THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

3. The Collection of the Connected Discourses (3. Saṃyutta Nikāya)

5. The Great Book (5. Mahāvaggo)

1. The Chapter on Ambapāli (1. Ambapālivaggo)

[SN 47.1-10, PTS 5.141-5.158]

3. The Collection of the Connected Discourses

5. The Great Book

1. The Chapter on Ambapāli

1. The Discourse on Ambapālī

367. Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in Ambapālī's grove. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"Monks, this is the one-way path for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for realising Nibbāna, that is to say - the four establishments of mindfulness. Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Monks, this is the one-way path for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for realising Nibbāna, that is to say - the four establishments of mindfulness."

This is what the Blessed One said. Pleased, those monks delighted in the Blessed One’s words. The first.

2. The Discourse on Mindfulness

368. On one occasion the Blessed One was dwelling at Vesālī in Ambapālī's grove. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"Monks, a monk should dwell mindful and fully aware. This is our instruction to you. And how, monks, is a monk mindful? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Thus, monks, a monk is mindful.

"And how, monks, is a monk fully aware? Here, monks, a monk acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting,

sleeping, waking, speaking and remaining silent. Thus, monks, a monk acts with full awareness. Monks, a monk should dwell mindful and fully aware. This is our instruction to you." The second.

3. The Discourse on the Monk

369. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. 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: "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "So too, here some foolish men make requests of me, and when the Teaching has been spoken, they think they should follow me about." "Let the Blessed One expound to me the Teaching in brief, venerable sir, let the Fortunate One expound to me the Teaching in brief. Perhaps I might understand the meaning of the Blessed One's saying, perhaps I might become an heir to the Blessed One's saying." "Therefore, monk, you should purify the very beginning in wholesome mental states. And what is the beginning of wholesome mental states? Morality that is well purified, and view that is straight. When, monk, your morality is well purified and your view is straight, then, monk, based upon morality, established upon morality, you should develop the four establishments of mindfulness in a threefold way.

Which four? Here, monk, dwell observing the body in the body internally, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; or dwell observing the body in the body externally, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; or dwell observing the body in the body internally and externally, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Internally in feelings, etc. externally in feelings, etc. or dwell observing feelings in feelings internally and externally, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Internally in mind, etc. externally in mind, etc. or dwell observing mind in mind internally and externally, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Internally in mental phenomena, etc. externally in mental phenomena, etc. or dwell observing mental phenomena in mental phenomena internally and externally, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. When, monk, based upon morality, established upon morality, you will thus develop these four establishments of mindfulness in a threefold way, then for you, monk, whatever night or day comes, only growth is to be expected in wholesome mental states, not decline."

Then that monk, having delighted and rejoiced in the Blessed One’s words, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then dwelling alone, withdrawn, diligent, ardent, and resolute, that monk soon realised by his own direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from the home life into homelessness; and, having entered upon it, he

dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And that monk became one of the Worthy Ones. The third.

4. The Discourse on the Sal Tree

370. On one occasion the Blessed One was dwelling among the Kosalans at Sālā, a brahmin village. There the Blessed One addressed the monks, etc. said:

"Monks, those monks who are new, recently gone forth, newly come to this Teaching and discipline - those monks should be encouraged, settled, and established by you in the development of the four establishments of mindfulness. Which four? Come, friends, dwell observing the body in the body, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, for knowledge of the body as it really is; dwell observing feelings in feelings, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, for knowledge of feelings as they really are; dwell observing mind in mind, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, for knowledge of mind as it really is; dwell observing mental phenomena in mental phenomena, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, for knowledge of mental phenomena as they really are. Monks, those monks who are trainees, who have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage - they too dwell observing the body in the body, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, for the full understanding of the body; they dwell observing feelings in feelings, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, for the full understanding of feelings; they dwell observing mind in mind, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, for the full understanding of mind; they dwell observing mental phenomena in mental phenomena, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, for the full understanding of mental phenomena.

"Monks, those monks who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge - they too dwell observing the body in the body, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, unbound from the body; they dwell observing feelings in feelings, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, unbound from feelings; they dwell observing mind in mind, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, unbound from mind; they dwell observing mental phenomena in mental phenomena, ardent, fully aware, unified, with clear mind, concentrated, with unified mind, unbound from mental phenomena.

"Monks, those monks who are new, recently gone forth, newly come to this Teaching and discipline - those monks should be encouraged, settled, and established by you in the development of these four establishments of mindfulness." The fourth.

5. The Discourse on the Unwholesome Heap

371. At Sāvatthī. There the Blessed One said this: "'A heap of unwholesome,' monks, speaking rightly one would say of the five mental hindrances. For this is the entire heap of unwholesome, that is to say - the five mental hindrances. Which five? The mental hindrance of sensual desire, the mental hindrance of anger, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt. 'A heap of unwholesome,' monks, speaking rightly one would say of these five mental hindrances. For this is the entire heap of unwholesome, that is to say - the five mental hindrances.

"'A heap of wholesome,' monks, speaking rightly one would say of the four establishments of mindfulness. For this is the entire heap of wholesome, that is to say - the four establishments of mindfulness. Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. 'A heap of wholesome,' monks, speaking rightly one would say of these four establishments of mindfulness. For this is the entire heap of wholesome, that is to say -the four establishments of mindfulness." The fifth.

6. The Discourse on the Hawk

372. "Once in the past, monks, a hawk suddenly swooped down upon a quail and seized it. Then, monks, the quail, being carried off by the hawk, lamented thus -'We are indeed unlucky, we are of little merit, we who wandered outside our own resort, in another's domain. If today we were to walk in our own resort, in our own paternal domain, this hawk would not have been a match for me, that is to say - for battle.' 'But what, quail, is your own resort, your own paternal domain?''That is to say - the freshly ploughed field, the place of clods.' "Then, monks, the hawk, not proud of her own strength, not boasting of her own strength, released the quail - 'Go then, quail, but even having gone there you will not escape from me.'

"Then, monks, the quail, having gone to the freshly ploughed field, the place of clods, having climbed upon a large clod, stood there calling to the hawk - 'Come now to me, hawk, come now to me, hawk!' Then, monks, that hawk, not proud of her own strength, not boasting of her own strength, having tucked in both wings, suddenly swooped down upon the quail. When, monks, the quail knew 'This hawk has come close to me,' then it slipped behind that very clod. Then, monks, the hawk right there struck her breast. For thus it is, monks, for one who walks outside one's own resort, in another's domain.

"Therefore, monks, do not walk outside your own resort, in another's domain.Monks, for those walking outside their own resort, in another's domain, Māra will gain access, Māra will gain an object. And what, monks, is a monk's improper resort, another's domain? That is to say - the five types of sensual pleasure. Which five? Visible forms cognisable by the eye that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing; sounds cognisable by the ear... etc. odours cognisable by the nose... flavours cognisable by the tongue... tangibles cognisable by the body that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing - this, monks, is a monk's improper resort, another's domain.

"Monks, walk in your own resort, in your own paternal domain.Monks, for those walking in their own resort, in their own paternal domain, Māra will not gain access, Māra will not gain an object. And what, monks, is a monk's own resort, his own paternal domain? That is to say - the four establishments of mindfulness. Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - this, monks, is a monk's own resort, his own paternal domain." The sixth.

7. The Discourse on the Monkey

373. "There are, monks, in the Himalaya, the king of mountains, difficult and uneven regions, where there is no passage for monkeys nor for human beings. There are, monks, in the Himalaya, the king of mountains, difficult and uneven regions, where there is indeed passage for monkeys, but not for human beings. There are, monks, in the Himalaya, the king of mountains, level and delightful tracts of land, where there is passage for both monkeys and human beings. There, monks, huntsmen lay down sticky traps on the monkey paths for catching monkeys.

"There, monks, those monkeys who are not foolish by nature, not greedy by nature, having seen that sticky trap, avoid it from afar. But that monkey who is foolish by nature, greedy by nature, having approached that sticky trap, grasps it with his hand. He is caught there. Thinking 'I will free my hand,' he grasps it with his second hand. He is caught there. Thinking 'I will free both hands,' he grasps it with his foot. He is caught there. Thinking 'I will free both hands and my foot,' he grasps it with his second foot. He is caught there. Thinking 'I will free both hands and both feet,' he grasps it with his snout. He is caught there. Thus indeed, monks, that monkey, trapped in five ways, lies groaning, having fallen into calamity, having fallen into disaster, subject to be done with as wished by the huntsman. Then, monks, the huntsman, having pierced him, having roasted him right there over a charcoal fire made of wood, departs wherever he wishes. Thus it is, monks, for one who walks outside one's own resort, in another's domain.

"Therefore, monks, do not walk outside your own resort, in another's domain. Monks, for those walking outside their own resort, in another's domain, Māra will gain access, Māra will gain an object. And what, monks, is a monk's improper resort, another's domain? That is to say - the five types of sensual pleasure. Which five? Visible forms cognisable by the eye that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing; sounds cognisable by the ear... etc. odours cognisable by the nose... flavours cognisable by the tongue... Tangibles cognisable by the body that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing. This, monks, is a monk's improper resort, another's domain.

"Monks, walk in your own resort, in your own paternal domain.Monks, for those walking in their own resort, in their own paternal domain, Māra will not gain access, Māra will not gain an object. And what, monks, is a monk's own resort, his own paternal domain? That is to say - the four establishments of mindfulness. Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware,

mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. This, monks, is a monk's own resort, his own paternal domain." The seventh.

8. The Discourse on the Cook

374. "Just as, monks, a foolish, inexperienced, unwholesome cook might serve a king or a king's chief minister with various kinds of curries - with sour portions, with bitter portions, with pungent portions, with sweet portions, with alkaline ones, with non-alkaline ones, with salty ones, with unsalty ones.

"That foolish, inexperienced, unwholesome cook, monks, does not learn the sign of his own master - 'Today this curry pleases my master, or he reaches out for this, or he takes much of this, or he praises this. Or today the sour portion pleases my master as curry, or he reaches out for the sour portion, or he takes much of the sour portion, or he praises the sour portion. Or today the bitter portion... or today the pungent portion... or today the sweet portion... or today the alkaline... or today the non-alkaline... or today the salty... or today the unsalty pleases my master as curry, or he reaches out for the unsalty, or he takes much of the unsalty, or he praises the unsalty.'

"That foolish, inexperienced, unwholesome cook, monks, is not an obtainer of clothing, not an obtainer of wages, not an obtainer of gifts. What is the reason for this? Because that foolish, inexperienced, unwholesome cook, monks, does not learn the sign of his own master. So too, monks, here a certain foolish, inexperienced, unwholesome monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing the body in the body, the mind does not become concentrated, the mental impurities are not abandoned. He does not learn that sign. He dwells observing feelings in feelings... etc. he dwells observing mind in mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing mental phenomena in mental phenomena, the mind does not become concentrated, the mental impurities are not abandoned. He does not learn that sign.

"That foolish, inexperienced, unwholesome monk, monks, is not an obtainer of pleasant abidings in this very life, not an obtainer of mindfulness and full awareness. What is the reason for this? Because that foolish, inexperienced, unwholesome monk, monks, does not learn the sign of his own mind.

"Just as, monks, a wise, experienced, wholesome cook might serve a king or a king's chief minister with various kinds of curries - with sour portions, with bitter portions, with pungent portions, with sweet portions, with alkaline ones, with non-alkaline ones, with salty ones, with unsalty ones.

"That wise, experienced, wholesome cook, monks, learns the sign of his own master - 'Today this curry pleases my master, or he reaches out for this, or he takes much of this, or he praises this. Or today the sour portion pleases my master as curry, or he reaches out for the sour portion, or he takes much of the sour portion, or he praises

the sour portion. Or today the bitter portion... or today the pungent portion... or today the sweet portion... or today the alkaline... or today the non-alkaline... or today the salty... or today the unsalty pleases my master as curry, or he reaches out for the unsalty, or he takes much of the unsalty, or he praises the unsalty.'

"That wise, experienced, skilful cook, monks, is an obtainer of clothing, an obtainer of wages, an obtainer of gifts. What is the reason for this? Because that wise, experienced, skilful cook, monks, learns the sign of his own master. So too, monks, here a certain wise, experienced, skilful monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing the body in the body, the mind becomes concentrated, the impurities are abandoned. He learns that sign. He dwells observing feelings in feelings... etc. he dwells observing mind in mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing mental phenomena in mental phenomena, the mind becomes concentrated, the impurities are abandoned. He learns that sign.

"That wise, experienced, skilful monk, monks, is an obtainer of pleasant abidings in this very life, he is an obtainer of mindfulness and full awareness. What is the reason for this? Because that wise, experienced, skilful monk, monks, learns the sign of his own mind." The eighth.

9. The Discourse on the Sick

375. Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the village of Veḷuva. There the Blessed One addressed the monks: "Come, monks, enter the rains retreat all around Vesālī according to your friends, according to your acquaintances, according to your close companions. I shall enter the rains retreat right here at the village of Veḷuva." "Yes, venerable sir!" those monks replied to the Blessed One and entered the rains retreat all around Vesālī according to their friends, according to their acquaintances, according to their close companions. But the Blessed One entered the rains retreat right there at the village of Veḷuva.

Then a severe illness arose in the Blessed One who had entered the rains retreat, and painful feelings occurred, bordering on death. There the Blessed One endured them, mindful and fully aware, without being distressed. Then this occurred to the Blessed One: "It is not proper for me that I should attain final nibbāna without addressing my attendants, without taking leave of the Community of monks. What if I were to suppress this illness by energy and dwell having determined the life-activities." Then the Blessed One, having suppressed that illness by energy, dwelt having determined the life-activities.

Then the Blessed One, having recovered from the illness, not long after recovering from the sickness, having come out from the dwelling, sat down on the prepared seat in the shade of the dwelling. Then the venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Ānanda said this to the Blessed One: "I have seen the Blessed One's comfort, venerable sir; I have seen the Blessed One's endurance, venerable sir; I have seen the Blessed One's recovery, venerable sir. But my body has become as if weak and stiff, venerable sir, the directions are not clear to

me, the teachings do not occur to me because of the Blessed One's sickness. But there was some measure of comfort to me, venerable sir: 'The Blessed One will not attain final nibbāna until the Blessed One has declared something concerning the Community of monks.'"

"But, Ānanda, what does the Community of monks expect from me?The Teaching has been expounded by me, Ānanda, making no distinction between inner and outer. There is not, Ānanda, a closed fist of a teacher in the Truth-finder regarding the teachings. If anyone, Ānanda, should think thus -'I will lead the Community of monks' or 'The Community of monks is under my direction' - he indeed, Ānanda, might declare something concerning the Community of monks. But the Truth-finder, Ānanda, does not think thus - 'I will lead the Community of monks' or 'The Community of monks is under my direction.' Why then, Ānanda, should the Truth-finder declare anything concerning the Community of monks? Now indeed, Ānanda, I am old, aged, elderly, one who has traversed the span of life, advanced in years. My age is now eighty years. Just as, Ānanda, an old cart is kept going by being held together with straps; so too, Ānanda, methinks the Truth-finder's body is kept going by being held together with straps.

"Whenever, Ānanda, the Truth-finder, through inattention to all signs and through the cessation of certain feelings, enters upon and dwells in the signless concentration of mind, at that time, Ānanda, the Truth-finder's body is more comfortable. Therefore, Ānanda, dwell having yourselves as an island, having yourselves as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge.

"And how, Ānanda, does a monk dwell having himself as an island, having himself as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge? Here, Ānanda, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Thus indeed, Ānanda, a monk dwells having himself as an island, having himself as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge. Whoever, Ānanda, either now or after my passing, will dwell having themselves as an island, having themselves as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge; these monks, Ānanda, will be at the very topmost, whoever are eager to train."The ninth.

10. The Discourse on the Nuns' Quarters

376. Then the venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, approached a certain nuns' quarters; having approached, he sat down on the prepared seat. Then many nuns approached the venerable Ānanda; having approached, they paid respect to the venerable Ānanda and sat down to one side. Seated to one side, those nuns said this to the venerable Ānanda -

"Here, venerable Ānanda, many nuns dwelling with their minds well established in the four establishments of mindfulness, perceive successively loftier stages of

distinction." "So it is, sisters, so it is, sisters! It may be expected of anyone, sisters — whether monk or nun — who dwells with a mind well established in the four establishments of mindfulness, that such a one will perceive successively loftier stages of distinction."

Then the venerable Ānanda, having instructed, encouraged, inspired, and gladdened those nuns with a talk on the Teaching, rose from his seat and departed. Then the venerable Ānanda, having walked for almsfood in Sāvatthī, after the meal, having returned from his alms round, approached the Blessed One; having approached, I paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Ānanda said this to the Blessed One:

"Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, approached a certain nuns' quarters; having approached, I sat down on the prepared seat. Then, venerable sir, many nuns approached me; having approached, they paid respect to me and sat down to one side. Seated to one side, venerable sir, those nuns said this to me - Here, venerable Ānanda, many nuns dwelling with their minds well established in the four establishments of mindfulness, perceive successively loftier stages of distinction.' When this was said, venerable sir, I said this to those nuns - 'So it is, sisters, so it is, sisters! It may be expected of anyone, sisters — whether monk or nun — who dwells with a mind well established in the four establishments of mindfulness, that such a one will perceive successively loftier stages of distinction."

"So it is, Ānanda, so it is, Ānanda! It may be expected of anyone, sisters — whether monk or nun — who dwells with a mind well established in the four establishments of mindfulness, that such a one will perceive successively loftier stages of distinction.

"In which four? Here, Ānanda, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing the body in the body, either fever arises in the body with the body as object, or sluggishness of mind, or the mind becomes distracted externally. By that monk, Ānanda, the mind should be directed to some inspiring sign. For him directing the mind to some inspiring sign, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. He considers thus: 'For whatever purpose I directed my mind, that purpose has been achieved for me. Well then, now I shall withdraw.' He withdraws and does not think and does not examine. 'I am without applied thought, without sustained thought, internally mindful, I am happy' - he understands."

"Furthermore, Ānanda, a monk in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing mental phenomena in mental phenomena, either a mind-object arises as a fever in the body, or sluggishness of mind, or the mind is distracted externally. By that monk, Ānanda, the mind should be directed to some inspiring sign. For him directing the mind to some inspiring sign, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. He

considers thus: 'For whatever purpose I directed my mind, that purpose has been achieved for me. Well then, now I shall withdraw.' He withdraws and does not think and does not examine. He understands: "I am without applied thought, without sustained thought, internally mindful, I am happy." Thus indeed, Ānanda, there is development with directing.

"And how, Ānanda, is there development without directing? Externally, Ānanda, a monk, without directing the mind, understands: "My mind is undirected externally." Then afterwards and before he understands: "Unconstricted, liberated, undirected." And yet he understands: "I dwell observing the body in the body, ardent, fully aware, mindful, I am happy." Externally, Ānanda, a monk, without directing the mind, understands: "My mind is undirected externally." Then afterwards and before he understands: "Unconstricted, liberated, undirected." And yet he understands: "I dwell observing feelings in feelings, ardent, fully aware, mindful, I am happy." Externally, Ānanda, a monk, without directing the mind, understands: "My mind is undirected externally." Then afterwards and before he understands: "Unconstricted, liberated, undirected." And yet he understands: "I dwell observing mind in mind, ardent, fully aware, mindful, I am happy." Externally, Ānanda, a monk, without directing the mind, understands: "My mind is undirected externally." Then afterwards and before he understands: "Unconstricted, liberated, undirected." And yet he understands: "I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, I am happy." Thus indeed, Ānanda, there is development without directing.

"Thus indeed, Ānanda, development with directing has been taught by me, development without directing has been taught. Whatever, Ānanda, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion, that has been done by me for you. These, Ānanda, are tree-roots, these are empty houses! Meditate, Ānanda, do not be negligent; do not be remorseful afterwards! This is our instruction to you."

This is what the Blessed One said. Pleased, the venerable Ānanda delighted in the Blessed One’s words. The tenth.

The Ambapālī Chapter is the first.

Its summary:

> Ambapālī, mindful monk, hall and heap of wholesome;
> Sakuṇagghi, monkey, cook, sick one, and nuns' quarters.

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 (Ṭīkā), 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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