

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

5. The Great Book (5. Mahāvaggo)

3. Connected Discourses on the Establishments of Mindfulness
(3. Satipaṭṭhānasāmyuttaṃ)

[SN 47.1-104, PTS 5.141-5.191]



PaliVerse

3. The Collection of the Connected Discourses

5. The Great Book

3. Connected Discourses on the Establishments of Mindfulness

1. The Chapter on Ambapālī

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 assented 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 the realisation of 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 the realisation of Nibbāna, that is to say - the four establishments of mindfulness."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said. 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 assented 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 Sāvattthī 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." "Just so, 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, in dependence on 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, in dependence on 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 in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then that monk, dwelling alone, withdrawn, diligent, ardent, and resolute, in no long time that unsurpassed goal for the sake of which sons of good family rightly go forth from home into homelessness - in this very

life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this 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 this -

"Those monks, monks, who are new, recently gone forth, newly come to this Teaching and discipline - those monks, 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. Those monks, 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.

"Those monks, monks, who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what was to be done, who have laid down the burden, who have attained their own welfare, who have completely destroyed the fetter of becoming, 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.

"Those monks, monks, who are new, recently gone forth, newly come to this Teaching and discipline - those monks, 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 Sāvattthī. 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? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing - 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? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... Tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. 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. Just so, 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. Just so, 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; just so, Ānanda, methinks the Truth-finder's body is kept going by being held together with straps.

"At the time, Ānanda, when the Truth-finder, through inattention to all signs and through the cessation of certain feelings, enters 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 several 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, several nuns dwelling with minds well established in the four establishments of mindfulness perceive a lofty distinction from before to after."

"So it is, sisters, so it is, sisters! Whoever indeed, sisters, whether monk or nun, dwells with mind well established in the four establishments of mindfulness, for that one this is to be expected - 'One will perceive a lofty distinction from before to after.'"

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 Sāvattihī, 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, several 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, several nuns dwelling with minds well established in the four establishments of mindfulness perceive a lofty distinction from before to after.' When this was said, venerable sir, I said this to those nuns - 'So it is, sisters, so it is, sisters! Whoever indeed, sisters, whether monk or nun, dwells with mind well established in the four establishments of mindfulness, for that one this is to be expected - one will perceive a lofty distinction from before to after.'"

"So it is, Ānanda, so it is, Ānanda! Whoever indeed, Ānanda, whether monk or nun, dwells with mind well established in the four establishments of mindfulness, for that one this is to be expected - 'One will perceive a lofty distinction from before to after.'

"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 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. Delighted, the Venerable Ānanda rejoiced in what the Blessed One had said. 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.

2. The Chapter on Nālanda

1. The Discourse on the Great Man

377. At Sāvaththī. Then the Venerable Sāriputta 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 Sāriputta said this to the Blessed One - "'Great man, great man', venerable sir, is said. In what respect, venerable sir, is one a great man?" "Because of having a liberated mind, Sāriputta, I say 'great man'. Because of having an unliberated mind, I say 'not a great man'."

"And how, Sāriputta, does one have a liberated mind? Here, Sāriputta, 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, the mind becomes dispassionate, becomes liberated from the mental corruptions by non-clinging. 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, the mind becomes dispassionate, becomes liberated from the mental corruptions by non-clinging. Thus indeed, Sāriputta, one has a liberated mind. Because of having a liberated mind, Sāriputta, I say 'great man'. Because of having an unliberated mind, I say 'not a great man'." The first.

2. The Discourse on Nālandā

378. On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's mango grove. Then the Venerable Sāriputta 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 Sāriputta said this to the Blessed One - "Thus confident am I, venerable sir, in the Blessed One! There has not been, nor will there be, nor is there at present found another ascetic or brahmin more directly knowledgeable than the Blessed One, that is to say - regarding highest enlightenment." "This lofty, imposing speech has been spoken by you, Sāriputta, a definite conclusion has been taken, a lion's roar has been roared - 'Thus confident am I, venerable sir, in the Blessed One! There has not been, nor will there be, nor is there at present found another ascetic or brahmin more directly knowledgeable than the Blessed One, that is to say - regarding highest enlightenment.'

Have you, Sāriputta, encompassed with your mind the minds of all those Blessed Ones who were Worthy Ones, Perfectly Enlightened Ones in the past period of time, and known - 'Those Blessed Ones were of such morality,' or 'those Blessed Ones were of such teachings,' or 'those Blessed Ones were of such wisdom,' or 'those Blessed Ones were of such dwelling,' or 'those Blessed Ones were of such liberation'?" "No indeed, venerable sir!"

"But have you, Sāriputta, encompassed with your mind the minds of all those Blessed Ones who will be Worthy Ones, Perfectly Enlightened Ones in the future period of time, and known - 'Those Blessed Ones will be of such morality,' or 'those Blessed Ones will be of such teachings,' or 'those Blessed Ones will be of such wisdom,' or 'those Blessed Ones will be of such dwelling,' or 'those Blessed Ones will be of such liberation'?" "No, Venerable Sir."

"But have you, Sāriputta, encompassed with your mind my mind, I who am at present a Worthy One, a Perfectly Enlightened One, and known - 'The Blessed One is of such morality,' or 'the Blessed One is of such teachings,' or 'the Blessed One is of such wisdom,' or 'the Blessed One is of such dwelling,' or 'the Blessed One is of such liberation'?" "No, Venerable Sir."

"Here indeed, Sāriputta, you do not have knowledge of others' mental states regarding the Worthy Ones, Perfectly Enlightened Ones of the past, future, and present. Then why now has this lofty, imposing speech been spoken by you, Sāriputta, a definite conclusion taken, a lion's roar roared - 'Thus confident am I, venerable sir, in the Blessed One! There has not been, nor will there be, nor is there at present found another ascetic or brahmin more directly knowledgeable than the

Blessed One, that is to say - regarding highest enlightenment'?"

"I do not indeed, venerable sir, have knowledge of others' mental states regarding the Worthy Ones, Perfectly Enlightened Ones of the past, future, and present, but the inference from the teaching is known to me. Just as, venerable sir, there might be a king's border city with strong foundations, strong walls and gateways, with a single door. There might be a doorkeeper who is wise, experienced, and intelligent, one who keeps out strangers and admits those who are known. He, following the path going all around that city, would not see any gap in the wall or opening in the wall, even one large enough for a cat to slip through. He would think thus - 'Whatever gross living beings enter or leave this city, all of them enter or leave by this very door.' Just so indeed, venerable sir, the inference from the teaching is known to me - 'Those too, venerable sir, who were Worthy Ones, Perfectly Enlightened Ones in the past period of time, all those Blessed Ones, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with minds well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are, fully awakened to the unsurpassed perfect enlightenment. Those too, venerable sir, who will be Worthy Ones, Perfectly Enlightened Ones in the future period of time, all those Blessed Ones, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with minds well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are, will fully awaken to the unsurpassed perfect enlightenment. The Blessed One too, venerable sir, at present a Worthy One, a Perfectly Enlightened One, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with mind well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are, has fully awakened to the unsurpassed perfect enlightenment.'"

"Good, good, Sāriputta! Therefore, Sāriputta, you should constantly speak this exposition of the Teaching to monks, nuns, male lay followers, and female lay followers. For, Sāriputta, even those foolish men who will have uncertainty or doubt about the Truth-finder, having heard this exposition of the Teaching, their uncertainty or doubt about the Truth-finder will be abandoned." The second.

3. The Discourse on Cunda

379. On one occasion the Blessed One was dwelling at Sāvathī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Sāriputta was dwelling among the Magadhans at the village of Nālaka, sick, afflicted, severely ill. And the novice Cunda was the Venerable Sāriputta's attendant.

Then the Venerable Sāriputta attained final Nibbāna from that very illness. Then the novice Cunda, having taken the Venerable Sāriputta's bowl and robes, went to Sāvathī, to Jeta's Grove, Anāthapiṇḍika's park, and approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and sat down to one side. Seated to one side, the novice Cunda said this to the Venerable Ānanda - "The Venerable Sāriputta, venerable sir, has attained final Nibbāna. This is his bowl and robes."

"There is indeed, friend Cunda, a subject for discussion to see the Blessed One. Come, friend Cunda, let us go to where the Blessed One is; having approached, we will

report this matter to the Blessed One." "Yes, venerable sir," the novice Cunda assented to the Venerable Ānanda.

Then the Venerable Ānanda and the novice Cunda approached the Blessed One; having approached, they 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 - "This novice Cunda, venerable sir, says thus - 'The Venerable Sāriputta, venerable sir, has attained final Nibbāna; this is his bowl and robes.' 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, having heard 'the Venerable Sāriputta has attained final Nibbāna.'"

"What then, Ānanda, did Sāriputta attain final Nibbāna taking away the aggregate of morality, or attain final Nibbāna taking away the aggregate of concentration, or attain final Nibbāna taking away the aggregate of wisdom, or attain final Nibbāna taking away the aggregate of liberation, or attain final Nibbāna taking away the aggregate of knowledge and vision of liberation?" "No indeed, venerable sir, the Venerable Sāriputta did not attain final Nibbāna taking away the aggregate of morality, or the aggregate of concentration, etc. or the aggregate of wisdom, or the aggregate of liberation, or attain final Nibbāna taking away the aggregate of knowledge and vision of liberation. But, venerable sir, the Venerable Sāriputta was an exhorter, one who went down into matters, an instructor, one who showed, an instigator, an inciter, a gladdener, untiring in expounding the Teaching, a helper of his fellows in the holy life. We recollect the Venerable Sāriputta's nourishment of the Teaching, wealth of the Teaching, assistance of the Teaching."

"Has this not been declared by me beforehand, Ānanda - 'There is separation, parting, and becoming otherwise from all that is dear and beloved. How could it be obtained here, Ānanda? That what is born, come to be, conditioned, subject to disintegration, should not disintegrate - this is impossible. Just as, Ānanda, of a great tree standing with substance, the larger branch might break off; just so, Ānanda, of the great Community of monks standing with substance, Sāriputta has attained final Nibbāna. How could it be obtained here, Ānanda? That what is born, come to be, conditioned, subject to disintegration, should not disintegrate' - this is impossible. 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 third.

4. The Discourse at Ukkacelā

380. On one occasion the Blessed One was dwelling among the Vajjis at Ukkacelā on the bank of the river Ganges together with a large Community of monks, not long after Sāriputta and Moggallāna had attained final Nibbāna. Now at that time the Blessed One was seated in the open air surrounded by the Community of monks.

Then the Blessed One, having surveyed the Community of monks who were silent, addressed the monks - "Indeed, monks, this assembly appears empty to me now that Sāriputta and Moggallāna have attained final Nibbāna. The assembly is not empty for me, monks, and I have no concern for that direction in which Sāriputta and Moggallāna dwell. Those who were Worthy Ones, Perfectly Enlightened Ones in the past period of time, monks, those Blessed Ones too had just such a supreme pair of disciples - just as Sāriputta and Moggallāna are to me. Those who will be Worthy Ones, Perfectly Enlightened Ones in the future period of time, monks, those Blessed Ones too will have just such a supreme pair of disciples - just as Sāriputta and Moggallāna are to me. Wonderful, monks, for the disciples! Marvellous, monks, for the disciples! That they will be ones who follow the Teacher's instruction, who accept exhortation, and will be dear to the four assemblies, agreeable, respected and esteemed! Wonderful, monks, for the Truth-finder, marvellous, monks, for the Truth-finder! That indeed when such a pair of disciples has attained final Nibbāna, there is no sorrow or lamentation for the Truth-finder! How could that be obtained here, monks! That what is born, come to be, conditioned, subject to disintegration, should not disintegrate - this is impossible. Just as, monks, of a great tree standing with substance, the larger branches might break off; just so, monks, of the great Community of monks standing with substance, Sāriputta and Moggallāna have attained final Nibbāna. How could that be obtained here, monks! That what is born, come to be, conditioned, subject to disintegration, should not disintegrate - this is impossible. Therefore, monks, 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, monks, 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, 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 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, monks, 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 will be at the very topmost for me, monks, whoever are eager to train." The fourth.

5. The Discourse on Bāhiya

381. At Sāvattthī. Then the Venerable Bāhiya 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 Bāhiya 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." "Therefore, Bāhiya, 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, Bāhiya, your morality is well purified and your view is straight, then, Bāhiya, in dependence on morality, established upon morality, you should develop the four establishments of mindfulness."

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

Then the Venerable Bāhiya, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Venerable Bāhiya, dwelling alone, withdrawn, diligent, ardent, and resolute, before long - that unsurpassed goal for the sake of which sons of good family rightly go forth from home into homelessness - the final goal of the holy life, in this very life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being." And the Venerable Bāhiya became one of the Worthy Ones. The fifth.

6. The Discourse on Uttiya

382. At Sāvattthī. Then the Venerable Uttiyo approached the Blessed One, etc. Seated to one side, the Venerable Uttiyo 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." "Therefore, Uttiyo, 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, Uttiyo, your morality is well purified and your view is straight, then, Uttiyo, in dependence on morality, established upon morality, you should develop the four establishments of mindfulness."

"Which four? Here, Uttiyo, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and

displeasure regarding the world. When, Uttiyo, in dependence on morality, established upon morality, you will thus develop these four establishments of mindfulness, then, Uttiyo, you will go to the far shore of Death's realm."

Then the Venerable Uttiyo, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Venerable Uttiyo, dwelling alone, withdrawn, diligent, ardent, and resolute, before long - that unsurpassed goal for the sake of which sons of good family rightly go forth from home into homelessness - the final goal of the holy life, in this very life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being." And the Venerable Uttiyo became one of the Worthy Ones. The sixth.

7. The Discourse on the Noble

383. "Monks, these four establishments of mindfulness, when developed and cultivated, are noble, leading to liberation, and lead one who practises them to the complete destruction of suffering. 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. These, monks, are the four establishments of mindfulness which, when developed and cultivated, are noble, leading to liberation, and lead one who practises them to the complete destruction of suffering." The seventh.

8. The Discourse on Brahmā

384. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the goatherd's banyan tree, newly fully enlightened. Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "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 the realisation of Nibbāna, that is to say - the four establishments of mindfulness."

"Which four? A monk should dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; or a monk in feelings, etc. or a monk in mind, etc. or a monk should dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. 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 the realisation of Nibbāna, that is to say - the four establishments of mindfulness."

Then Brahmā Sahampati, having known with his mind the reflection in the mind of the Blessed One - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, appeared before the Blessed One. Then Brahmā Sahampati, having arranged his upper robe on one shoulder,

having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "So it is, Blessed One, so it is, Fortunate One! This is the one-way path, venerable sir, 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 the realisation of Nibbāna, that is to say - the four establishments of mindfulness."

"Which four? A monk, venerable sir, should dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; or, venerable sir, a monk in feelings, etc. or, venerable sir, a monk in mind, etc. or, venerable sir, a monk should dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. This is the one-way path, venerable sir, 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 the realisation of Nibbāna, that is to say - the four establishments of mindfulness."

This Brahmā Sahampati said. Having said this, he further said this -

"The one who sees the end of birth's destruction, understands the one-way path, compassionate for welfare;
By this path they crossed before, will cross, and those who are crossing the flood." The eighth.

9. The Discourse at Sedaka

385. On one occasion the Blessed One was dwelling among the Sumbhas at Sedaka, a market town of the Sumbhas. There the Blessed One addressed the monks - "Once in the past, monks, a bamboo acrobat, having raised up a bamboo pole, addressed his pupil Medakathālikā - 'Come, my dear Medakathālikā, having climbed the bamboo pole, stand on my shoulders.' 'Yes, teacher,' monks, the disciple Medakathālikā, having assented to the bamboo acrobat, having climbed the bamboo pole, stood on the teacher's shoulders. Then, monks, the bamboo acrobat said this to his pupil Medakathālikā - 'You, my dear Medakathālikā, protect me, and I will protect you. Thus we, guarding each other, protecting each other, will display our skills, and we will obtain gain, and we will descend safely from the bamboo pole.' When this was said, monks, the disciple Medakathālikā said this to the bamboo acrobat - 'But that will not be so, teacher. You, teacher, protect yourself, and I will protect myself. Thus we, self-guarded, self-protected, will display our skills, and we will obtain gain, and we will descend safely from the bamboo pole.'" "That is the right method there," the Blessed One said, "just as the disciple Medakathālikā said to the teacher. 'I will protect myself,' monks - thus the establishment of mindfulness should be practised; 'I will protect others' - thus the establishment of mindfulness should be practised. Protecting oneself, monks, one protects others; protecting others, one protects oneself."

"And how, monks, does one protecting oneself protect others? By practice, by development, by making much of it - thus, monks, protecting oneself, one protects others. And how, monks, does one protecting others protect oneself? By patience, by non-violence, by a mind of friendliness, by sympathy - thus, monks, protecting others,

one protects oneself. 'I will protect myself,' monks - thus the establishment of mindfulness should be practised; 'I will protect others' - thus the establishment of mindfulness should be practised. Protecting oneself, monks, one protects others; protecting others, one protects oneself." The ninth.

10. The Discourse on the Beauty of the Land

386. Thus have I heard - On one occasion the Blessed One was dwelling among the Sumbhas at Sedaka, a market town of the Sumbhas. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Just as, monks, 'The most beautiful girl in the country, the most beautiful girl in the country,' monks, a great multitude of people might gather together. 'And that most beautiful girl in the country is supremely skilled in dancing, supremely skilled in singing. The most beautiful girl in the country is dancing and singing,' monks, an even greater multitude of people might gather together. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. They might say to him thus - 'This, hey man, is a bowl of oil filled to the brim, to be carried between the great assembly and the most beautiful girl in the country. And a man with drawn sword will follow closely behind you. Wherever you spill even a little of it, right there he will strike off your head.' What do you think, monks, would that man, not attending to that bowl of oil, bring about heedlessness externally?" "No, Venerable Sir."

"This simile, monks, has been made by me for the purpose of conveying the meaning. And here this is the meaning - 'A bowl of oil filled to the brim', monks, this is a designation for mindfulness of the body. Therefore, monks, you should train thus - 'Mindfulness of the body will be developed by us, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken.' Thus indeed, monks, should you train." The tenth.

The Nālandā Chapter is the second.

Its summary:

Great man, Nālandā, Cunda, cloth, and Bāhiya;
Uttiyo, noble, Brahmā, Sedaka, and with country.

3. The Chapter on Morality and Duration

1. The Discourse on Morality

387. Thus have I heard - On one occasion the Venerable Ānanda and the Venerable Bhadda were dwelling at Pāṭaliputta in the Cock's Park. Then the Venerable Bhadda, in the evening, having emerged from seclusion, approached the Venerable Ānanda; having approached, he exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Bhadda said this to the Venerable Ānanda - "These wholesome moral practices that have been spoken of by the Blessed One, friend Ānanda, for what purpose have these wholesome moral practices been spoken of by the Blessed One?"

"Good, good, friend Bhadda! Good indeed is your penetration, friend Bhadda, good is your discernment, excellent is your inquiry. For thus indeed you ask, friend Bhadda - 'These wholesome moral practices that have been spoken of by the Blessed One, friend Ānanda, for what purpose have these wholesome moral practices been spoken of by the Blessed One?' "Yes, friend." "These wholesome moral practices that have been spoken of by the Blessed One, friend Bhadda, these wholesome moral practices have been spoken of by the Blessed One only for the development of the four establishments of mindfulness."

"Which four? Here, friend, 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. These wholesome moral practices that have been spoken of by the Blessed One, friend Bhadda, these wholesome moral practices have been spoken of by the Blessed One only for the development of these four establishments of mindfulness." The first.

2. The Discourse on Long Duration

388. The same source. Seated to one side, the Venerable Bhadda said this to the Venerable Ānanda - "What now, friend Ānanda, is the cause, what is the condition whereby when the Truth-finder has attained final Nibbāna the Good Teaching does not last long? But what, friend Ānanda, is the cause, what is the condition whereby when the Truth-finder has attained final Nibbāna the Good Teaching lasts long?"

"Good, good, friend Bhadda! Good indeed is your penetration, friend Bhadda, good is your discernment, excellent is your inquiry. For thus indeed you ask, friend Bhadda - 'What now, friend Ānanda, is the cause, what is the condition whereby when the Truth-finder has attained final Nibbāna the Good Teaching does not last long? But what, friend Ānanda, is the cause, what is the condition whereby when the Truth-finder has attained final Nibbāna the Good Teaching lasts long?' "Yes, friend." "Because of undevelopment and lack of cultivation of the four establishments of mindfulness, friend, when the Truth-finder has attained final Nibbāna the Good Teaching does not last long. But because of having developed and cultivated the four establishments of mindfulness, friend, when the Truth-finder has attained final Nibbāna the Good Teaching lasts long."

"Which four? Here, friend, 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. Because of undevelopment and lack of cultivation of these four establishments of mindfulness, friend, when the Truth-finder has attained final Nibbāna the Good Teaching does not last long. But because of having developed and cultivated these four establishments of mindfulness, friend, when the Truth-finder has attained final Nibbāna the Good Teaching lasts long." The second.

3. The Discourse on Decline

389. On one occasion the Venerable Ānanda and the Venerable Bhadda were dwelling at Pāṭaliputta in the Cock's Park. Then the Venerable Bhadda, in the evening, having emerged from seclusion, approached the Venerable Ānanda; having approached, he exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Bhadda said this to the Venerable Ānanda - "What now, friend Ānanda, is the cause, what is the condition whereby there is decline of the Good Teaching? What now, friend Ānanda, is the cause, what is the condition whereby there is non-decline of the Good Teaching?"

"Good, good, friend Bhadda! Good indeed is your penetration, friend Bhadda, good is your discernment, excellent is your inquiry. For thus indeed you ask, friend Bhadda - 'What now, friend Ānanda, is the cause, what is the condition whereby there is decline of the Good Teaching? But what, friend Ānanda, is the cause, what is the condition whereby there is non-decline of the Good Teaching?'" "Yes, friend."

"Because of undevelopment and lack of cultivation of the four establishments of mindfulness, friend, there is decline of the Good Teaching. But because of having developed and cultivated the four establishments of mindfulness, friend, there is non-decline of the Good Teaching."

"Which four? Here, friend, 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. Because of undevelopment and lack of cultivation of these four establishments of mindfulness, friend, there is decline of the Good Teaching. But because of having developed and cultivated these four establishments of mindfulness, friend, there is non-decline of the Good Teaching." The third.

4. The Discourse on the Pure

390. At Sāvattthī. "Monks, there are these 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. These, monks, are the four establishments of mindfulness." The fourth.

5. The Discourse about a Certain Brahmin

391. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then a certain brahmin 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, that brahmin said this to the Blessed One - "What now, Master Gotama, is the cause, what is the condition whereby when the Truth-finder has attained final Nibbāna the Good Teaching does not last long? But what, Master Gotama, is the cause, what is the condition whereby when the Truth-finder has attained final Nibbāna the Good Teaching lasts long?"

"Because of undevelopment and lack of cultivation of the four establishments of mindfulness, brahmin, when the Truth-finder has attained final Nibbāna the Good Teaching does not last long. But because of having developed and cultivated the four establishments of mindfulness, brahmin, when the Truth-finder has attained final Nibbāna the Good Teaching lasts long.

"Which four? Here, brahmin, 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. Because of undevelopment and lack of cultivation of these four establishments of mindfulness, brahmin, when the Truth-finder has attained final Nibbāna the Good Teaching does not last long. But because of having developed and cultivated these four establishments of mindfulness, brahmin, when the Truth-finder has attained final Nibbāna the Good Teaching lasts long."

When this was said, that brahmin said this to the Blessed One - "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 fifth.

6. The Discourse on the Region

392. On one occasion the Venerable Sāriputta and the Venerable Mahāmoggallāna and the Venerable Anuruddha were dwelling at Sāketa in the Kaṇḍakī Grove. Then the Venerable Sāriputta and the Venerable Mahāmoggallāna, in the evening, having emerged from seclusion, approached the Venerable Anuruddha; having approached, they exchanged friendly greetings with the Venerable Anuruddha. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Venerable Anuruddha - "'Trainee, trainee', friend Anuruddha, is said. In what respect, friend, is one a trainee?" "Because of having developed a portion of the four establishments of mindfulness, friend, one is a trainee."

"Which four? Here, friend, 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. Because of having developed a portion of these four establishments of mindfulness, friend, one is a trainee." The sixth.

7. The Discourse on the Complete

393. The same source. Seated to one side, the Venerable Sāriputta said this to the Venerable Anuruddha - "'One beyond training, one beyond training', friend Anuruddha, is said. In what respect, friend, is one beyond training?" "Because of complete development of the four establishments of mindfulness, friend, one is beyond training."

"Which four? Here, friend, 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. Because of complete development of these four establishments of mindfulness, friend, one is beyond training." The seventh.

8. The Discourse on the World

394. The same source. Seated to one side, the Venerable Sāriputta said this to the Venerable Anuruddha - "Because of having developed and cultivated which qualities, friend Anuruddha, have you attained great direct knowledge?" "Because of having developed and cultivated the four establishments of mindfulness, friend, I have attained great direct knowledge."

"Which four? Here I, friend, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Because of having developed and cultivated these four establishments of mindfulness, friend, I have attained great direct knowledge. And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I directly know a thousandfold world." The eighth.

9. The Discourse on Sirivaḍḍha

395. On one occasion the Venerable Ānanda was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the householder Sirivaḍḍha was sick, afflicted, severely ill. Then the householder Sirivaḍḍha addressed a certain man - "Come, my good man, go to where the Venerable Ānanda is; having approached, in my name pay respect with your head at the Venerable Ānanda's feet - 'The householder Sirivaḍḍha, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Venerable Ānanda's feet.' And say this: 'It would be good, venerable sir, if the Venerable Ānanda would approach the dwelling of the householder Sirivaḍḍha, out of compassion.'" "Yes, venerable sir," that man replied to the householder Sirivaḍḍha and approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and sat down to one side. Seated to one side, that man said this to the Venerable Ānanda - "The householder Sirivaḍḍha, venerable sir, is sick, afflicted, severely ill; he pays respect with his head at the Venerable Ānanda's feet. And he says thus: 'It would be good, venerable sir, if the Venerable Ānanda would approach the dwelling of the householder Sirivaḍḍha, out of compassion.'" The Venerable Ānanda consented by silence.

Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the householder Sirivaḍḍha; having approached, he sat down on the prepared seat. Having sat down, the Venerable Ānanda said this to the householder Sirivaḍḍha - "Is it bearable for you, householder, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?" "It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding."

"Therefore, householder, you should train thus - 'I will dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. I will dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.' Thus indeed, householder, should you train."

"These four establishments of mindfulness, venerable sir, that have been taught by the Blessed One exist, those qualities are in me, and I am seen in those qualities. For I, venerable sir, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. And these five lower mental fetters, venerable sir, that have been taught by the Blessed One, I do not, venerable sir, regard any of them as not abandoned in myself." "It is a gain for you, householder, it is well gained for you, householder! The fruition of non-returning has been declared by you, householder." The ninth.

10. The Discourse on Mānadinna

396. The same source. Now at that time the householder Mānadinna was sick, afflicted, severely ill. Then the householder Mānadinna addressed a certain man - "Come, my good man, etc. "It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. And I, venerable sir, being touched by such unpleasant feeling, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. And these five lower mental fetters, venerable sir, that have been taught by the Blessed One, I do not, venerable sir, regard any of them as not abandoned in myself." "It is a gain for you, householder, it is well gained for you, householder! The fruition of non-returning has been declared by you, householder." The tenth.

The Established in Morality Chapter is the third.

Its summary:

Morality, Presence, Decline, Pure, Brahmin's Region;
Complete, World, Sirivaḍḍha, with Mānadinna - these are ten.

4. The Chapter on Things Unheard Before

1. The Discourse on Things Unheard Before

397. At Sāvattthī. "'This is observation of body in the body' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this observation of body in the body is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

"This is observation of feeling in feelings' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this observation of feeling in feelings is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

"This is observation of mind in mind' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this observation of mind in mind is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

"This is observation of mental phenomena in mental phenomena' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this observation of mental phenomena in mental phenomena is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose." The first.

2. The Discourse on Dispassion

398. "Monks, these four establishments of mindfulness, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"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. These, monks, are the four establishments of mindfulness which, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna." The second.

3. The Discourse on Failed

399. "For whomsoever, monks, the four establishments of mindfulness have been missed, missed for them is the noble path rightly leading to the destruction of suffering. For whomsoever, monks, the four establishments of mindfulness have been undertaken, undertaken for them is the noble path rightly leading to the destruction of suffering.

"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. For whomsoever, monks, these four establishments of mindfulness have been missed, missed for them is the noble path rightly leading to

the destruction of suffering. For whomsoever, monks, these four establishments of mindfulness have been undertaken, undertaken for them is the noble path rightly leading to the destruction of suffering." The third.

4. The Discourse on Development

400. "Monks, these four establishments of mindfulness, when developed and cultivated, lead to going from the near shore to the far shore.

"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. These, monks, are the four establishments of mindfulness which, when developed and cultivated, lead to going from the near shore to the far shore." The fourth.

5. The Discourse on Mindfulness

401. At Sāvatthī. "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, for a monk feelings arise as known, continue as known, pass away as known. Applied thoughts arise as known, continue as known, pass away as known. Perceptions arise as known, continue as known, pass away as known. Thus, monks, a monk is fully aware. Monks, a monk should dwell mindful and fully aware. This is our instruction to you." The fifth.

6. The Discourse on Final Liberating Knowledge

402. "Monks, there are these 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. These, monks, are the four establishments of mindfulness. Because of having developed and cultivated these four establishments of mindfulness, monks, one of two fruits is to be expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning." The sixth.

7. The Discourse on Desire

403. "Monks, there are these 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. For him dwelling

observing the body in the body, whatever desire regarding the body, that is abandoned. With the abandoning of desire, the Deathless is realised.

He dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing feelings in feelings, whatever desire regarding feelings, that is abandoned. With the abandoning of desire, the Deathless is realised.

He dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing mind in mind, whatever desire regarding mind, that is abandoned. With the abandoning of desire, the Deathless is realised.

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, whatever desire regarding mental phenomena, that is abandoned. With the abandoning of desire, the Deathless is realised." The seventh.

8. The Discourse on Full Understanding

404. "Monks, there are these 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. For him dwelling observing the body in the body, the body is fully understood. Because of the full understanding of the body, the Deathless is realised.

He dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing feelings in feelings, feelings are fully understood. Because of the full understanding of feelings, the Deathless is realised.

He dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing mind in mind, the mind is fully understood. Because of the full understanding of mind, the Deathless is realised.

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, mental phenomena are fully understood. Because of the full understanding of mental phenomena, the Deathless is realised." The eighth.

9. The Discourse on Meditative Development

405. "Monks, I will teach the development of the four establishments of mindfulness. Listen to that." "What, monks, is the development of the four establishments of mindfulness? 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 the development of the four establishments of mindfulness." The ninth.

10. The Discourse on Analysis

406. "I will teach you, monks, the establishment of mindfulness, the development of establishment of mindfulness, and the practice leading to the development of establishment of mindfulness. Listen to that." "And what, monks, is the establishment of mindfulness? 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... 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. This is called, monks, the establishment of mindfulness."

"And what, monks, is the development of establishment of mindfulness? Here, monks, a monk dwells observing the nature of arising in the body, dwells observing the nature of falling in the body, dwells observing the nature of arising and falling in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells observing the nature of arising in feelings... etc. he dwells observing the nature of arising in mind... he dwells observing the nature of arising in mental phenomena, dwells observing the nature of falling in mental phenomena, dwells observing the nature of arising and falling in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. This is called, monks, the development of establishment of mindfulness.

"And what, monks, is the practice leading to the development of establishment of mindfulness? It is just this noble eightfold path, as follows -right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called, monks, the practice leading to the development of establishment of mindfulness." The tenth.

The Not Heard Before Chapter is the fourth.

Its summary:

Never heard before, dispassion, missed, development, mindfulness;
Final liberating knowledge, desire, by full understanding, development, and
with analysis.

5. The Chapter on the Deathless

1. The Discourse on the Deathless

407. At Sāvattthī. "Monks, dwell with minds well established in the four establishments of mindfulness. Do not let the Deathless be lost to you. In which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Monks, dwell with minds well established in these four establishments of mindfulness. Do not let the Deathless be lost to you." The first.

2. The Discourse on Origin

408. "Monks, I will teach the origin and passing away of the four establishments of mindfulness. Listen to that. And what, monks, is the origin of the body? From the origin of nutriment is the origin of the body; from the cessation of nutriment is the passing away of the body. From the origin of contact is the origin of feelings; from the cessation of contact is the passing away of feelings. From the origin of mentality-materiality is the origin of consciousness; from the cessation of mentality-materiality is the passing away of consciousness. From the origin of attention is the origin of mental phenomena; from the cessation of attention is the passing away of mental phenomena." The second.

3. The Discourse on the Path

409. At Sāvattthī. There the Blessed One addressed the monks - "On one occasion, monks, I was dwelling at Uruvelā on the bank of the river Nerañjarā at the goatherd's banyan tree, newly fully enlightened. When I had gone to a private place and was in seclusion, monks, this reflection arose in my mind: '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 the realisation of Nibbāna, that is to say - the four establishments of mindfulness.'

"Which four? A monk should dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; or a monk should dwell observing feelings in feelings, etc. or a monk should dwell observing mind in mind, etc. or a monk should dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. 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 the realisation of Nibbāna, that is to say - the four establishments of mindfulness."

"Then, monks, Brahmā Sahampati, having known with his mind the reflection in my mind - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, appeared before me. Then, monks, Brahmā Sahampati, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards me, said this to me - 'So it is, Blessed One, so it is, Fortunate One! This is the one-way path, venerable sir, 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 the realisation of Nibbāna, that is to say - the four establishments of mindfulness.'

"Which four? A monk, venerable sir, should dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; or in feelings, etc. or in mind, etc. or, venerable sir, a monk should dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. This is the one-way path, venerable sir, 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 the realisation of Nibbāna, that is to say - the four establishments of mindfulness."

"This, monks, Brahmā Sahampati said. Having said this, he further said this -

"The one who sees the end of birth's destruction, understands the one-way path, compassionate for welfare;
By this path they crossed before, will cross, and those who are crossing the flood." The third.

4. The Discourse on Mindfulness

410. "Monks, a monk should dwell mindful. 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. Monks, a monk should dwell mindful. This is our instruction to you." The fourth.

5. The Discourse on the Wholesome Heap

411. "'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. observing 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 Pātimokkha Restraint

412. Then a certain monk approached the Blessed One, etc. 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." "Therefore, monk, you should purify the very beginning in wholesome mental states. And what is the beginning of wholesome mental states? Here, monk, dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules, train in them. When, monk, you will dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules, train in them; then, monk, in dependence on morality, established upon morality, you should develop the four establishments of mindfulness."

"Which four? Here, monk, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and

displeasure regarding the world. When, monk, in dependence on morality, established upon morality, you will thus develop these four establishments of mindfulness, 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 in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then that monk, dwelling alone, withdrawn, diligent, ardent, and resolute, before long - that unsurpassed goal for the sake of which sons of good family rightly go forth from home into homelessness - in this very life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being." And that monk became one of the Worthy Ones. The sixth.

7. The Discourse on Misconduct

413. Then a certain monk approached the Blessed One, etc. "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." "Therefore, monk, you should purify the very beginning in wholesome mental states. And what is the beginning of wholesome mental states? Here, monk, having abandoned bodily misconduct, you will develop bodily good conduct. Having abandoned verbal misconduct, you will develop good verbal conduct. Having abandoned mental misconduct, you will develop good mental conduct. When, monk, having abandoned bodily misconduct, you will develop bodily good conduct, having abandoned verbal misconduct, you will develop good verbal conduct, having abandoned mental misconduct, you will develop good mental conduct, then, monk, in dependence on morality, established upon morality, you should develop the four establishments of mindfulness."

"Which four? Here, monk, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. When, monk, in dependence on morality, established upon morality, you will thus develop these four establishments of mindfulness, then for you, monk, whatever night or day comes, only growth is to be expected in wholesome mental states, not decline." Etc. And that monk became one of the Worthy Ones. The seventh.

8. The Discourse on a Friend

414. "Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations - they, monks, should be encouraged, settled, and established by you in the development of 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. Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations - they, monks, should be encouraged, settled, and established by you in the development of these four establishments of mindfulness." The eighth.

9. The Discourse on Feeling

415. "There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, monks, are the three feelings. For the full understanding of these three feelings, monks, the four establishments of mindfulness are to be developed.

"Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For the full understanding of these three feelings, monks, these four establishments of mindfulness are to be developed." The ninth.

10. The Discourse on Mental Corruptions

416. "There are these three mental corruptions, monks. Which three? Mental corruption of sensuality, mental corruption of existence, mental corruption of ignorance - these, monks, are the three mental corruptions. For the abandoning of these three mental corruptions, monks, the four establishments of mindfulness are to be developed.

"Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For the abandoning of these three mental corruptions, monks, these four establishments of mindfulness are to be developed." The tenth.

The Deathless Chapter is the fifth.

Its summary:

The Deathless, origin, path, mindfulness, and heap of wholesome;
Pātimokkha, misconduct, friend, feeling, and with mental corruptions.

6. The Chapter of the Ganges Consecutive Repetitions

1-12. The Set of Twelve Discourses Beginning with the Ganges River

417-428. "Just as, monks, the river Ganges slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk developing the four establishments of mindfulness, cultivating the four establishments of mindfulness, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna.

"And how, monks, does a monk developing the four establishments of mindfulness, cultivating the four establishments of mindfulness, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? 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 developing the four establishments of mindfulness, cultivating the four establishments of mindfulness, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna" - this should be expanded.

The Ganges Repetition Series Chapter is the sixth.

Its summary:

Six slanting from the east, and six slanting towards the ocean;
These two sixes are twelve, by that the chapter is called.

7. The Chapter on Diligence

1-10. The Set of Ten Discourses Beginning with the Truth-finder

429-438. "As far as there are beings, monks, whether footless or two-footed or four-footed or many-footed" - this should be expanded.

The Diligence Chapter is the seventh.

Its summary:

Truth-finder, footprint, pinnacle, root, core, and jasmine;
King, moon and sun, and cloth is the tenth stanza.

8. The Chapter on Strenuous Deeds

1-12. The Twelve Discourses Beginning with Power

439-450. "Just as, monks, whatever activities requiring strength are done" - this should be expanded.

The Strenuous Deeds Chapter is the eighth.

Its summary:

Power and seed and elephant, tree with pot and sow;
With space and two clouds, boat, visitor, and river.

9. The Chapter on Searches

1-10. The Ten Discourses Beginning with Searches

451-460. "There are these three searches, monks. Which three? Sensual seeking, seeking existence, seeking the holy life" - this should be expanded.

The Search Chapter is the ninth.

Its summary:

Search, discrimination, mental corruption, existence and suffering, three;
Barrenness, stain, and trouble, feeling, craving, and with thirst.

10. The Chapter on the Mental Floods

1-10. The Ten Discourses Beginning with the Higher Fetters

461-470. "There are, monks, these five higher mental fetters. Which five? Lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance - these, monks, are the five higher mental fetters. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, the four establishments of mindfulness are to be developed.

"Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, these four establishments of mindfulness are to be developed."

The Flood Chapter is the tenth.

Its summary:

Mental Flood, Mental Bond, Clinging, Mental Knot, and with Underlying
Tendency;
Types of Sensual Pleasure, Mental Hindrance, Aggregates, Lower and Higher.

The Connected Discourses on the Establishments of Mindfulness is the third.



ABOUT THIS TRANSLATION

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

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