-meat should not be authorized. Etc.he does not know what is distributed and what is not distributed. an apportioner of sweet-meat should be authorized. Etc. he knows what is distributed and what is not distributed. Etc.

A dispenser of trifles should not be authorized. Etc.he does not know what is dispensed and what is not dispensed. a dispenser of trifles should be authorized. Etc. he knows what is dispensed and what is not dispensed.

A receiver of robes should not be authorized. Etc.he does not know what is taken and what is not taken. a receiver of robes should be authorized. Etc.knows what has been taken and what has not been taken.

An acceptor of bowls should not be authorized. Etc.he does not know what is taken and what is not taken. an acceptor of bowls should be authorized. Etc.knows what has been taken and what has not been taken.

A superintendent of monastery attendants should not be authorized. Etc.a superintendent of monastery attendants should be authorized. Etc.

A superintendent for the novices should not be authorized. Etc.a superintendent for the novices should be authorized. Etc.

One authorized should not be sent forth. Etc.one authorized should be sent forth. Etc.

A superintendent for the novices should be known as a fool. Etc.should be known as a wise person. maintains himself injured and damaged. maintains himself uninjured and undamaged. is deposited in hell as if carried there. is deposited in heaven as if carried there. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, one knows what has been sent and what has not been sent. Monks, a superintendent for the novices possessed of these five qualities is deposited in heaven as if carried there." The fourteenth.

The Repetition Series on Authorization is concluded.

2. Consecutive Repetitions on Training Rules

1. The Discourse on the Monk

286. "Monks, a monk possessed of five qualities is deposited in hell as if carried there. Which five? One is a killer of living beings, one takes what is not given, one is not a practitioner of the holy life, one is a liar, one indulges in spirits, liquor and intoxicants that cause negligence. Monks, a monk possessed of these five qualities is deposited in hell as if carried there.

"Monks, a monk possessed of five qualities is deposited in heaven as if carried there. Which five? One abstains from killing living beings, one abstains from taking what is not given, one abstains from not practising the holy life, one abstains from lying, one abstains from spirits, liquor and intoxicants that cause negligence. Monks, a monk possessed of these five qualities is deposited in heaven as if carried there." The first.

2-7. The Group of Six Beginning with the Discourse on the Nun

287-292. "Monks, a nun possessed of five qualities... etc. a female trainee... a novice... a female novice... a lay follower... a female lay follower is deposited in hell as if carried there. Which five? She kills living beings, she takes what is not given, she engages in sexual misconduct, she speaks falsehood, she indulges in spirits, liquor and intoxicants that cause negligence. Monks, a female lay follower possessed of these five qualities is deposited in hell as if carried there.

"Monks, a female lay follower possessed of five qualities is deposited in heaven as if carried there. Which five? 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 spirits, liquor and intoxicants that cause negligence. Monks, a female lay follower possessed of these five qualities is deposited in heaven as if carried there." The seventh.

8. The Discourse on the Ājīvaka

293. "Monks, a naked ascetic possessed of five qualities is deposited in hell as if carried there. Which five? One is a killer of living beings, one takes what is not given, one is not a practitioner of the holy life, one is a liar, one indulges in spirits, liquor and intoxicants that cause negligence. Monks, a naked ascetic possessed of these five qualities is deposited in hell as if carried there." The eighth.

9-17. The Group of Nine Beginning with the Discourse on the Jain

294-302. "Monks, a Jain possessed of five qualities... etc. a shaven-headed disciple... a matted-hair ascetic... a wandering ascetic... a Māgaṇḍika... a three-staff ascetic... an Āruddhaka... a Gotamaka... a Devadhammika is deposited in hell as if carried there. Which five? One is a killer of living beings, one takes what is not given... etc. One indulges in spirits, liquor and intoxicants that cause negligence. Monks, a Devadhammika possessed of these five qualities is deposited in hell as if carried there." The seventeenth.

The Repetition Series on Training Rules is concluded.

3. Consecutive Repetitions on Lust

303. "Monks, for the direct knowledge of lust, five qualities are to be developed. Which five? Perception of foulness, perception of death, perception of danger, perception of repulsiveness in food, perception of discontent with the whole world - Monks, for the direct knowledge of lust, these five qualities are to be developed."

304. "Monks, for the direct knowledge of lust, five qualities are to be developed. Which five? Perception of impermanence, perception of non-self, perception of death, perception of repulsiveness in food, perception of discontent with the whole world - Monks, for the direct knowledge of lust, these five qualities are to be developed."

305. "Monks, for the direct knowledge of lust, five qualities are to be developed. Which five? Perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion - Monks, for the direct knowledge of lust, these five qualities are to be developed."

306. "Monks, for the direct knowledge of lust, five qualities are to be developed. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty - Monks, for the direct knowledge of lust, these five qualities are to be developed."

307. "Monks, for the direct knowledge of lust, five qualities are to be developed. Which five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom - Monks, for the direct knowledge of lust, these five qualities are to be developed."

308-1151. "Monks, for the full understanding of lust...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, five qualities are to be developed. Of hate... 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, five qualities are to be developed.

Which five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom - Monks, for the relinquishment of negligence, these five qualities are to be developed."

The Repetition Series on Lust is concluded.

Its summary:

For direct knowledge, for full understanding, for utter elimination,
For abandoning, for elimination, and by passing away;
Dispassion, cessation, and generosity,
Relinquishment - these are ten.

The Book of Fives is concluded.

Herein this is the chapter summary:

Trainee's Power and Power, Five-factored and Sumanā;
Muṇḍa, Hindrances and Perception, and Warrior as eighth;
Thera, Kakudha, Comfort, and Andhakavinda as twelfth;
Sick, King, Triad, Arrow, Good Teaching, Slaughter, Lay Follower;
Forest and Brahmin, Kimila and Reviler likewise;
Dīgha, Conduct, Resident, and Misconduct and Ordination.

The Pāḷi of the Book of Fives 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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