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)

4. The Chapter on Things Unheard Before (4. Ananussutavaggo)

[SN 47.31-40, PTS 5.179-5.184]

3. The Collection of the Connected Discourses

5. The Great Book

4. The Chapter on Things Unheard Before

1. The Discourse on Things Unheard Before

397. At Sāvatthī. "'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 elimination of suffering. For whomsoever, monks, the four establishments of mindfulness have been undertaken, undertaken for them is the noble path rightly leading to the elimination 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 elimination of suffering. For whomsoever, monks, these four establishments of mindfulness have been undertaken, undertaken for them is the noble path rightly leading to the elimination 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.

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.

PDF Creation Date: 28 November 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 1. The Canon of Discourses. 3. The Collection of the Connected Discourses. 5. The Great Book. 4. The Chapter on Things Unheard Before Retrieved from paliverse.org

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