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)

5. The Chapter on the Deathless (5. Amatavaggo)

[SN 47.41-50, PTS 5.185-5.189]



3. The Collection of the Connected Discourses

5. The Great Book

5. The Chapter on the Deathless

1. The Discourse on the Deathless

407. At Sāvatthī. "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 Sāvatthī. 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 realising 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 realising 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 realising 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 realising Nibbāna, that is to say - the four establishments of mindfulness."

"This, monks, is what Brahmā Sahampati said. Having said this, he said further:

> "The seer of the final elimination of birth, 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, based upon 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, based upon 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 and rejoiced in the Blessed One’s words, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then dwelling alone, withdrawn, diligent, ardent, and resolute, that monk soon realised by his own direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from the home life into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And that monk became one of the Worthy Ones. The 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, based upon 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, based upon 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.

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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