

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

4. The Collection of the Numerical Discourses (4. Aṅguttara Nikāya)

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

5. The Chapter on the Well-directed (5. Paṇihitaacchavaggo)

[AN 1.41-50, PTS 1.8.1-1.10.1]



PaliVerse

4. The Collection of the Numerical Discourses

01. The Book of the Ones

5. The Chapter on the Well-directed

41. "Just as, monks, a rice-awn or a barley-awn wrongly directed, when stepped upon by hand or foot, will pierce the hand or foot, or will draw blood - this is impossible. What is the reason for this? Because of the wrongly directed awn, monks. Just so, monks, that indeed a monk with wrongly directed mind will break through ignorance, will arouse true knowledge, will realise Nibbāna - this is impossible. What is the reason for this? Because of the wrongly directed mind, monks." The first.

42. "Just as, monks, a rice-awn or a barley-awn rightly directed, when stepped upon by hand or foot, will pierce the hand or foot, or will draw blood - this is possible. What is the reason for this? Because of the rightly directed awn, monks. Just so, monks, that indeed a monk with rightly directed mind will break through ignorance, will arouse true knowledge, will realise Nibbāna - this is possible. What is the reason for this? Because of the rightly directed mind, monks." The second.

43. "Here I, monks, understand a certain person with a corrupted mind thus, having encompassed his mind with my mind - 'If this person were to die at this time, he is deposited in hell as if carried there.' What is the reason for this? Because his mind, monks, is corrupted. Because of mental corruption, monks, some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The third.

44. "Here I, monks, understand a certain person with a confident mind thus, having encompassed his mind with my mind - 'If this person were to die at this time, he is deposited in heaven as if carried there.' What is the reason for this? Because his mind, monks, is confident. Because of mental confidence, monks, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world." The fourth.

45. "Just as, monks, a lake turbid, stirred up, become muddy - there a man with eyes, standing on the bank, would not see oysters and shells, gravel and pebbles, and shoals of fish moving about or remaining still. What is the reason for this? Because of the agitated state of the water, monks. Just so, monks, that indeed a monk with an agitated mind will know his own benefit, or will know the benefit of others, or will know the benefit of both, or will realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones - this is impossible. What is the reason for this? Because of the agitated state of the mind, monks." The fifth.

46. "Just as, monks, a lake clear, bright, and undisturbed - there a man with eyes, standing on the bank, might see oysters and shells, gravel and pebbles, and shoals of fish moving about or remaining still. What is the reason for this? Because of the undisturbed state of the water, monks. Just so, monks, that indeed a monk with an undisturbed mind will know his own benefit, or will know the benefit of others, or will know the benefit of both, or will realise a super-human achievement, a distinction of

knowledge and vision worthy of the noble ones - this is possible. What is the reason for this? Because of the undisturbed state of the mind, monks."The sixth.

47. "Just as, monks, among whatever kinds of trees there are, the trembling tree is declared the foremost among them, that is to say, in softness and in wieldiness. Just so indeed, monks, I do not perceive any other single phenomenon that thus when developed and cultivated becomes soft and wieldy as this, the mind. The mind, monks, when developed and cultivated, becomes soft and wieldy." The seventh.

48. "I do not, monks, perceive any other single phenomenon that is thus quickly changing as this, the mind. To such an extent, monks, even a simile is not easy to make for how quickly changing the mind is." The eighth.

49. "This mind, monks, is luminous. And it is defiled by visiting impurities."The ninth.

50. "This mind, monks, is luminous. And it is free from visiting impurities."The tenth.

The Chapter on Directed and Clear is the fifth.



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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