

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)

01. The Book of the Ones (01. Ekakanipātapāḷi)

16. Text on One Thing (16. Ekadhammapāḷi)

[AN 1.296-377, PTS 1.30-1.38.1]



PaliVerse

4. The Collection of the Numerical Discourses

01. The Book of the Ones

16. Text on One Thing

1. The First Chapter

296. "One thing, monks, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna. What is that one thing? Recollection of the Buddha. This, monks, is the one thing which when developed and cultivated leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna."

297. "One thing, monks, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna. What is that one thing? Recollection of the Teaching... etc. recollection of the Community... recollection of morality... recollection of generosity... recollection of the deities... mindfulness of breathing... recollection of death... mindfulness of the body... recollection of peace. This, monks, is the one thing which when developed and cultivated leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna."

The first chapter.

2. The Second Chapter

298. "I do not, monks, perceive any other single phenomenon by which unarisen unwholesome mental states arise, or arisen unwholesome mental states lead to increase and expansion, as does, monks, wrong view. For one of wrong view, monks, unarisen unwholesome mental states arise, and arisen unwholesome mental states lead to increase and expansion."

299. "I do not, monks, perceive any other single phenomenon by which unarisen wholesome mental states arise, or arisen wholesome mental states lead to increase and expansion, as does, monks, right view. For one of right view, monks, unarisen wholesome mental states arise, and arisen wholesome mental states lead to increase and expansion."

300. "I do not, monks, perceive any other single phenomenon by which unarisen wholesome mental states do not arise, or arisen wholesome mental states decline, as does, monks, wrong view. For one of wrong view, monks, unarisen wholesome mental states do not arise, and arisen wholesome mental states decline."

301. "I do not, monks, perceive any other single phenomenon by which unarisen unwholesome mental states do not arise, or arisen unwholesome mental states decline, as does, monks, right view. For one of right view, monks, unarisen

unwholesome mental states do not arise, and arisen unwholesome mental states decline."

302. "I do not, monks, perceive any other single phenomenon by which unarisen wrong view arises, or arisen wrong view increases, as does, monks, unwise attention. For one attending unwisely, monks, unarisen wrong view arises, and arisen wrong view increases."

303. "I do not, monks, perceive any other single phenomenon by which unarisen right view arises, or arisen right view increases, as does, monks, wise attention. For one wisely attending, monks, unarisen right view arises, and arisen right view increases."

304. "I do not, monks, perceive any other single phenomenon by which beings, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell, as does, monks, wrong view. Beings possessed of wrong view, monks, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell."

305. "I do not, monks, perceive any other single phenomenon by which beings, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world, as does, monks, right view. Beings possessed of right view, monks, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

306. "For a person of wrong view, monks, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action... etc. 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, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action... etc. 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."

307. "For a person of right view, monks, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action... etc. 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 sweetness, to pleasantness, to

deliciousness. What is the reason for this? Because the seed, monks, is excellent. Just so, monks, for a person of right view, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action... etc. 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 second chapter.

3. The Third Chapter

308. "One person, monks, arising in the world arises for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. Which one person? One who holds wrong view, has perverted vision. He, having turned many people away from the Good Teaching, establishes them in what is not the Good Teaching. This, monks, is the one person arising in the world who arises for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans."

309. "One person, monks, arising in the world arises for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of gods and humans. Which one person? He holds right view, with undistorted vision. He, having turned many people away from what is not the Good Teaching, establishes them in the Good Teaching. This, monks, is the one person arising in the world who arises for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of gods and humans."

310. "I do not, monks, perceive any other single phenomenon that is thus greatly blameworthy as this, monks, wrong view. Wrong view is paramount, monks, among greatly blameworthy things."

311. "I do not, monks, perceive any other single person who is thus practising for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of many people, of gods and humans, as does, monks, Makkhali the foolish man. Just as, monks, a fish-trap set up at the mouth of a river would be for the harm, for the suffering, for the calamity, for the disaster of many fish; just so, monks, Makkhali the foolish man has arisen in the world as, I think, a human fish-trap, for the harm, for the suffering, for the calamity, for the disaster of many beings."

312. "In a badly preached Teaching and discipline, monks, whoever instigates and whomever he instigates and whoever being instigated proceeds towards that state - all of them generate much demerit. What is the reason for this? Because of the badly preached Teaching, monks."

313. "In a well preached Teaching and discipline, monks, whoever instigates and whomever he instigates and whoever being instigated proceeds towards that state - all of them generate much merit. What is the reason for this? Because of the well preached Teaching, monks."

314. "In a badly preached Teaching and discipline, monks, the measure should be known by the donor, not by the recipient. What is the reason for this? Because of the badly preached Teaching, monks."

315. "In a well preached Teaching and discipline, monks, the measure should be known by the recipient, not by the donor. What is the reason for this? Because of the well preached Teaching, monks."

316. "In a badly preached Teaching and discipline, monks, whoever puts forth strenuous energy dwells in suffering. What is the reason for this? Because of the badly preached Teaching, monks."

317. "In a well preached Teaching and discipline, monks, whoever is lazy dwells in suffering. What is the reason for this? Because of the well preached Teaching, monks."

318. "In a badly preached Teaching and discipline, monks, whoever is lazy dwells in happiness. What is the reason for this? Because of the badly preached Teaching, monks."

319. "In a well preached Teaching and discipline, monks, whoever puts forth strenuous energy dwells in happiness. What is the reason for this? Because of the well preached Teaching, monks."

320. "Just as, monks, even a small amount of excrement is foul-smelling; just so indeed, monks, I do not praise even a small amount of existence, even for a mere finger-snap."

321. "Just as, monks, even a small amount of urine is foul-smelling... even a small amount of spittle is foul-smelling... even a small amount of pus is foul-smelling... even a small amount of blood is foul-smelling; just so indeed, monks, I do not praise even a small amount of existence, even for a mere finger-snap."

The third chapter.

4. The Fourth Chapter

322. "Just as, monks, insignificant in this Indian subcontinent are pleasant parks, pleasant forests, pleasant ground, pleasant ponds; but this indeed is more, that is to say - uphill and downhill, river fastnesses, places of stumps and thorns, mountain unevenness; just so, monks, few are those beings who are land-born, but there are indeed more beings who are water-born."

323. ... Just so, monks, few are those beings who are reborn among human beings; but there are indeed more beings who are reborn elsewhere than among human beings.

... Just so, monks, few are those beings who are reborn in the middle countries; but there are indeed more beings who are reborn in the border districts among barbarians who do not understand.

324. ..."Just so, monks, few are those beings who are wise, not stupid, not idiots, competent to understand the meaning of what is well spoken and ill spoken; but there are indeed more beings who are unwise, stupid, idiots, not competent to understand

the meaning of what is well spoken and ill spoken."

325. ... Just so, monks, few are those beings who are endowed with the noble eye of wisdom; but there are indeed more beings who have gone to ignorance, who are deluded.

326. ... Just so, monks, few are those beings who obtain the seeing of the Truth-finder; but there are indeed more beings who do not obtain the seeing of the Truth-finder.

327. ... Just so, monks, few are those beings who obtain the hearing of the Teaching and discipline proclaimed by the Truth-finder; but there are indeed more beings who do not obtain the hearing of the Teaching and discipline proclaimed by the Truth-finder.

328. ... Just so, monks, few are those beings who, having heard the Teaching, retain it; but there are indeed more beings who, having heard the Teaching, do not retain it.

329. ... Just so, monks, few are those beings who investigate the meaning of the teachings retained; but there are indeed more beings who do not investigate the meaning of the teachings retained."

330. ... Just so, monks, few are those beings who, having understood the meaning and having understood the Teaching, proceed in accordance with the Teaching; but there are indeed more beings who, having understood the meaning and having understood the Teaching, do not proceed in accordance with the Teaching."

331. ... Just so, monks, few are those beings who acquire spiritual urgency about situations inspiring spiritual urgency; but there are indeed more beings who do not acquire spiritual urgency about situations inspiring spiritual urgency.

332. ... Just so, monks, few are those beings who, when inspired with spiritual urgency, strive wisely; but there are indeed more beings who, when inspired with spiritual urgency, do not strive wisely.

333. ... Just so, monks, few are those beings who, having made release their object, obtain concentration, obtain unified focus of mind; but there are indeed more beings who, having made release their object, do not obtain concentration, do not obtain unified focus of mind.

334. ... Just so, monks, few are those beings who are obtainers of the finest food and the finest flavours; but there are indeed more beings who are not obtainers of the finest food and the finest flavours, who sustain themselves by gleaning and what is brought in a bowl.

335. ... "Just so, monks, few are those beings who are obtainers of the taste of meaning, the taste of the teaching, the taste of liberation; but there are indeed more beings who are not obtainers of the taste of meaning, the taste of the teaching, the taste of liberation. Therefore, monks, you should train thus - 'We will be obtainers of the taste of meaning, the taste of the teaching, the taste of liberation.' Thus indeed, monks, should you train."

336-338. "Just as, monks, insignificant in this Indian subcontinent are pleasant parks, pleasant forests, pleasant ground, pleasant ponds; but this indeed is more, that is to say - uphill and downhill, river fastnesses, places of stumps and thorns, mountain unevenness. Just so, monks, few are those beings who, having passed away as human beings, are reborn among human beings; but there are indeed more beings who, having passed away as human beings, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts."

339-341. ... "Just so, monks, few are those beings who, having passed away as human beings, are reborn among the gods; but there are indeed more beings who, having passed away as human beings, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts."

342-344. ... "Just so, monks, few are those beings who, having passed away as gods, are reborn among the gods; but there are indeed more beings who, having passed away as gods, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts."

345-347. ... "Just so, monks, few are those beings who, having passed away as gods, are reborn among human beings; but there are indeed more beings who, having passed away as gods, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts."

348-350. ... "Just so, monks, few are those beings who, having passed away from hell, are reborn among human beings; but there are indeed more beings who, having passed away from hell, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts."

351-353. ... "Just so, monks, few are those beings who, having passed away from hell, are reborn among the gods; but there are indeed more beings who, having passed away from hell, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts."

354-356. ... "Just so, monks, few are those beings who, having passed away from the animal realm, are reborn among human beings; but there are indeed more beings who, having passed away from the animal realm, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts."

357-359. ... "Just so, monks, few are those beings who, having passed away from the animal realm, are reborn among the gods; but there are indeed more beings who, having passed away from the animal realm, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts."

360-362. ... "Just so, monks, few are those beings who, having passed away from the sphere of ghosts, are reborn among human beings; but there are indeed more beings who, having passed away from the sphere of ghosts, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts."

363-365. ... "Just so, monks, few are those beings who, having passed away from the sphere of ghosts, are reborn among the gods; but there are indeed more beings who, having passed away from the sphere of ghosts, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts."

The fourth chapter.

The Jambudīpa Repetition is concluded.

The One-Factor Pāḷi is the sixteenth.



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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