

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

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

3. The Third Fifty (3. Tatiyapaṇṇāsakaṃ)

[AN 10.101-154, PTS 5.211-5.247]



PaliVerse

4. The Collection of the Numerical Discourses

10. The Book of the Tens

3. The Third Fifty

1. The Chapter on an Ascetic's Perceptions

1. The Discourse on an Ascetic's Perceptions

101. "These three perceptions of an ascetic, monks, when developed and cultivated, fulfil seven qualities. Which three? 'I have entered upon a state of disfigurement, my livelihood is dependent on others, a different deportment is to be done by me' - these, monks, are the three perceptions of an ascetic which when developed and cultivated fulfil seven qualities.

"Which seven? He is one who acts continuously, one of continuous conduct regarding morality, he is non-covetous, he is without affliction, he is not arrogant, he is eager to train, he regards the requisites of life as having this purpose, and he dwells putting forth strenuous energy. These, monks, are the three perceptions of an ascetic which when developed and cultivated fulfil these seven qualities." The first.

2. The Discourse on the Factors of Enlightenment

102. "Monks, these seven factors of enlightenment, when developed and cultivated, fulfil the three true knowledges. Which seven? 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 - these, monks, are the seven factors of enlightenment which, when developed and cultivated, fulfil the three true knowledges. Which three? Here, monks, a monk recollects manifold past lives, as follows - one birth, two births, three births, etc. thus with aspects and terms he recollects manifold past lives. With the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions. With the elimination of the mental corruptions, etc. having realised, having attained, dwells. These, monks, are the seven factors of enlightenment which, when developed and cultivated, fulfil these three true knowledges." The second.

3. The Discourse on Wrongness

103. "Owing to the wrong course, monks, there is failure, not accomplishment. And how, monks, owing to the wrong course, is there failure, not accomplishment? For one of wrong view, monks, wrong thought is able to arise; for one of wrong thought, wrong speech is able to arise; for one of wrong speech, wrong action is able to arise; for one of wrong action, wrong livelihood is able to arise; for one of wrong livelihood, wrong effort is able to arise; for one of wrong effort, wrong mindfulness is able to arise; for one of wrong mindfulness, wrong concentration is able to arise; for one of wrong concentration, wrong knowledge is able to arise; for one of wrong knowledge,

wrong liberation is able to arise. Thus, monks, owing to the wrong course, there is failure, not accomplishment.

"Owing to the right course, monks, there is accomplishment, not failure. And how, monks, owing to the right course, is there accomplishment, not failure? For one of right view, monks, right thought is able to arise; for one of right thought, right speech is able to arise; for one of right speech, right action is able to arise; for one of right action, right livelihood is able to arise; for one of right livelihood, right effort is able to arise; for one of right effort, right mindfulness is able to arise; for one of right mindfulness, right concentration is able to arise; for one of right concentration, right knowledge is able to arise; for one of right knowledge, right liberation is able to arise. Thus, monks, owing to the right course, there is accomplishment, not failure." The third.

4. The Discourse on the Seed

104. "For a person of wrong view, monks, of wrong thought, of wrong speech, of wrong action, of wrong livelihood, of wrong effort, of wrong mindfulness, of wrong concentration, of wrong knowledge, of wrong liberation, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action... and whatever mental action is complete and taken upon oneself according to that view, and whatever volition, and whatever longing, and whatever aspiration, and whatever activities - all those mental states lead to the undesirable, to the unpleasant, to the disagreeable, to harm, to suffering. What is the reason for this? Because his view, monks, is evil.

"Just as, monks, a neem seed, or a bitter gourd seed, or a bitter calabash seed, planted in moist earth, whatever earth-essence it takes up, and whatever water-essence it takes up, all that leads to bitterness, to pungency, to unpleasantness. What is the reason for this? Because the seed, monks, is evil. Just so, monks, for a person of wrong view, of wrong thought, of wrong speech, of wrong action, of wrong livelihood, of wrong effort, of wrong mindfulness, of wrong concentration, of wrong knowledge, of wrong liberation, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action... and whatever mental action is complete and taken upon oneself according to that view, and whatever volition, and whatever longing, and whatever aspiration, and whatever activities - all those mental states lead to the undesirable, to the unpleasant, to the disagreeable, to harm, to suffering. What is the reason for this? Because his view, monks, is evil.

"For a person of right view, monks, of right thought, of right speech, of right action, of right livelihood, of right effort, of right mindfulness, of right concentration, of right knowledge, of right liberation, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action is complete and taken upon oneself according to that view, and whatever mental action is complete and taken upon oneself according to that view, and whatever volition, and whatever longing, and whatever aspiration, and whatever activities - all those mental states lead to the desirable, to the pleasant, to the agreeable, to welfare, to happiness. What is the reason for this? Because his view, monks, is excellent.

"Just as, monks, a sugar-cane seed, or a rice seed, or a grape seed, planted in moist earth, whatever earth-essence it takes up, and whatever water-essence it takes up,

all that leads to pleasantness, to sweetness, to deliciousness. What is the reason for this? Because the seed, monks, is excellent. Just so, monks, for a person of right view... etc. of right liberation, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action... and whatever mental action is complete and taken upon oneself according to that view, and whatever volition, and whatever longing, and whatever aspiration, and whatever activities - all those mental states lead to the desirable, to the pleasant, to the agreeable, to welfare, to happiness. What is the reason for this? Because his view, monks, is excellent." The fourth.

5. The Discourse on True Knowledge

105. "Ignorance, monks, is the forerunner for the attainment of unwholesome mental states, followed right behind by shamelessness and moral fearlessness. For one gone to ignorance, monks, for a fool, wrong view is able to arise; for one of wrong view, wrong thought is able to arise; for one of wrong thought, wrong speech is able to arise; for one of wrong speech, wrong action is able to arise; for one of wrong action, wrong livelihood is able to arise; for one of wrong livelihood, wrong effort is able to arise; for one of wrong effort, wrong mindfulness is able to arise; for one of wrong mindfulness, wrong concentration is able to arise; for one of wrong concentration, wrong knowledge is able to arise; for one of wrong knowledge, wrong liberation is able to arise.

"True knowledge, monks, is the forerunner for the attainment of wholesome mental states, followed right behind by shame and moral fear. For one gone to true knowledge, monks, for a wise man, right view is able to arise; for one of right view, right thought is able to arise; for one of right thought, right speech is able to arise; for one of right speech, right action is able to arise; for one of right action, right livelihood is able to arise; for one of right livelihood, right effort is able to arise; for one of right effort, right mindfulness is able to arise; for one of right mindfulness, right concentration is able to arise; for one of right concentration, right knowledge is able to arise; for one of right knowledge, right liberation is able to arise." The fifth.

6. The Discourse on Wearing Away

106. "There are, monks, these ten cases of wearing away. What are the ten? For one of right view, monks, wrong view has been worn away; and whatever many evil unwholesome mental states come to be with wrong view as condition, those too have been worn away for him; and with right view as condition, many wholesome mental states go to fulfilment through development.

"For one of right thought, monks, wrong thought has been worn away; and whatever many evil unwholesome mental states come to be with wrong thought as condition, those too have been worn away for him; and with right thought as condition, many wholesome mental states go to fulfilment through development.

"For one of right speech, monks, wrong speech has been worn away; and whatever many evil unwholesome mental states come to be with wrong speech as condition, those too have been worn away for him; and with right speech as condition, many wholesome mental states go to fulfilment through development.

"For one of right action, monks, wrong action has been worn away;and whatever many evil unwholesome mental states come to be with wrong action as condition, those too have been worn away for him; and with right action as condition, many wholesome mental states go to fulfilment through development.

"For one of right livelihood, monks, wrong livelihood has been worn away;and whatever many evil unwholesome mental states come to be with wrong livelihood as condition, those too have been worn away for him; and with right livelihood as condition, many wholesome mental states go to fulfilment through development.

"For one of right effort, monks, wrong effort has been worn away;and whatever many evil unwholesome mental states come to be with wrong effort as condition, those too have been worn away for him; and with right effort as condition, many wholesome mental states go to fulfilment through development.

"For one of right mindfulness, monks, wrong mindfulness has been worn away;and whatever many evil unwholesome mental states come to be with wrong mindfulness as condition, those too have been worn away for him; and with right mindfulness as condition, many wholesome mental states go to fulfilment through development.

"For one of right concentration, monks, wrong concentration has been worn away; and whatever many evil unwholesome mental states come to be with wrong concentration as condition, those too have been worn away for him; and with right concentration as condition, many wholesome mental states go to fulfilment through development.

"For one of right knowledge, monks, wrong knowledge has been worn away;and whatever many evil unwholesome mental states come to be with wrong knowledge as condition, those too have been worn away for him; and with right knowledge as condition, many wholesome mental states go to fulfilment through development.

"For one with right liberation, monks, wrong liberation has been worn away;and whatever many evil unwholesome mental states come to be with wrong liberation as condition, those too have been worn away for him; and with right liberation as condition, many wholesome mental states go to fulfilment through development. These, monks, are the ten cases of wearing away."The sixth.

7. The Discourse on Washing

107. "There is, monks, in the southern countries a festival called 'washing'. There is food and drink and hard food and soft food and lickable food and drinkable food and dancing and singing and music. There is, monks, this washing; I do not say 'there is not'. But this washing, monks, is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"But I, monks, will teach the noble washing, which washing leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna; by which washing beings subject to birth are released from birth, beings subject to ageing are released from ageing, beings subject to death are released from death, beings subject to sorrow, lamentation, suffering, displeasure

and anguish are released from sorrow, lamentation, suffering, displeasure and anguish. 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 that noble washing, which leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna; by which washing beings subject to birth are released from birth, beings subject to ageing are released from ageing, beings subject to death are released from death, beings subject to sorrow, lamentation, suffering, displeasure and anguish are released from sorrow, lamentation, suffering, displeasure and anguish?

"For one of right view, monks, wrong view is washed away; and whatever many evil unwholesome mental states come to be with wrong view as condition, those too are washed away for him; and with right view as condition, many wholesome mental states go to fulfilment through development.

"For one of right thought, monks, wrong thought is washed away. Etc. For one of right speech, monks, wrong speech is washed away. For one of right action, monks, wrong action is washed away. For one of right livelihood, monks, wrong livelihood is washed away. For one of right effort, monks, wrong effort is washed away. For one of right mindfulness, monks, wrong mindfulness is washed away. For one of right concentration, monks, wrong concentration is washed away. For one of right knowledge, monks, wrong knowledge is washed away. Etc.

"For one of right liberation, monks, wrong liberation is washed away; and whatever many evil unwholesome mental states come to be with wrong liberation as condition, those too are washed away for him; and with right liberation as condition, many wholesome mental states go to fulfilment through development. This, monks, is that noble washing which leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna; by which washing beings subject to birth are released from birth, beings subject to ageing are released from ageing, beings subject to death are released from death, beings subject to sorrow, lamentation, suffering, displeasure and anguish are released from sorrow, lamentation, suffering, displeasure and anguish." The seventh.

8. The Discourse on the Physician

108. "Physicians, monks, give a purgative for the warding off of illnesses originating from bile, for the warding off of illnesses originating from phlegm, for the warding off of illnesses originating from wind. There is, monks, this purgative; I do not say 'there is not'. But this purgative, monks, sometimes succeeds and sometimes fails.

"But I, monks, will teach the noble purgative, which purgative only succeeds and does not fail, by which purgative beings subject to birth are released from birth, beings subject to ageing are released from ageing, beings subject to death are released from death, beings subject to sorrow, lamentation, suffering, displeasure and anguish are released from sorrow, lamentation, suffering, displeasure and anguish. 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 that noble purgative, which purgative only succeeds and does not fail, by which purgative beings subject to birth are released from birth, beings

subject to ageing are released from ageing, beings subject to death are released from death, beings subject to sorrow, lamentation, suffering, displeasure and anguish are released from sorrow, lamentation, suffering, displeasure and anguish?

"For one of right view, monks, wrong view is purged; and whatever many evil unwholesome mental states come to be with wrong view as condition, those too are purged for him; and with right view as condition, many wholesome mental states go to fulfilment through development.

"For one of right thought, monks, wrong thought is purged. Etc. For one of right speech, monks, wrong speech is purged. For one of right action, monks, wrong action is purged. For one of right livelihood, monks, wrong livelihood is purged. For one of right effort, monks, wrong effort is purged. For one of right mindfulness, monks, wrong mindfulness is purged. For one of right concentration, monks, wrong concentration is purged. For one of right knowledge, monks, wrong knowledge is purged. Etc.

"For one of right liberation, monks, wrong liberation is purged; and whatever many evil unwholesome mental states come to be with wrong liberation as condition, those too are purged for him; and with right liberation as condition, many wholesome mental states go to fulfilment through development. This, monks, is that noble purgative, which purgative only succeeds and does not fail, by which purgative beings subject to birth are released from birth. Etc. are released from sorrow, lamentation, suffering, displeasure and anguish." The eighth.

9. The Discourse on Vomiting

109. "Physicians, monks, give an emetic for the warding off of illnesses originating from bile, for the warding off of illnesses originating from phlegm, for the warding off of illnesses originating from wind. There is, monks, this emetic; I do not say 'there is not'. But this emetic, monks, sometimes succeeds and sometimes fails.

"But I, monks, will teach the noble emetic, which emetic only succeeds and does not fail, by which emetic beings subject to birth are released from birth, beings subject to ageing are released from ageing, beings subject to death are released from death, beings subject to sorrow, lamentation, suffering, displeasure and anguish are released from sorrow, lamentation, suffering, displeasure and anguish. Listen to that, etc.

"And what, monks, is that noble emetic, which emetic only succeeds and does not fail, by which emetic beings subject to birth are released from birth, etc. beings subject to sorrow, lamentation, suffering, displeasure and anguish are released from sorrow, lamentation, suffering, displeasure and anguish?

"For one of right view, monks, wrong view has been vomited out; and whatever many evil unwholesome mental states come to be with wrong view as condition, those too have been vomited out for him; and with right view as condition, many wholesome mental states go to fulfilment through development.

"For one of right thought, monks, wrong thought has been vomited out, etc. For one of right speech, monks, wrong speech has been vomited out. For one of right action, monks, wrong action has been vomited out. For one of right livelihood, monks, wrong livelihood has been vomited out. For one of right effort, monks, wrong effort has been

vomited out. For one of right mindfulness, monks, wrong mindfulness has been vomited out. For one of right concentration, monks, wrong concentration has been vomited out. For one of right knowledge, monks, wrong knowledge has been vomited out, etc.

"For one of right liberation, monks, wrong liberation has been vomited out; and whatever many evil unwholesome mental states come to be with wrong liberation as condition, those too have been vomited out for him; and with right liberation as condition, many wholesome mental states go to fulfilment through development. This, monks, is that noble emetic, which emetic only succeeds and does not fail, by which emetic beings subject to birth are released from birth, etc. are released from sorrow, lamentation, suffering, displeasure and anguish." The ninth.

10. The Discourse on What Should Be Expelled

110. "Monks, there are these ten phenomena to be expelled. What are the ten? For one of right view, monks, wrong view has been expelled; and whatever many evil unwholesome mental states come to be with wrong view as condition, those too have been expelled for him; and with right view as condition, many wholesome mental states go to fulfilment through development.

"For one of right thought, monks, wrong thought has been expelled. Etc. For one of right speech, monks, wrong speech has been expelled. For one of right action, monks, wrong action has been expelled. For one of right livelihood, monks, wrong livelihood has been expelled. For one of right effort, monks, wrong effort has been expelled. For one of right mindfulness, monks, wrong mindfulness has been expelled. For one of right concentration, monks, wrong concentration has been expelled. For one of right knowledge, monks, wrong knowledge has been expelled.

"For one with right liberation, monks, wrong liberation has been expelled; and whatever many evil unwholesome mental states come to be with wrong liberation as condition, those too have been expelled for him; and with right liberation as condition, many wholesome mental states go to fulfilment through development. These, monks, are the ten phenomena to be expelled." The tenth.

11. The First Discourse on One Beyond Training

111. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One -

"'One beyond training, one beyond training', venerable sir, is said. In what way, venerable sir, is a monk one beyond training?" "Here, monk, a monk is endowed with the right view of one beyond training, is endowed with the right thought of one beyond training, is endowed with the right speech of one beyond training, is endowed with the right action of one beyond training, is endowed with the right livelihood of one beyond training, is endowed with the right effort of one beyond training, is endowed with the right mindfulness of one beyond training, is endowed with the right concentration of one beyond training, is endowed with the right knowledge of one beyond training, is endowed with the right liberation of one beyond training. Thus, monk, a monk is one beyond training." The eleventh.

12. The Second Discourse on One Beyond Training

112. "Monks, there are these ten qualities of one beyond training. What are the ten? Right view of one beyond training, right thought of one beyond training, right speech of one beyond training, right action of one beyond training, right livelihood of one beyond training, right effort of one beyond training, right mindfulness of one beyond training, right concentration of one beyond training, right knowledge of one beyond training, right liberation of one beyond training - these, monks, are the ten qualities of one beyond training." The twelfth.

The Chapter on Perception of an Ascetic is the first.

Its summary:

Perception, factors of enlightenment, wrong course, seed, true knowledge, wearing away;
Washing, medical treatment, vomiting, ejection, two on one beyond training.

2. The Chapter on Paccorohaṇī Festival

1. The First Discourse on Not the Teaching

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

"And what, monks, is not the Teaching and what is harmful? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong liberation - this is called, monks, not the Teaching and what is harmful.

"And what, monks, is the Teaching and what is beneficial? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right liberation - this is called, monks, the Teaching and what is beneficial.

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

2. The Second Discourse on Not the Teaching

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

"And what, monks, is not the Teaching, and what is the Teaching, and what is harmful, and what is beneficial?

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

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

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

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

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

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

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

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

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

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

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

3. The Third Discourse on Not the Teaching

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

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

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

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

"Friend Ānanda, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'What is not the Teaching and etc. one should proceed accordingly.'"

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

Then, friend, this occurred to us - 'This Venerable Ānanda is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Ānanda is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One,

the meaning not explained in detail. What if we were to approach the Venerable Ānanda; having approached, we should ask the Venerable Ānanda about this matter. As the Venerable Ānanda answers us, so we will remember it.'Let the Venerable Ānanda explain."

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

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

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

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

And what, friends, is not the Teaching, and what is the Teaching, and what is harmful, and what is beneficial?

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

"Wrong thought, friend, is not the Teaching; right thought is the Teaching. Wrong speech, friend, is not the Teaching; right speech is the Teaching. Wrong action, friend, is not the Teaching; right action is the Teaching. Wrong livelihood, friend, is not the

Teaching; right livelihood is the Teaching. Wrong effort, friend, is not the Teaching; right effort is the Teaching. Wrong mindfulness, friend, is not the Teaching; right mindfulness is the Teaching. Wrong concentration, friend, is not the Teaching; right concentration is the Teaching. Wrong knowledge, friend, is not the Teaching; right knowledge is the Teaching.

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

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

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

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

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

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

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

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

4. The Discourse to Ajita

116. Then the wandering ascetic Ajita 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 wandering ascetic Ajita said this to the Blessed One -

"We have, Master Gotama, a fellow in the holy life named Paṇḍita. By him about five hundred mental states have been devised, by which the heterodox know they have been defeated."

Then the Blessed One addressed the monks: "Do you remember, monks, the cases of the wise person?" "This is the time, Blessed One, this is the time, Fortunate One, for the Blessed One to speak; having heard from the Blessed One, the monks will remember it."

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

"Here, monks, a certain one by an unrighteous argument restrains and crushes an unrighteous argument, and thereby pleases an unrighteous assembly. Because of that, that unrighteous assembly becomes loud with great noise - 'A wise person indeed, sir, a wise person indeed, sir.'"

"Here again, monks, a certain one by an unrighteous argument restrains and crushes a righteous argument, and thereby pleases an unrighteous assembly. Because of that, that unrighteous assembly becomes loud with great noise - 'A wise person indeed, sir, a wise person indeed, sir.'"

"Here again, monks, a certain one by an unrighteous argument restrains and crushes both a righteous argument and an unrighteous argument, and thereby pleases an unrighteous assembly. Because of that, that unrighteous assembly becomes loud with great noise - 'A wise person indeed, sir, a wise person indeed, sir.'"

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

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

"Wrong thought, monks, is not the Teaching; right thought is the Teaching. Wrong speech, monks, is not the Teaching; right speech is the Teaching. Wrong action, monks, is not the Teaching; right action is the Teaching. Wrong livelihood, monks, is not the Teaching; right livelihood is the Teaching. Wrong effort, monks, is not the Teaching; right effort is the Teaching. Wrong mindfulness, monks, is not the Teaching;

right mindfulness is the Teaching. Wrong concentration, monks, is not the Teaching; right concentration is the Teaching. Wrong knowledge, monks, is not the Teaching; right knowledge is the Teaching.

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

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

5. The Discourse to Saṅgārava

117. Then the brahmin Saṅgārava approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Saṅgārava said this to the Blessed One - "What indeed, Master Gotama, is the near shore, what is the far shore?" "Wrong view, brahmin, is the near shore, right view is the far shore; wrong thought is the near shore, right thought is the far shore; wrong speech is the near shore, right speech is the far shore; wrong action is the near shore, right action is the far shore; wrong livelihood is the near shore, right livelihood is the far shore; wrong effort is the near shore, right effort is the far shore; wrong mindfulness is the near shore, right mindfulness is the far shore; wrong concentration is the near shore, right concentration is the far shore; wrong knowledge is the near shore, right knowledge is the far shore; wrong liberation is the near shore, right liberation is the far shore. This, brahmin, is the near shore, this is the far shore.

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

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

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

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

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

6. The Discourse on the Near Shore

118. "I will teach you, monks, the near shore and the far shore. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is the near shore, and what is the far shore? Wrong view is the near shore, right view is the far shore, etc. Wrong liberation is the near shore, right liberation is the far shore. This, monks, is the near shore, this is the far shore.

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

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

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

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

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

7. The First Discourse on Descending

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

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

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

has passed, they satisfy the brahmins with superior solid and soft food. Thus, Master Gotama, is the Descent Day observed by brahmins."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8. The Second Discourse on Descending

120. "I will teach you, monks, the noble descent. Listen to that... And what, monks, is the noble descent? Here, monks, a noble disciple considers thus - 'Wrong view indeed has an evil result - both in this present life and in the future life.' He, having thus reflected, abandons wrong view; he descends from wrong view. Wrong thought indeed has an evil result... wrong speech indeed... wrong action indeed... wrong livelihood indeed... wrong effort indeed... wrong mindfulness indeed... wrong concentration indeed... wrong knowledge indeed... wrong liberation indeed has an evil result - both in this present life and in the future life. He, having thus reflected, abandons wrong liberation; he descends from wrong liberation. This is called, monks, the noble descent." The eighth.

9. The Discourse on the Forerunner

121. "For the rising of the sun, monks, this is the forerunner, this is the advanced sign, that is to say - the break of dawn. Just so, monks, for wholesome mental states, this is the forerunner, this is the advanced sign, that is to say - right view. For one of right view, monks, right thought is able to arise; for one of right thought, right speech is able to arise; right action is able to arise; for one of right action, right livelihood is able to arise; for one of right livelihood, right effort is able to arise; for one of right effort, right mindfulness is able to arise; for one of right mindfulness, right concentration is able to arise; for one of right concentration, right knowledge is able to arise; for one of right knowledge, right liberation is able to arise." The ninth.

10. The Discourse on the Elimination of Mental Corruptions

122. "Monks, these ten qualities, when developed and cultivated, lead to the elimination of mental corruptions. What are the ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right liberation - these, monks, are the ten qualities which, when developed and cultivated, lead to the elimination of mental corruptions." The tenth.

The Chapter on Descending is the second.

Its summary:

Three on Not According to the Teaching, Ajita, and Saṅgārava with the Near Shore;

Two and Descent Day, Forerunner, and Elimination of Mental Corruptions.

3. The Chapter on Purified

1. The First Discourse

123. "Monks, these ten mental states are pure and bright, not apart from the Fortunate One's discipline. What are the ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right

knowledge, right liberation - these, monks, are the ten mental states that are pure and bright, not apart from the Fortunate One's discipline." The first.

2. The Second Discourse

124. "Monks, these ten mental states arise though unarisen, not apart from the Fortunate One's discipline. What are the ten? Right view... etc. right liberation - these, monks, are the ten mental states that arise though unarisen, not apart from the Fortunate One's discipline." The second.

3. The Third Discourse

125. "Monks, these ten mental states are of great fruit and great benefit, not apart from the Fortunate One's discipline. What are the ten? Right view... etc. right liberation - these, monks, are the ten mental states of great fruit and great benefit, not apart from the Fortunate One's discipline." The third.

4. The Fourth Discourse

126. "Monks, these ten mental states have the removal of lust as their final goal, have the removal of hate as their final goal, have the removal of delusion as their final goal, not apart from the Fortunate One's discipline. What are the ten? Right view... etc. right liberation - these, monks, are the ten mental states that have the removal of lust as their final goal, have the removal of hate as their final goal, have the removal of delusion as their final goal, not apart from the Fortunate One's discipline." The fourth.

5. The Fifth Discourse

127. "Monks, these ten mental states lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna, not apart from the Fortunate One's discipline. What are the ten? Right view... etc. right liberation - these, monks, are the ten mental states that lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna, not apart from the Fortunate One's discipline." The fifth.

6. The Sixth Discourse

128. "Monks, these ten mental states, when developed and cultivated, arise though unarisen, not apart from the Fortunate One's discipline. What are the ten? Right view... etc. right liberation - these, monks, are the ten mental states which, when developed and cultivated, arise though unarisen, not apart from the Fortunate One's discipline." The sixth.

7. The Seventh Discourse

129. "Monks, these ten mental states, when developed and cultivated, are of great fruit and great benefit, not apart from the Fortunate One's discipline. What are the ten? Right view... etc. right liberation - these, monks, are the ten mental states which, when developed and cultivated, are of great fruit and great benefit, not apart from the Fortunate One's discipline." The seventh.

8. The Eighth Discourse

130. "Monks, these ten mental states, when developed and cultivated, have the removal of lust as their final goal, have the removal of hate as their final goal, have the removal of delusion as their final goal, not apart from the Fortunate One's discipline. What are the ten? Right view... etc. right liberation - these, monks, are the ten mental states which, when developed and cultivated, have the removal of lust as their final goal, have the removal of hate as their final goal, have the removal of delusion as their final goal, not apart from the Fortunate One's discipline." The eighth.

9. The Ninth Discourse

131. "Monks, these ten qualities, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna, not apart from the Fortunate One's discipline. What are the ten? Right view... etc. right liberation - these, monks, are the ten qualities which, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna, not apart from the Fortunate One's discipline." The ninth.

10. The Tenth Discourse

132. "Monks, there are these ten wrong courses. What are the ten? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong liberation - these, monks, are the ten wrong courses." The tenth.

11. The Eleventh Discourse

133. "Monks, there are these ten right courses. What are the ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right liberation - these, monks, are the ten right courses." The eleventh.

The Chapter on Purity is the third.

4. The Chapter on Good

1. The Discourse on the Good

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

"And what, monks, is not good? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong liberation - this is called, monks, not good. And what, monks, is good? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right liberation - this is called, monks, good." The first.

2. The Discourse on the Noble Teaching

135. "I will teach you, monks, the noble teaching and the ignoble teaching. Listen to that, etc. And what, monks, is the ignoble teaching? Wrong view, etc. wrong liberation - this is called, monks, the ignoble teaching. And what, monks, is the noble teaching? Right view... etc. right liberation - this is called, monks, the noble teaching." The second.

3. The Discourse on the Unwholesome

136. "I will teach you, monks, the unwholesome and the wholesome. Listen to that, etc. And what, monks, is the unwholesome? Wrong view, etc. wrong liberation - this is called, monks, the unwholesome. And what, monks, is the wholesome? Right view... etc. right liberation - this is called, monks, the wholesome." The third.

4. The Discourse on Benefit

137. "I will teach you, monks, what is beneficial and what is harmful. Listen to that, etc. And what, monks, is harm? Wrong view, etc. wrong liberation - This is called, monks, harm. And what, monks, is benefit? Right view... etc. right liberation - This is called, monks, benefit." The fourth.

5. The Discourse on Mental States

138. "I will expound to you, monks, the Teaching and what is not the Teaching. Listen to that, etc. And what, monks, is not the Teaching? Wrong view, etc. wrong liberation - this is called, monks, not the Teaching. And what, monks, is the Teaching? Right view... etc. right liberation - this is called, monks, the Teaching." The fifth.

6. The Discourse on With Mental Corruptions

139. "I will teach you, monks, the phenomenon with mental corruptions and that without mental corruptions. Listen to that, etc. And what, monks, is the phenomenon with mental corruptions? Wrong view, etc. wrong liberation - this is called, monks, the phenomenon with mental corruptions. And what, monks, is the phenomenon without mental corruptions? Right view... etc. right liberation - this is called, monks, the phenomenon without mental corruptions." The sixth.

7. The Discourse on the Blameworthy

140. "I will teach you, monks, the blameable phenomenon and the faultless. Listen to that, etc. And what, monks, is the blameable phenomenon? Wrong view, etc. wrong liberation - this is called, monks, the blameable phenomenon. And what, monks, is the faultless phenomenon? Right view... etc. right liberation - this is called, monks, the faultless phenomenon." The seventh.

8. The Discourse on Causing Remorse

141. "I will teach you, monks, the phenomenon causing remorse and that not causing remorse. Listen to that, etc. And what, monks, is the phenomenon causing remorse? Wrong view, etc. wrong liberation - This is called, monks, the phenomenon causing remorse. And what, monks, is the phenomenon not causing remorse? Right view... etc. right liberation - This is called, monks, the phenomenon not causing remorse." The eighth.

9. The Discourse on Leading to Accumulation

142. "I will teach you, monks, the phenomenon leading to accumulation and that leading to non-accumulation. Listen to that, etc. And what, monks, is the phenomenon leading to accumulation? Wrong view, etc. wrong liberation - This is called, monks, the phenomenon leading to accumulation. And what, monks, is the phenomenon leading to non-accumulation? Right view... etc. right liberation - This is called, monks, the phenomenon leading to non-accumulation." The ninth.

10. The Discourse on Painful Consequences

143. "I will teach you, monks, the phenomenon with painful consequences and that with pleasant consequences. Listen to that, etc. And what, monks, is the phenomenon with painful consequences? Wrong view, etc. wrong liberation - this is called, monks, the phenomenon with painful consequences. And what, monks, is the phenomenon with pleasant consequences? Right view... etc. right liberation - this is called, monks, the phenomenon with pleasant consequences." The tenth.

11. The Discourse on Painful Results

144. "I will teach you, monks, the phenomenon with painful results and that with pleasant results. Listen to that, etc. And what, monks, is the phenomenon with painful results? Wrong view, etc. wrong liberation - This is called, monks, the phenomenon with painful results. And what, monks, is the phenomenon with pleasant results? Right view... etc. right liberation - This is called, monks, the phenomenon with pleasant results." The eleventh.

The Chapter on Good is the fourth.

5. The Chapter on the Noble

1. The Discourse on the Noble Path

145. "I will expound to you, monks, the Teaching of the noble path and the ignoble path. Listen to that, etc. And what, monks, is the ignoble path? Wrong view, etc. wrong liberation - this is called, monks, the ignoble path. And what, monks, is the noble path? Right view... etc. right liberation - this is called, monks, the noble path." The first.

2. The Discourse on the Dark Path

146. "I will expound to you, monks, the Teaching on the dark path and the bright path. Listen to that, etc. And what, monks, is the dark path? Wrong view, etc. wrong liberation - This is called, monks, the dark path. And what, monks, is the bright path? Right view... etc. right liberation - This is called, monks, the bright path." The second.

3. The Discourse on the Good Quality

147. "I will expound to you, monks, the Teaching on the Good Teaching and the bad teaching. Listen to that, etc. And what, monks, is the bad teaching? Wrong view, etc. wrong liberation - This is called, monks, the bad teaching. And what, monks, is the Good Teaching? Right view... etc. right liberation - This is called, monks, the Good Teaching." The third.

4. The Discourse on the Qualities of a Good Person

148. "I will teach you, monks, the qualities of a good person and the qualities of a bad person. Listen to that, etc. And what, monks, are the qualities of a bad person? Wrong view, etc. wrong liberation - This is called, monks, the qualities of a bad person. And what, monks, are the qualities of a good person? Right view... etc. right liberation - This is called, monks, the qualities of a good person." The fourth.

5. The Discourse on What Should Be Aroused

149. "I will teach you, monks, the mental state to be produced and that not to be produced. Listen to that, etc. And what, monks, is the mental state not to be produced? Wrong view, etc. wrong liberation - this is called, monks, the mental state not to be produced. And what, monks, is the mental state to be produced? Right view... etc. right liberation - this is called, monks, the mental state to be produced." The fifth.

6. The Discourse on What Should Be Cultivated

150. "I will teach you, monks, the mental state to be practised and that not to be practised. Listen to that, etc. And what, monks, is the mental state not to be practised? Wrong view, etc. wrong liberation - this is called, monks, the mental state not to be practised. And what, monks, is the mental state to be practised? Right view... etc. right liberation - this is called, monks, the mental state to be practised." The sixth.

7. The Discourse on What Should Be Developed

151. "I will teach you, monks, the mental state to be developed and that not to be developed. Listen to that, etc. And what, monks, is the mental state not to be developed? Wrong view, etc. wrong liberation - this is called, monks, the mental state not to be developed. And what, monks, is the mental state to be developed? Right view... etc. right liberation - this is called, monks, the mental state to be developed." The seventh.

8. The Discourse on What Should Be Practised Frequently

152. "I will teach you, monks, the mental state to be cultivated and that not to be cultivated. Listen to that, etc. And what, monks, is the mental state not to be cultivated? Wrong view, etc. wrong liberation - this is called, monks, the mental state not to be cultivated. And what, monks, is the mental state to be cultivated? Right view... etc. right liberation - this is called, monks, the mental state to be cultivated." The eighth.

9. The Discourse on What Should Be Recollected

153. "I will teach you, monks, the mental state to be remembered and that not to be remembered. Listen to that, etc. And what, monks, is the mental state not to be remembered? Wrong view, etc. wrong liberation - this is called, monks, the mental state not to be remembered. And what, monks, is the mental state to be remembered? Right view... etc. right liberation - this is called, monks, the mental state to be remembered." The ninth.

10. The Discourse on What Should Be realised

154. "I will teach you, monks, the mental state to be realised and that not to be realised. Listen to that, etc. And what, monks, is the mental state not to be realised? Wrong view, etc. wrong liberation - this is called, monks, the mental state not to be realised. And what, monks, is the mental state to be realised? Right view... etc. right liberation - this is called, monks, the mental state to be realised." The tenth.

The Chapter on the Noble is the fifth.

The Third Fifty is complete.



ABOUT THIS TRANSLATION

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

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. 10. The Book of the Tens. 3. The Third Fifty Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org