THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

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

5. The Great Book (5. Mahāvaggo)

3. The Chapter on Morality and Duration (3. Sīlaṭṭhitivaggo)

[SN 47.21-30, PTS 5.172-5.178]

3. The Collection of the Connected Discourses

5. The Great Book

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 Sāvatthī. "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 Sāvatthī 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 way, 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 way, 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.

ABOUT THIS TRANSLATION

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

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