

LINKED DISCOURSES

Pāli English



A translation of Saṃyutta Nikāya by
BHIKKHU SUJATO

Samyutta Nikāya:Linked Discourses

Pali & English

Translated for SuttaCentral by

Sujato Bhikkhu

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3–12. Sītavalāhakadānūpakārasuttadasaka 3–12. Ten Discourses
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13–52. Uḥhavalāhakadānūpakārasutta 13–52. How Giving Helps
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53. Sītavalāhakasutta 53. Gods of the Cool Clouds

54. Uḥhavalāhakasutta 54. Gods of the Warm Clouds

55. Abbhavalāhakasutta 55. Gods of the Storm Clouds

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33. Vacchagotta Saṃyutta: With Vacchagotta

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2. Vedanāaññāṇasutta 2. Not Knowing Feeling

3. Saññāaññāṇasutta 3. Not Knowing Perception

4. Saṅkhāraaññāṇasutta 4. Not Knowing Choices

5. Viññāṇaññāṇasutta 5. Not Knowing Consciousness

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Seeing Form, Etc.

16–20. Rūpaananubodhādisuttapañcaka 16–20. Five Discourses
on Not Understanding Form, Etc.

21–25. Rūpaappaṭivedhādisuttapañcaka 21–25. Five Discourses
on Not Penetrating Form, Etc.

26–30. Rūpaasallakkhaṇādisuttapañcaka 26–30. Five Discourses
on Not Distinguishing Form, Etc.

31–35. Rūpaanupalakkhaṇādisuttapañcaka 31–35. Five
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Discourses on Not Examining Form, Etc.

46–50. Rūpaappaccupekkhaṇādisuttapañcaka 46–50. Five
Discourses on Not Scrutinizing Form, Etc.

51–54. Rūpaappaccakkhakammādisuttacatukka 51–54. Four Discourses on Not Directly Experiencing Form, Etc.

55. Viññāṇaappaccakkhakammasutta 55. Not Directly Experiencing Consciousness

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2. Samādhimūlakaṭṭhisutta 2. Remaining in Immersion

3. Samādhimūlakavuṭṭhānasutta 3. Emerging From Immersion

4. Samādhimūlakakallitasutta 4. Gladdening for Immersion

5. Samādhimūlakaārammaṇasutta 5. Supports For Immersion

6. Samādhimūlakagocarasutta 6. Meditation Subjects For Immersion

7. Samādhimūlakaabhinīhārasutta 7. Projecting the Mind Purified by Immersion

8. Samādhimūlakasakkaccakārīsutta 8. Carefulness in Immersion

9. Samādhimūlakasātaccakārīsutta 9. Persistence in Immersion

10. Samādhimūlakasappāyakārīsutta 10. Conducive to Immersion

11. Samāpattimūlakaṭṭhisutta 11. Entering and Remaining

12. Samāpattimūlakavuṭṭhānasutta 12. Entering and Emerging

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14. Samāpattimūlakaārammaṇasutta 14. Entering and Supports

15. Samāpattimūlakagocarasutta 15. Entering and Meditation Subjects

16. Samāpattimūlakaabhinīhārasutta 16. Entering and Projecting

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35. Salāyatana Saṃyutta: On the Six Sense Fields

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2. Ajjhādukkhasutta 2. The Interior as Suffering

3. Ajjhānāttasutta 3. The Interior as Not-Self

4. Bāhīrīkāsutta 4. The Exterior as Impermanent

5. Bāhīradukkhasutta 5. The Exterior as Suffering

6. Bāhīrāttasutta 6. The Exterior as Not-Self

7. Ajjhānīkātītanāgātasutta 7. The Interior as Impermanent in the Three Times

8. Ajjhādukkhātītanāgātasutta 8. The Interior as Suffering in the Three Times

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Sagāthāvagga:
The Book with Verses

1. Devatā Saṃyutta: On Deities

Saṃyutta Nikāya 1
Linked Discourses 1

1. Naḷavagga
1. A Reed

1. Oghatarāṇasutta
Crossing the Flood

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's Monastery.

**Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappaṃ jetavanam obhāsetvā yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā
ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā
bhagavantam etadavoca:**

Then, late at night, a glorious deity, lighting up the entire Jeta's
Grove, went up to the Buddha, bowed, stood to one side, and said to
him,

“katham nu tvam, mārisa, oghamatarī”ti?

“Good sir, how did you cross the pond?”

“Appatiṭṭham khvāham, āvuso, anāyūham oghamatarin”ti.

“Neither standing nor swimming, sir, I crossed the flood.”

**“Yathākatham pana tvam, mārisa, appatiṭṭham anāyūham
oghamatarī”ti?**

“But in what way did you cross the flood neither standing nor
swimming?”

“Yadāsvāhaṃ, āvuso, santiṭṭhāmi tadāssu saṃsīdāmi;

“When I stood still, I went under.

yadāsvāhaṃ, āvuso, āyūhāmi tadāssu nibbuyhāmi.

And when I swam, I was swept away.

Evaṃ khvāhaṃ, āvuso, appatiṭṭhaṃ anāyūhaṃ oghamatarin”ti.

That’s how I crossed the flood neither standing nor swimming.”

“Cirassaṃ vata passāmi,

“After a long time I see

brāhmaṇaṃ parinibbutaṃ;

a brahmin extinguished.

Appatiṭṭhaṃ anāyūhaṃ,

Neither standing nor swimming,

tiṇṇaṃ loke visattikaṃ”ti.

he’s crossed over clinging to the world.”

Idamavoca sā devatā.

This is what that deity said,

Samanuñño satthā ahosi.

and the teacher approved.

Atha kho sā devatā:

“samanuñño me satthā”ti bhagavantaṃ abhivādetvā

padakkhiṇaṃ katvā tatthevantaradhāyīti.

Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Saṃyutta Nikāya 1
Linked Discourses 1

1. Naḷavagga
1. A Reed

2. Nimokkhasutta
Liberation

Sāvattihinidānaṃ.
At Sāvattihī.

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhitā kho sā devatā bhagavantaṃ etadavoca:

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him,

“Jānāsi no tvaṃ, mārisa, sattānaṃ nimokkhaṃ pamokkhaṃ vivekaṃ”ti?

“Good sir, do you understand liberation, emancipation, and seclusion for sentient beings?”

“Jānāmi khvāhaṃ, āvuso, sattānaṃ nimokkhaṃ pamokkhaṃ vivekaṃ”ti.

“I do, sir.”

“Yathākathaṃ pana tvaṃ, mārisa, jānāsi sattānaṃ nimokkhaṃ pamokkhaṃ vivekaṃ”ti?

“But how is it that you understand liberation, emancipation, and seclusion for sentient beings?”

“Nandībhavaparikkhayā,

“With the ending of relish for rebirth,

Saññāviññāṇasaṅkhayā;

the finishing of perception and consciousness,

Vedanānaṃ nirodhā upasamā,

and the cessation and stilling of feelings:

Evaṃ khvāhaṃ āvuso jānāmi;

that, sir, is how I understand liberation,

Sattānaṃ nimokkhaṃ pamokkhaṃ vivekaṃ”ti.

emancipation, and seclusion for sentient beings.”

Saṃyutta Nikāya 1
Linked Discourses 1

1. Naḷavagga
1. A Reed

3. Upanīyasutta
Led On

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ṭhitā kho sā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, that deity recited this verse in the Buddha's
presence:

“Upanīyati jīvitamappamāyu,
“This life, so very short, is led onward;

Jarūpanītassa na santi tāṇā;
one led on to old age has no shelter.

Etaṃ bhayaṃ maraṇe pekkhamāno,
Seeing this peril in death,

Puññāni kayirātha sukhāvahānī”ti.
do good deeds that bring you to joy.”

“Upanīyati jīvitamappamāyu,
“This life, so very short, is led onward;

Jarūpanītassa na santi tāṇā;
one led on to old age has no shelter.

Etaṃ bhayaṃ maraṇe pekkhamāno,
Seeing this peril in death,

Lokāmisarṃ pajahe santipekkho”ti.

a seeker of peace would drop the world's bait.”

Saṃyutta Nikāya 1
Linked Discourses 1

1. Naḷavagga
1. A Reed

4. Accentisutta
Time Flies

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ṭhitā kho sā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, that deity recited this verse in the Buddha's
presence:

“Accenti kālā tarayanti rattiyo,
“Time flies, nights pass by,

Vayoguṇā anupubbaṃ jahanti;
the stages of life abandon us one by one.

Etaṃ bhayaṃ maraṇe pekkhamāno,
Seeing this peril in death,

Puññāni kayirātha sukhāvahānī”ti.
do good deeds that bring you to joy.”

“Accenti kālā tarayanti rattiyo,
“Time flies, nights pass by,

Vayoguṇā anupubbaṃ jahanti;
the stages of life abandon us one by one.

Etaṃ bhayaṃ maraṇe pekkhamāno,
Seeing this peril in death,

Lokāmisāṃ pajahe santipekkho”ti.

a seeker of peace would drop the world's bait.”

Saṃyutta Nikāya 1
Linked Discourses 1

1. Naḷavagga
1. A Reed

5. Katichindasutta Cut How Many?

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ʈhitā kho sā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, that deity recited this verse in the Buddha's presence:

“Kati chinde kati jahe,
“Cut how many? Drop how many?

kati cuttari bhāvaye;
How many more should be developed?

Kati saṅgātigo bhikkhu,
How many chains must a mendicant escape

oghatiṇṇoti vuccatī”ti.
before you call them a flood-crosser?”

“Pañca chinde pañca jahe,
“Five to cut, five to drop,

pañca cuttari bhāvaye;
and five more to develop.

Pañca saṅgātigo bhikkhu,
A mendicant must escape five chains

oghatiṇṇoti vuccatī”ti.

before you call them a flood-crosser.”

Saṃyutta Nikāya 1
Linked Discourses 1

1. Naḷavagga
1. A Reed

6. Jāgarasutta
Awake

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ʈhitā kho sā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, that deity recited this verse in the Buddha's
presence:

“Kati jāgarataṃ suttā,
“How many sleep while others wake?

kati suttesu jāgarā;
How many wake among the sleeping?

Katibhi rajamādeti,
By how many do you gather dust?

katibhi parisujjhatī”ti.
By how many are you cleansed?”

“Pañca jāgarataṃ suttā,
“Five sleep while others wake.

pañca suttesu jāgarā;
Five wake among the sleeping.

Pañcabhi rajamādeti,
By five you gather dust.

pañcabhi parisujjhatī”ti.

By five you're cleansed."

Saṃyutta Nikāya 1
Linked Discourses 1

1. Naḷavagga
1. A Reed

7. Appaṭivīditasutta
Not Comprehending

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ṭhitā kho sā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, that deity recited this verse in the Buddha's
presence:

“Yesaṃ dhammā appaṭivīditā,
“Those who don't comprehend the teachings,
Paravādesu nīyare;
who may be led astray by the doctrines of others;
Suttā te nappabujjhanti,
asleep, they have not woken up:
Kālo tesam pabujjhitaṃ”ti.
it is time for them to wake!”

“Yesam dhammā suppaṭivīditā,
“Those who clearly comprehend the teachings,
Paravādesu na nīyare;
who won't be led astray by the doctrines of others;
Te sambuddhā sammadaññā,
they've woken up, they rightly know,
Caranti visame saman”ti.

they live smoothly in the rough.”

Saṃyutta Nikāya 1
Linked Discourses 1

1. Naḷavagga
1. A Reed

8. Susammutṭhasutta Very Confused

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ tṭhitā kho sā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, that deity recited this verse in the Buddha's
presence:

“Yesaṃ dhammā susammutṭhā,

“Those who are very confused about the teachings,

paravādesu nīyare;

who may be led astray by the doctrines of others;

Suttā te nappabujjhanti,

asleep, they have not woken up:

kālo tesam pabujjhitaṃ”ti.

it is time for them to wake!”

“Yesam dhammā asammutṭhā,

“Those who are unconfused about the teachings,

paravādesu na nīyare;

who won't be led astray by the doctrines of others;

Te sambuddhā sammadaññā,

they've woken up, they rightly know,

caranti visame saman”ti.

they live smoothly in the rough.”

Saṃyutta Nikāya 1
Linked Discourses 1

1. Naḷavagga
1. A Reed

9. Mānakāmasutta Fond of Conceit

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ṭhitā kho sā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, that deity recited this verse in the Buddha's
presence:

“Na mānakāmassa damo idhatthi,
“Someone who's fond of conceit can't be tamed,

Na monamatthi asamāhitassa;
and someone lacking serenity can't be a sage.

Eko araṅṅe viharaṃ pamatto,
Living negligent alone in the wilderness,

Na maccudheyassa tareyya pāraṇ”ti.
they can't pass beyond Death's domain.”

“Mānaṃ pahāya susamāhitatto,
“Having given up conceit, serene within oneself,

Sucetaso sabbadhi vippamutto;
with a healthy heart, everywhere released;

Eko araṅṅe viharaṃ appamatto,
living diligent alone in the wilderness,

Sa maccudheyassa tareyya pāraṇ”ti.

they pass beyond Death's domain."

Saṃyutta Nikāya 1
Linked Discourses 1

1. Naḷavagga
1. A Reed

10. Araññasutta Wilderness

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya
ajjhabhāsi:**

Standing to one side, that deity addressed the Buddha in poetry:

“Araññe viharantānaṃ,
“Living in the wilderness,
santānaṃ brahmacārinaṃ;
peaceful spiritual practitioners
Ekabhattaṃ bhuñjamānaṃ,
eat just one meal a day:
kena vaṇṇo pasīdati”ti.
so why is their complexion so clear?”

“Atītaṃ nānusocanti,
“They don’t worry about the past,
nappajappanti nāgataṃ;
nor do they long for the future;
Paccuppanna yāpenti,
they feed on whatever comes that day,
tena vaṇṇo pasīdati.
that’s why their complexion’s so clear.

Anāgatappajappāya,
Because they long for the future,
atītassānusocanā;
and worry about the past,
Etena bālā sussanti,
fools wither away,
naḷova harito luto”ti.
like a green reed mowed down.”

Naḷavaggo paṭhamo.

Tassuddānaṃ

Oghaṃ nimokkhaṃ upaneyyaṃ,
Accenti katichindi ca;
Jāgaram appaṭivīditā,
Susammaṭṭhā mānakāminā;
Araññe dasamo vutto,
Vaggo tena pavuccati.

Saṃyutta Nikāya 1
Linked Discourses 1

2. Nandanavagga
2. The Garden of Delight

11. Nandanasutta The Garden of Delight

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's Monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Bhūtapubbaṃ, bhikkhave, aññatarā tāvatimsakāyikā devatā
nandane vane accharāsaṅghaparivutā dibbehi pañcahi
kāmaguṇehi samappitā samaṅgībhūtā paricārayamānā tāyaṃ
velāyaṃ imaṃ gāthaṃ abhāsi:**

“Once upon a time, mendicants, a certain deity of the company of the Thirty-Three was amusing themselves in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. On that occasion they recited this verse:

‘Na te sukhaṃ pajānanti,
‘They don’t know pleasure

ye na passanti nandaṇaṃ;
who don’t see the Garden of Delight!

Āvāsaṃ naradevāṇaṃ,
It’s the abode of lordly gods,

tidasāṇaṃ yasassinan’ti.
the glorious host of Thirty!’

**Evaṃ vutte, bhikkhave, aññatarā devatā taṃ devataṃ gāthāya
paccabhāsi:**

When they had spoken, another deity replied with this verse:

‘Na tvaṃ bāle pajānāsi,
‘Fool, don’t you understand

yathā arahataṃ vaco;
the saying of the perfected ones:

Aniccā sabbasaṅkhārā,
All conditions are impermanent,

uppādavayadhammino;
their nature is to rise and fall;

Uppajjitvā nirujjhanti,
having arisen, they cease;

tesaṃ vūpasamo sukho’’ti.
their stilling is true bliss.’’

Saṃyutta Nikāya 1
Linked Discourses 1

2. Nandanavagga
2. The Garden of Delight

12. Nandatisutta Delight

Sāvattthinidānaṃ.
At Sāvattthī.

**Ekamantaṃ ʈhitā kho sā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, that deity recited this verse in the Buddha's presence:

“Nandati puttehi puttimā,
“Your children bring you delight!

Gomā gohi tatheva nandati;
Your cattle also bring you delight!

Upadhīhi narassa nandanā,
For attachments are a man's delight;

Na hi so nandati yo nirūpadhī”ti.
without attachments there's no delight.”

“Socati puttehi puttimā,
“Your children bring you sorrow.

Gomā gohi tatheva socati;
Your cattle also bring you sorrow.

Upadhīhi narassa socanā,
For attachments are a man's sorrow;

Na hi so socati yo nirūpadhī”ti.

without attachments there are no sorrows.”

Saṃyutta Nikāya 1
Linked Discourses 1

2. Nandanavagga
2. The Garden of Delight

13. Natthiputtasamasutta There's Nothing Like a Child

Sāvattthinidānaṃ.
At Sāvattthī.

**Ekamantaṃ ṭhitā kho sā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, that deity recited this verse in the Buddha's presence:

“Natthi puttasaṃamaṃ pemaṃ,
“There's no love like that for a child,
natthi gosamitaṃ dhanam;
no wealth equal to cattle,
Natthi sūriyasamā ābhā,
no light like that of the sun,
samuddaparamā sarā”ti.
and of waters the ocean is paramount.”

“Natthi attasaṃamaṃ pemaṃ,
“There's no love like that for oneself,
natthi dhaññasamaṃ dhanam;
no wealth equal to grain,
Natthi paññasamā ābhā,
no light like that of wisdom,
vuṭṭhi ve paramā sarā”ti.

and of waters the rain is paramount.”

Saṃyutta Nikāya 1
Linked Discourses 1

2. Nandanavagga
2. The Garden of Delight

14. Khattiyasutta Aristocrats

“Khattiyo dvipadam̃ seṭṭho,
“An aristocrat is the best of bipeds,
balībaddo catuppadam̃;
an ox is the best of quadrupeds,
Komārī seṭṭhā bhariyānam̃,
a maiden is the best of wives,
yo ca puttāna pubbajo”ti.
and a first-born the best of sons.”

“Sambuddho dvipadam̃ seṭṭho,
“A Buddha is the best of bipeds,
ājānīyo catuppadam̃;
a thoroughbred, the best of quadrupeds,
Sussūsā seṭṭhā bhariyānam̃,
a good listener is the best of wives,
yo ca puttānamassavo”ti.
and the best of sons is loyal.”

Saṃyutta Nikāya 1
Linked Discourses 1

2. Nandanavagga
2. The Garden of Delight

15. Saṇamānasutta Whispering

“Ṭhite majjhanhike kāle,
“In the still of high noon,

sannisīvesu pakkhisu;
when the birds have settled down,

Saṇateva brahāraññaṃ,
the formidable jungle whispers to itself:

taṃ bhayaṃ paṭibhāti man”ti.
that seems so scary to me!”

“Ṭhite majjhanhike kāle,
“In the still of high noon,

sannisīvesu pakkhisu;
when the birds have settled down,

Saṇateva brahāraññaṃ,
the formidable jungle whispers to itself:

sā rati paṭibhāti man”ti.
that seems so delightful to me!”

Saṃyutta Nikāya 1
Linked Discourses 1

2. Nandanavagga
2. The Garden of Delight

16. Niddātandīsutta Sleepiness and Sloth

“Niddā tandī vijambhitā,
“Sleepiness, sloth, and yawning,

Aratī bhattasammado;
discontent, and grogginess after eating:

Etena nappakāsati,
because of this the noble path

Ariyamaggo idha pāṇinan”ti.
doesn’t shine for creatures here.”

“Niddaṃ tandiṃ vijambhitaṃ,
“Sleepiness, sloth, and yawning,

Aratiṃ bhattasammadaṃ;
discontent, and grogginess after eating:

Vīriyena naṃ paṇāmetvā,
when this is energetically fended off,

Ariyamaggo visujjhatī”ti.
the noble path is purified.”

Saṃyutta Nikāya 1
Linked Discourses 1

2. Nandanavagga
2. The Garden of Delight

17. Dukkarasutta Hard to Do

“Dukkaraṃ duttitikkhañca,
“Hard to do, hard to endure,
abyattena ca sāmaññaṃ;
is the ascetic life for the inept,
Bahūhi tattha sambādhā,
for it has many narrow passes
yattha bālo visīdatī”ti.
where the fool founders.”

“Katihaṃ careyya sāmaññaṃ,
“How many days could an ascetic live
cittañce na nivāraye;
without controlling the mind?
Pade pade visīdeyya,
They’d founder with each step,
saṅkappānaṃ vasānugoti.
under the sway of thoughts.

Kummova aṅgāni sake kapāle,
A mendicant should collect their thoughts
Samodahaṃ bhikkhu manovitaḅke;
as a tortoise draws its limbs into its shell.
Anissito aññaḅheṭṅayāno,
Independent, not disturbing others,

Parinibbuto nūpavadeyya kañcī”ti.
quenched: they wouldn't blame anyone.”

Samyutta Nikāya 1
Linked Discourses 1

2. Nandanavagga
2. The Garden of Delight

18. Hirīsutta Conscience

“Hirīnisedho puriso,
“Can a person constrained by conscience

koci lokasmim vijjati;
be found in the world?

Yo nindaṃ apabodhati,
Who shies away from blame,

asso bhadro kasāmivā”ti.
like a fine horse from the whip?”

“Hirīnisedhā tanuyā,
“Few are those constrained by conscience,

ye caranti sadā satā;
who live always mindful.

Antaṃ dukkhassa pappuyya,
Having reached the end of suffering,

caranti visame saman”ti.
they live smoothly in the rough.”

Saṃyutta Nikāya 1
Linked Discourses 1

2. Nandanavagga
2. The Garden of Delight

19. Kuṭikāsutta Little Hut

“Kacci te kuṭikā natthi,
“Don’t you have a little hut?

kacci natthi kulāvakā;
Don’t you have a little nest?

Kacci santānakā natthi,
Don’t you have any networks?

kacci muttosi bandhanā”ti.
Aren’t you free of shackles?”

“Taggha me kuṭikā natthi,
“Indeed I have no little hut.

taggha natthi kulāvakā;
Indeed I have no little nest.

Taggha santānakā natthi,
Indeed I have no networks.

taggha muttomhi bandhanā”ti.
Indeed I’m free from shackles.”

“Kintāhaṃ kuṭikaṃ brūmi,
“What do you think I call a little hut?

kiṃ te brūmi kulāvakaṃ;
What do I call a little nest?

Kiṃ te santānakaṃ brūmi,
What do you think I call a network?

kintāhaṁ brūmi bandhanan”ti.
And what do I call a shackle?”

“Mātaraṁ kuṭikaṁ brūsi,
“You call a mother a little hut;

bhariyaṁ brūsi kulāvakaṁ;
and a wife a little nest.

Putte santānake brūsi,
You call children a network,

taṅhaṁ me brūsi bandhanan”ti.
and you tell me craving’s a shackle.”

“Sāhu te kuṭikā natthi,
“It’s good you have no little hut!

sāhu natthi kulāvakā;
It’s good you have no little nest!

Sāhu santānakā natthi,
It’s good you have no networks!

sāhu muttosi bandhanā”ti.
And good that you’re free from shackles.”

Saṃyutta Nikāya 1
Linked Discourses 1

2. Nandanavagga
2. The Garden of Delight

20. Samiddhisutta With Samiddhi

Evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā rājagahe viharati tapodārāme.
At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

**Atha kho āyasmā samiddhi rattiyā paccūsasamayaṃ
paccuṭṭhāya yena tapodā tenupasaṅkamaṃ gattāni parisiñcituṃ.**
Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe.

**Tapode gattāni parisiñcivā paccuttarivā ekacīvaro aṭṭhāsi
gattāni pubbāpayamāno.**
When he had bathed and emerged from the water he stood in one robe drying himself.

**Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappaṃ tapodaṃ obhāsetvā yena āyasmā samiddhi
tenupasaṅkamaṃ; upasaṅkamaṃ itthā āyasmantaṃ
samiddhiṃ gāthāya ajjhabhāsi:**

Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, and, standing in the air, addressed him in verse:

**“Abhutvā bhikkhasi bhikkhu,
“Mendicant, you seek alms before you eat;
na hi bhutvāna bhikkhasi;**

you wouldn't seek alms after eating.

Bhutvāna bhikkhu bhikkhassu,
But you should eat first, then seek alms:

mā taṃ kālo upaccagā”ti.
don't let the time pass you by.”

“Kālaṃ vohaṃ na jānāmi,
“I actually don't know the time;

channo kālo na dissati;
it's hidden and unseen.

Tasmā abhutvā bhikkhāmi,
That's why I seek alms before eating,

mā maṃ kālo upaccagā”ti.
so that the time may not pass me by!”

**Atha kho sā devatā pathaviyaṃ patiṭṭhahitvā āyasmantaṃ
samiddhiṃ etadavoca:**

Then that deity landed on the ground and said to Samiddhi,

**“daharo tvaṃ, bhikkhu, pabbajito susu kāḷakeso, bhadrena
yobbanena samannāgato, paṭhamena vayasā, anikkīḷitāvī
kāmesu.**

“You've gone forth while young, mendicant. You're black-haired, blessed with youth, in the prime of life, and you've never flirted with sensual pleasures.

Bhuñja, bhikkhu, mānusaḷe kāme;
Enjoy human sensual pleasures!

mā sandiṭṭhikaṃ hitvā kālikaṃ anudhāvī”ti.

Don't give up what is visible in the present to chase after what takes effect over time.”

“Na khvāhaṃ, āvuso, sandiṭṭhikaṃ hitvā kālikaṃ anudhāvāmi.

“I’m not, good sir;

Kālikañca khvāhaṃ, āvuso, hitvā sandiṭṭhikaṃ anudhāvāmi.

I’m giving up what takes effect over time to chase after what is visible in the present.

Kālikā hi, āvuso, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā; ādīnavo ettha bhiyyo.

For the Buddha has said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks.

Sandiṭṭhiko ayaṃ dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī”ti.

But this teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“Kathañca, bhikkhu, kālikā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo?

“But in what way, mendicant, has the Buddha said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks?

Kathaṃ sandiṭṭhiko ayaṃ dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī”ti?

And how is this teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“Ahaṃ kho, āvuso, navo acirapabbajito adhunāgato imaṃ dhammavinayaṃ.

“I’m junior, good sir, recently gone forth, newly come to this teaching and training.

Na tāhaṃ sakkomi vitthārena ācikkhituṃ.

I’m not able to explain this in detail.

Ayaṃ so bhagavā arahaṃ sammāsambuddho rājagahe viharati tapodārāme.

But the Blessed One, the perfected one, the fully awakened Buddha is staying near Rājagaha in the Hot Springs Monastery.

Taṃ bhagavantam upasaṅkamtivā etamattham puccha.

You should go to him and ask about this matter.

Yathā te bhagavā byākaroti tathā naṃ dhāreyyāsī”ti.

And you should remember it in line with the Buddha’s answer.”

“Na kho, bhikkhu, sukaro so bhagavā amhehi upasaṅkamtum, aññāhi mahesakkhāhi devatāhi parivuto.

“It’s not easy for us to approach the Buddha, as he is surrounded by other illustrious deities.

Sace kho tvaṃ, bhikkhu, taṃ bhagavantam upasaṅkamtivā etamattham puccheyyāsi, mayampi āgaccheyyāma dhammassavanāyā”ti.

If you go to the Buddha and ask him about this matter, we’ll come along and listen to the teaching.”

“Evamāvuso”ti kho āyasmā samiddhi tassā devatāya paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā samiddhi bhagavantam etadavoca:

“Yes, good sir,” Venerable Samiddhi replied. He went to the Buddha, bowed, sat down to one side, and told him what had happened.

Then he added:

“Idhāhaṃ, bhante, rattiyā paccūsasamayaṃ paccuṭṭhāya yena tapodā tenupasaṅkamtim gattāni parisiñciturū.

Tapode gattāni parisiñcivā paccuttarivā ekacīvaro aṭṭhāsim gattāni pubbāpayamāno.

Atha kho, bhante, aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenāhaṃ

tenupasaṅkami; upasaṅkamtivā vehāsaṃ ʘhitā imāya gāthāya
ajjhabhāsi:

‘Abhutvā bhikkhasi bhikkhu,
na hi bhutvāna bhikkhasi;
Bhutvāna bhikkhu bhikkhassu,
mā taṃ kālo upaccagā’ti.

Evam vutte, ahaṃ, bhante, taṃ devataṃ gāthāya paccabhāsiṃ:

‘Kālaṃ vohaṃ na jānāmi,
channo kālo na dissati;
Tasmā abhutvā bhikkhāmi,
mā maṃ kālo upaccagā’ti.

Atha kho, bhante, sā devatā pathaviyaṃ patiṭṭhahitvā maṃ
etadavoca:

‘daharo tvaṃ, bhikkhu, pabbajito susu kāḷakeso, bhadrena
yobbanena samannāgato, paṭhamena vayasā, anikkīlitāvī
kāmesu.

Bhuñja, bhikkhu, mānusaḷe kāme;
mā sandiṭṭhikaṃ hitvā kālikaṃ anudhāvī’ti.

Evam vuttāhaṃ, bhante, taṃ devataṃ etadavocaṃ:

‘na khvāhaṃ, āvuso, sandiṭṭhikaṃ hitvā kālikaṃ anudhāvāmi;
kālikaṃca khvāhaṃ, āvuso, hitvā sandiṭṭhikaṃ anudhāvāmi.
Kālikā hi, āvuso, kāmā vuttā bhagavatā bahudukkhā
bahupāyāsā; ādīnavo ettha bhiyyo.

Sandiṭṭhiko ayaṃ dhammo akāliko ehipassiko opaneyyiko paccattāṃ veditabbo viññūhī'ti.

Evaṃ vutte, bhante, sā devatā maṃ etadavoca:

'kathañca, bhikkhu, kālikā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā; ādīnavo ettha bhiyyo?

Kathaṃ sandiṭṭhiko ayaṃ dhammo akāliko ehipassiko opaneyyiko paccattāṃ veditabbo viññūhī'ti?

Evaṃ vuttāhaṃ, bhante, taṃ devataṃ etadavocaṃ:

'ahaṃ kho, āvuso, navo acirapabbajito adhunāgato imaṃ dhammavinayaṃ, na tāhaṃ sakkomi vitthārena ācikkhituṃ.

Ayaṃ so bhagavā arahaṃ sammāsambuddho rājagahe viharati tapodārāme.

Taṃ bhagavantaṃ upasaṅkamtivā etamatthaṃ puccha.

Yathā te bhagavā byākaroti tathā naṃ dhāreyyāsī'ti.

Evaṃ vutte, bhante, sā devatā maṃ etadavoca:

'na kho, bhikkhu, sukaro so bhagavā amhehi upasaṅkamtituṃ, aññāhi mahesakkhāhi devatāhi parivuto.

Sace kho tvaṃ, bhikkhu, taṃ bhagavantaṃ upasaṅkamtivā etamatthaṃ puccheyyāsi, mayampi āgaccheyyāma dhammassavanāyā'ti.

Sace, bhante, tassā devatāya saccaṃ vacanaṃ, idheva sā devatā avidūre'ti.

"Sir, if that deity spoke the truth, he'll be close by."

Evaṃ vutte, sā devatā āyasmantaṃ samiddhiṃ etadavoca:

When he had spoken, that deity said to Samiddhi,

"puccha, bhikkhu, puccha, bhikkhu, yamaṃ anuppattā'ti.

“Ask, mendicant, ask! For I have arrived.”

Atha kho bhagavā taṃ devataṃ gāthāhi ajjhabhāsi:

Then the Buddha addressed the deity in verse:

“Akkheyyasaññino sattā,

“Sentient beings who perceive the visible,

akkheyyasmim̐ patiṭṭhitā;

become established in the visible.

Akkheyyaṃ apariññāya,

Not understanding the visible,

yogamāyanti maccuno.

they fall under the yoke of Death.

Akkheyyañca pariññāya,

But having fully understood the visible,

Akkhātāraṃ na maññati;

they don’t identify as a seer,

Tañhi tassa na hotīti,

for they have nothing

Yena naṃ vajjā na tassa atthi;

by which they might be described.

Sace vijānāsi vadehi yakkhā”ti.

Tell me if you understand, spirit.”

**“Na khvāhaṃ, bhante, imassa bhagavatā saṅkhittena
bhāsitassa vitthārena atthaṃ ājānāmi.**

“I don’t understand the detailed meaning of the Buddha’s brief
statement.

**Sādhu me, bhante, bhagavā tathā bhāsatu yathāhaṃ imassa
bhagavatā saṅkhittena bhāsitassa vitthārena atthaṃ**

jāneyyan”ti.

Please teach me this matter so I can understand the detailed meaning.”

“Samo vivesī uda vā nihīno,

“If you think that ‘I’m equal,

Yo maññatī so vivadetha tena;

special, or worse’, you’ll get into arguments.

Tīsu vidhāsu avikampamāno,

Unwavering in the face of the three discriminations,

Samo vivesīti na tassa hoti;

you’ll have no thought ‘I’m equal or special’.

Sace vijānāsi vadehi yakkhā”ti.

Tell me if you understand, spirit.”

“Imassapi khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa na vitthārena atthaṃ ājānāmi.

“I don’t understand the detailed meaning of the Buddha’s brief statement.

Sādhu me, bhante, bhagavā tathā bhāsatu yathāhaṃ imassa

bhagavatā saṅkhittena bhāsitassa vitthārena atthaṃ

jāneyyan”ti.

Please teach me this matter so I can understand the detailed meaning.”

“Pahāsi saṅkhaṃ na vimānamajjhagā,

“Judging is given up, conceit rejected;

Acchecchi taṇhaṃ idha nāmarūpe;

craving for name and form is cut off right here.

Taṃ chinnaganthaṃ anighaṃ nirāsaṃ,

They’ve cut the ties, untroubled and free of hope.

Pariyesamānā nājjhagamuṃ;

Though gods and humans search for them

Devā manussā idha vā huraṃ vā,

in this world and the world beyond, they never find them,

Saggesu vā sabbanivesanesu.

not in heaven nor in any abode.

Sace vijānāsi vadehi yakkhā”ti.

Tell me if you understand, spirit.”

**“Imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa
evaṃ vitthārena atthaṃ ājānāmi—**

“This is how I understand the detailed meaning of the Buddha’s brief
statement:

Pāpaṃ na kayirā vacasā manasā,

“You should never do anything bad

Kāyena vā kiñcana sabbaloke;

by speech or mind or body in all the world.

Kāme pahāya satimā sampajāno,

Having given up sensual pleasures, mindful and aware,

Dukkaṃ na sevetha anatthasaṃhitan”ti.

you shouldn’t keep doing what’s painful and pointless.”

Nandanavaggo dutiyo.

Tassuddānaṃ

Nandanā nandati ceva,

Natthiputtasamena ca;

Khattiyo saṇamāno ca,

Niddātandī ca dukkaram;
Hirī kuṭikā navamo,
Dasamo vutto samiddhināti.

Saṃyutta Nikāya 1
Linked Discourses 1

3. Sattivagga
3. A Sword

21. Sattisutta A Sword

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ʈhitā kho sā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, that deity recited this verse in the Buddha's
presence:

“Sattiyā viya omaṭṭho,
“Like they’re struck by a sword,
ḍayhamānova matthake;
like their head was on fire,
Kāmarāgappahānāya,
a mendicant, mindful, should go forth,
sato bhikkhu paribbaje”ti.
to give up sensual desire.”

“Sattiyā viya omaṭṭho,
“Like they’re struck by a sword,
ḍayhamānova matthake;
like their head was on fire,
Sakkāyadiṭṭhippahānāya,
a mendicant, mindful, should go forth,
sato bhikkhu paribbaje”ti.

to give up identity view.”

Saṃyutta Nikāya 1
Linked Discourses 1

3. Sattivagga
3. A Sword

22. Phusatisutta Impact

“Nāphusantaṃ phusati ca,
“It doesn’t impact a person who doesn’t impact others.

phusantañca tato phuse;
It impacts a person because they impact others.

Tasmā phusantaṃ phusati,
That’s why it impacts one who impacts,
appaduṭṭhapadosinan”ti.
who wrongs one who’s done no wrong.”

“Yo appaduṭṭhassa narassa dussati,
“Whoever wrongs a man who’s done no wrong,

Suddhassa posassa anaṅgaṇassa;
a pure man who has not a blemish,

Tameva bālaṃ pacceṭi pāpaṃ,
the evil backfires on the fool,

Sukhumo rajo paṭivātaṃva khitto”ti.
like fine dust thrown upwind.”

Saṃyutta Nikāya 1
Linked Discourses 1

3. Sattivagga
3. A Sword

23. Jaṭāsutta A Tangle

“Antojaṭā bahijaṭā,
“Tangled within, tangled without:

Jaṭāya jaṭitā pajā;
these people are tangled in tangles.

Taṃ taṃ gotama pucchāmi,
I ask you this, Gotama:

Ko imaṃ vijaṭaye jaṭan”ti.
Who can untangle this tangle?”

“Sīle patiṭṭhāya naro sapañño,
“A wise person grounded in ethics,

Cittaṃ paññañca bhāvayaṃ;
developing the mind and wisdom,

Ātāpī nipako bhikkhu,
a keen and alert mendicant,

So imaṃ vijaṭaye jaṭaṃ.
they can untangle this tangle.

Yesaṃ rāgo ca doso ca,
Those in whom greed, hate, and ignorance

avijjā ca virājitā;
have faded away;

Khīṇāsavā arahanto,
the perfected ones with defilements ended—

tesaṃ vijaṭitā jaṭā.

they have untangled the tangle.

Yattha nāmañca rūpañca,

And where name and form

asesaṃ uparujjhati;

cease with nothing left over;

Paṭighaṃ rūpasaññā ca,

as well as impingement and perception of form:

etthesā chijjate jaṭā”ti.

it's there that the tangle is cut.”

Saṃyutta Nikāya 1
Linked Discourses 1

3. Sattivagga
3. A Sword

24. Manonivāraṇasutta Shielding the Mind

“Yato yato mano nivāraye,
“Whatever you’ve shielded the mind from

Na dukkhameti naṃ tato tato;
can’t cause you suffering.

Sa sabbato mano nivāraye,
So you should shield the mind from everything,

Sa sabbato dukkhā pamuccatī”ti.
then you’re freed from all suffering.”

“Na sabbato mano nivāraye,
“You needn’t shield the mind from everything.

Na mano saṃyatattamāgataṃ;
When the mind is under control,

Yato yato ca pāpakaṃ,
you need only shield the mind

Tato tato mano nivāraye”ti.
from where the bad things come.”

25. Arahantasutta A Perfected One

“Yo hoti bhikkhu araham katāvī,
“When a mendicant is perfected, proficient,
Khīṇāsavo antimadehadhārī;
with defilements ended, bearing the final body:
Aham vadāmītipi so vadeyya,
would they say, ‘I speak’,
Mamam vadantītipi so vadeyyā”ti.
or even ‘they speak to me’?”

“Yo hoti bhikkhu araham katāvī,
“When a mendicant is perfected, proficient,
Khīṇāsavo antimadehadhārī;
with defilements ended, bearing the final body:
Aham vadāmītipi so vadeyya,
they would say, ‘I speak’,
Mamam vadantītipi so vadeyya;
and also ‘they speak to me’.
Loke samaññaṃ kusalo veditvā,
Skillful, understanding the world’s conventions,
Vohāramattena so vohareyyā”ti.
they’d use these terms as no more than expressions.”

“Yo hoti bhikkhu araham katāvī,
“When a mendicant is perfected, proficient,

Khīṇāsavo antimadehadhārī;

with defilements ended, bearing the final body:

Mānaṃ nu kho so upagamma bhikkhu,

is such a mendicant drawing close to conceit

Ahaṃ vadāmītipi so vadeyya;

if they'd say, 'I speak',

Mamaṃ vadantītipi so vadeyyā"ti.

or even 'they speak to me'?"

"Pahīnamānassa na santi ganthā,

"Someone who has given up conceit has no ties,

Vidhūpitā mānaganthassa sabbe;

the ties of conceit are all cleared away.

Sa vītivatto maññataṃ sumedho,

Though that clever person has transcended identity,

Ahaṃ vadāmītipi so vadeyya.

they'd still say, 'I speak',

Mamaṃ vadantītipi so vadeyya,

and also 'they speak to me'.

Loke samaññaṃ kusalo veditvā;

Skillful, understanding the world's conventions,

Vohāramattena so vohareyyā"ti.

they'd use these terms as no more than expressions."

Saṃyutta Nikāya 1
Linked Discourses 1

3. Sattivagga
3. A Sword

26. Pajjotasutta
Lamps

“Kati lokasmiṃ pajjotā,
“How many lamps are there,

Tehi loko pakāsati;
that shine their light on the world?

Bhagavantaṃ puṭṭhumāgama,
We’ve come to ask the Buddha;

Kathaṃ jānemu taṃ mayan”ti.
how are we to understand this?”

“Cattāro loke pajjotā,
“There are four lamps in the world,

pañcamaṭṭha na vijjati;
a fifth is not found.

Divā tapati ādicco,
The sun shines by day,

rattimābhāti candimā.
the moon glows at night,

Atha aggi divārattim,
while a fire burns both

tattha tattha pakāsati;
by day and by night.

Sambuddho tapataṃ seṭṭho,
But a Buddha is the best of lights:

esā ābhā anuttarā”ti.
this is the supreme radiance.”

Saṃyutta Nikāya 1
Linked Discourses 1

3. Sattivagga
3. A Sword

27. Sarasutta Streams

“Kuto sarā nivattanti,
“From where do streams turn back?
kattha vaṭṭaṃ na vattati;
Where does the cycle spin no more?
Kattha nāmañca rūpañca,
Where do name and form
asesaṃ uparujjhatī”ti.
cease with nothing left over?”

“Yattha āpo ca pathavī,
“Where water and earth,
tejo vāyo na gādhati;
fire and air find no footing.
Ato sarā nivattanti,
From here the streams turn back;
ettha vaṭṭaṃ na vattati;
here the cycle spins no more;
Ettha nāmañca rūpañca,
and here it is that name and form
asesaṃ uparujjhatī”ti.
cease with nothing left over.”

28. Mahaddhanasutta Affluent

“Mahaddhanā mahābhogā,
“The affluent and the wealthy,

raṭṭhavantopi khattiyā;
even the aristocrats who rule the land,

Aññamaññābhigijjhanti,
are jealous of each other,

kāmesu analaṅkatā.
insatiable in sensual pleasures.

Tesu ussukkajātesu,
Among those of such an avid nature,

bhavasotānusārisu;
flowing along the stream of lives,

Kedha taṇhaṃ pajahiṃsu,
who here has given up craving?

ke lokasmim̐ anussukā”ti.
Who in the world is not avid?”

“Hitvā agāraṃ pabbajitā,
“Having given up their home, their child, their cattle,

hitvā puttam̐ pasum̐ piyam̐;
and all that they love, they went forth.

Hitvā rāgañca dosañca,
Having given up desire and hate,

avijjañca virājiya;
having dispelled ignorance,

Khīṇāsavā arahanto,
the perfected ones with defilements ended—

te lokasmiṃ anussukā”ti.
they in the world are not avid.”

Saṃyutta Nikāya 1
Linked Discourses 1

3. Sattivagga
3. A Sword

29. Catucakkasutta Four Wheels

“Catucakkaṃ navadvāraṃ,
“Four are its wheels, and nine its doors;

puṇṇaṃ lobhena saṃyutaṃ;
it’s fettered, filled with greed,

Paṅkajātaṃ mahāvīra,
and born from a bog.

kathaṃ yātrā bhavissatī”ti.
Great hero, how am I supposed to live like this?”

“Chetvā naddhiṃ varattañca,
“Having cut the strap and harness—

icchā lobhañca pāpakaṃ;
the wicked desire and greed—

Samūlaṃ taṇhamabbuyha,
and having plucked out craving, root and all:

evaṃ yātrā bhavissatī”ti.
that’s how you’re supposed to live like this.”

30. Eṇijaṅghasutta Antelope Calves

“Eṇijaṅghaṃ kisaṃ vīraṃ,

“O hero so lean, with antelope calves,

appāhāraṃ alolupaṃ;

not greedy, eating little,

Sīhaṃvekacaraṃ nāgaṃ,

living alone like a lion or an elephant,

kāmesu anapekkhinaṃ;

you’re not concerned for sensual pleasures.

Upasaṅkamma pucchāma,

We’ve come to ask a question:

kathaṃ dukkhā pamuccatī”ti.

How is one released from all suffering?”

“Pañca kāmagaṇā loke,

“There are five kinds of sensual stimulation in the world,

manochaṭṭhā paveditā;

and the mind is said to be the sixth.

Ettha chandaṃ virājetvā,

When you’ve discarded desire for these,

evaṃ dukkhā pamuccatī”ti.

you’re released from all suffering.”

Sattivaggo tatiyo.

Tassuddānaṃ

**Sattiyā phusati ceva,
jaṭā manonivāraṇā;
Arahantena pajjoto,
sarā mahaddhanena ca;
Catucakkena navamaṇṇ,
eṇijaṅghena te dasāti.**

Saṃyutta Nikāya 1
Linked Discourses 1

4. Satullapakāyikavagga
4. The Satullapa Group

31. Sabbhisutta Virtuous

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove,
Anāthapiṇḍika’s Monastery.

**Atha kho sambahulā satullapakāyikā devatāyo abhikkantāya
rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā
yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.**

Then, late at night, several glorious deities of the Satullapa Group,
lighting up the entire Jeta’s Grove, went up to the Buddha, bowed,
stood to one side,

**Ekamantaṃ ṭhitā kho ekā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

and recited this verse in the Buddha’s presence:

“Sabbhireva samāsetha,
“Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;
Try to get close to the virtuous!

Sataṃ saddhamamaññāya,
Understanding the true teaching of the good,

seyyo hoti na pāpiyo”ti.

things get better, not worse.”

Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

Then another deity recited this verse in the Buddha’s presence:

“Sabbhireva samāsetha,

“Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

paññā labbhati nāññato”ti.

wisdom is gained—but not from anyone else.”

Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

Then another deity recited this verse in the Buddha’s presence:

“Sabbhireva samāsetha,

“Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

sokamajjhe na socatī”ti.

you don’t sorrow even among those who sorrow.”

Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

Then another deity recited this verse in the Buddha’s presence:

“Sabbhireva samāsetha,

“Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

ñātimajjhe virocāti”ti.

you shine among your relatives.”

Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

Then another deity recited this verse in the Buddha’s presence:

“Sabbhireva samāsetha,

“Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

sattā gacchanti suggatin”ti.

sentient beings go to a good place.”

Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

Then another deity recited this verse in the Buddha’s presence:

“Sabbhireva samāsetha,

“Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

sattā tiṭṭhanti sātatan”ti.

sentient beings live happily.”

Atha kho aparā devatā bhagavantam etadavoca:

Then another deity said to the Buddha,

“kassa nu kho, bhagavā, subhāsitan”ti?

“Sir, who has spoken well?”

“Sabbāsam vo subhāsitaṃ pariyāyena, api ca mamapi suṇātha

—

“You’ve all spoken well in your own way. However, listen to me also:

Sabbhireva samāsetha,

Associate only with the virtuous!

sabbhi kubbetha santhavam;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

sabbadukkhā pamuccatī”ti.

you’re released from all suffering.”

Idamavoca bhagavā.

That is what the Buddha said.

**Attamanā tā devatāyo bhagavantam abhivādetvā padakkhiṇam
katvā tatthevantaradhāyimsūti.**

Then those deities, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on their right, before vanishing right there.

Saṃyutta Nikāya 1
Linked Discourses 1

4. Satullapakāyikavagga
4. The Satullapa Group

32. Maccharisutta Stinginess

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Monastery.

**Atha kho sambahulā satullapakāyikā devatāyo abhikkantāya
rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā
yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.**

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, and stood to one side.

**Ekamantaṃ ṭhitā kho ekā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, one deity recited this verse in the Buddha’s presence:

“Maccherā ca pamādā ca,
“Because of stinginess and negligence

evaṃ dānaṃ na dīyati;
a gift is not given.

Puññaṃ ākaṅkhamānena,
Wanting merit,

deyyaṃ hoti vijānatā”ti.
a smart person would give.”

Atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:
Then another deity recited these verses in the Buddha’s presence:

“Yasseva bhīto na dadāti maccharī,
“When a miser fails to give because of fear,
Tadevādadato bhayaṃ;
the very thing they’re afraid of comes to pass.
Jighacchā ca pipāsā ca,
The hunger and thirst
Yassa bhāyati maccharī;
that a miser fears
Tameva bālaṃ phusati,
hurt the fool
Asmiṃ loke paramhi ca.
in this world and the next.

Tasmā vineyya maccheraṃ,
So you should dispel stinginess,
dajjā dānaṃ malābhibhū;
overcoming that stain, and give a gift.
Puññāni paralokasmim,
The good deeds of sentient beings
patitṭhā honti pāṇinan”ti.
support them in the next world.”

Atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:
Then another deity recited these verses in the Buddha’s presence:

“Te matesu na mīyanti,
“Among the dead they do not die,
panthānaṃva sahabbajaṃ;

those who, like fellow travelers on the road,

Appasmim̐ ye paveccanti,

are happy to provide, though they have but little.

esa dhammo sanantano.

This is an ancient principle.

Appasmeke paveccanti,

Some who have little are happy to provide,

bahuneke na dicchare;

while some who have much don't wish to give.

Appasmā dakkhiṇā dinnā,

An offering given from little

sahassena samam̐ mitā”ti.

is multiplied a thousand times.”

Atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:

Then another deity recited these verses in the Buddha's presence:

“Duddadam̐ dadamānānam̐,

“Giving what's hard to give,

dukkaram̐ kamma kubbatam̐;

doing what's hard to do;

Asanto nānukubbanti,

the wicked don't act like this,

sataṃ dhammo duranvayo.

for the teaching of the good is hard to follow.

Tasmā satañca asataṃ,

That's why the virtuous and the wicked

nānā hoti ito gati;

have different destinations after leaving this place.

Asanto nirayaṃ yanti,

The wicked go to hell,

santo saggaparāyanā”ti.

while the virtuous are bound for heaven.”

Atha kho aparā devatā bhagavato santike etadavoca:

Then another deity said to the Buddha,

“kassa nu kho, bhagavā, subhāsitaṃ”ti?

“Sir, who has spoken well?”

“Sabbāsaṃ vo subhāsitaṃ pariyāyena; api ca mamapi suṇātha

—

“You’ve all spoken well in your own way. However, listen to me also:

Dhammaṃ care yopi samuñjakaṃ care,

A hundred thousand people making a thousand sacrifices

Dāraṅca posaṃ dadamappakasmim;

isn’t worth a fraction

Sataṃ sahaṣṣānaṃ sahaṣṣayāginaṃ,

of one who lives rightly, wandering for gleanings,

Kalampi nāgghanti tathāvidhassa te”ti.

or one who supports their partner from what little they have.”

Atha kho aparā devatā bhagavantaṃ gāthāya ajjhabhāsi:

Then another deity addressed the Buddha in verse:

“Kenesa yañño vipulo mahaggato,

“Why doesn’t that sacrifice of theirs, so abundant and magnificent,

Samena dinnassa na agghameti;

equal the value of a moral person’s gift?

Katham satam sahasanam sahasayaginam,

How is it that a hundred thousand people making a thousand sacrifices

Kalampi nagghanti tathavidhassa te”ti.

isn’t worth a fraction of what’s offered by such a person?”

“Dadanti heke visame nivittā,

“Some give based on immorality—

Chetvā vadhitvā atha socayivā;

after injuring, killing, and tormenting.

Sā dakkhiṇā assumukhā sadaṇḍā,

Such an offering—tearful, violent—

Samena dinnassa na agghameti.

in no way equals the value of a moral person’s gift.

Evam satam sahasanam sahasayaginam,

That’s how it is that a hundred thousand people making a thousand sacrifices

Kalampi nagghanti tathavidhassa te”ti.

isn’t worth a fraction of what’s offered by such a person.”

Saṃyutta Nikāya 1
Linked Discourses 1

4. Satullapakāyikavagga
4. The Satullapa Group

33. Sādhusutta Good

Sāvattthinidānaṃ.
At Sāvattthī.

**Atha kho sambahulā satullapakāyikā devatāyo abhikkantāya
rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā
yena bhagavā tenupasaṅkamimṃsu; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.**

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side.

**Ekamantaṃ ṭhitā kho ekā devatā bhagavato santike imaṃ
udānaṃ udānesi:**

Standing to one side, one deity expressed this heartfelt sentiment in the Buddha's presence:

“Sādhu kho mārisa dānaṃ,

“Good, sir, is giving!

maccherā ca pamādā ca;

Because of stinginess and negligence

Evam dānaṃ na dīyati,

a gift is not given.

puññaṃ ākaṅkhamānena;

Wanting merit,

Deyyaṃ hoti vijānatā”ti.

a smart person would give.”

Atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

“Sādhu kho mārisa dānaṃ,

“Good, sir, is giving!

Api ca appakasmimpi sāhu dānaṃ.

Even when one has little, giving is good.

Appasmeke paveccanti,

Some who have little are happy to provide,

bahuneke na dicchare;

while some who have much don't wish to give.

Appasmā dakkhiṇā dinnā,

An offering given from little

sahassena samaṃ mitā”ti.

is multiplied a thousand times.”

Atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

“Sādhu kho mārisa dānaṃ,

“Good, sir, is giving!

Appakasmimpi sāhu dānaṃ;

Even when one has little, giving is good.

Api ca saddhāyapi sāhu dānaṃ,

And it's also good to give out of faith.

Dānañca yuddhañca samānamāhu;

Giving and warfare are similar, they say,

Appāpi santā bahuke jinanti,

for even a few of the good may conquer the many.

Appampi ce saddahāno dadāti;

If a faithful person gives even a little,

Teneva so hoti sukhī paratthā”ti.

it still brings them happiness in the hereafter.”

**Atha kho aparā devatā bhagavato santike imaṃ udānaṃ
udānesi:**

Then another deity expressed this heartfelt sentiment in the
Buddha’s presence:

“Sādhu kho mārīsa dānaṃ,

“Good, sir, is giving!

Appakasmimpi sāhu dānaṃ;

Even when one has little, giving is good.

Saddhāyapi sāhu dānaṃ,

And it’s also good to give out of faith.

Api ca dhammaladdhassāpi sāhu dānaṃ.

And it’s also good to give legitimate wealth.

Yo dhammaladdhassa dadāti dānaṃ,

A man who gives legitimate wealth,

Uṭṭhānavīriyādhigatassa jantu;

earned by his efforts and initiative,

Atikkamma so vetaraṇiṃ yamassa,

has passed over Yama’s Vetaraṇi River;

Dibbāni ṭhānāni upeti macco”ti.

that mortal arrives at celestial fields.”

Atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

“Sādhu kho mārisa dānaṃ,

“Good, sir, is giving!

Appakasmimpi sāhu dānaṃ;

Even when one has little, giving is good.

Saddhāyapi sāhu dānaṃ,

And it's also good to give out of faith.

Dhammaladdhassāpi sāhu dānaṃ;

And it's also good to give legitimate wealth.

Api ca viceyya dānampi sāhu dānaṃ.

And it's also good to give intelligently.

Viceyya dānaṃ sugatappasatthaṃ,

The Holy One praises giving intelligently

Ye dakkhiṇeyyā idha jīvaloke;

to those worthy of offerings here in the world of the living.

Etesu dinnāni mahapphalāni,

What's given to these is very fruitful,

Bījāni vuttāni yathā sukhette”ti.

like seeds sown in a fertile field.”

Atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

“Sādhu kho mārisa dānaṃ,

“Good, sir, is giving!

Appakasmimpi sāhu dānaṃ;
Even when one has little, giving is good.

Saddhāyapi sāhu dānaṃ,
And it's also good to give out of faith.

Dhammaladdhassāpi sāhu dānaṃ;
And it's also good to give legitimate wealth.

Viceyya dānampi sāhu dānaṃ,
And it's also good to give intelligently.

Api ca pāṇesupi sādhu saṃyamo.
And it's also good to be restrained when it comes to living creatures.

Yo pāṇabhūtāni aheṭṭhayaṃ caraṃ,
One who lives without harming any living being

Parūpavādā na karonti pāpaṃ;
never does bad because of others' blame;

Bhīruṃ pasaṃsanti na hi tattha sūraṃ,
for in that case they praise the coward, not the brave;

Bhayā hi santo na karonti pāpan"ti.
and the virtuous never do bad out of fear."

Atha kho aparā devatā bhagavantaṃ etadavoca:
Then another deity said to the Buddha,

"kassa nu kho, bhagavā, subhāsitaṃ"ti?
"Sir, who has spoken well?"

"Sabbāsaṃ vo subhāsitaṃ pariyāyena, api ca mamapi suṇātha

—
"You've all spoken well in your own way. However, listen to me also:

Saddhā hi dānaṃ bahudhā pasatthaṃ,

It's true that giving is praised in many ways

Dānā ca kho dhammapadaṃva seyyo;
but the path of the teaching is better than giving,

Pubbe ca hi pubbatāre ca santo,
for in days old and older still,

Nibbānamevājñhagamum sapaññā'ti.
the wise and virtuous even attained extinction."

Saṃyutta Nikāya 1
Linked Discourses 1

4. Satullapakāyikavagga
4. The Satullapa Group

34. Nasantisutta There Are None

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's Monastery.

**Atha kho sambahulā satullapakāyikā devatāyo abhikkantāya
rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā
yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.**

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side.

**Ekamantaṃ ṭhitā kho ekā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, one deity recited this verse in the Buddha's presence:

“Na santi kāmā manujesu niccā,

“Among humans there are no sensual pleasures that are permanent.

Santīdha kamanīyāni yesu baddho;

Here there are sensuous things, bound to which,

Yesu pamatto apunāgamaṃ,

drunk on which, there's no coming back.

Anāgantā puriso maccudheyyā”ti.

That person doesn't return here from Death's domain."

“Chandajaṃ aghaṃ chandajaṃ dukkhaṃ,

“Misery is born of desire; suffering is born of desire;

Chandavinayā aghavinayo;

when desire is removed, misery is removed;

Aghavinayā dukkhavinayo”ti.

when misery is removed, suffering is removed.”

“Na te kāmā yāni citrāni loke,

“The world's pretty things aren't sensual pleasures.

Saṅkappaṛāgo purisassa kāmo;

Greedy intention is a person's sensual pleasure.

Tiṭṭhanti citrāni tatheva loke,

The world's pretty things stay just as they are,

Athettha dhīrā vinayanti chandaṃ.

but a wise one removes desire for them.

Kodhaṃ jahe vippajaheyya mānaṃ,

Give up anger, get rid of conceit,

Saṃyojanaṃ sabbamatikkameyya;

and get past all the fetters.

Taṃ nāmarūpasmimasajjamānaṃ,

Sufferings don't torment the one who has nothing,

Akiñcanaṃ nānupatanti dukkhā.

not clinging to name and form.

Pahāsi saṅkhaṃ na vimānamajjhagā,

Judging's given up, conceit rejected;

Acchecchi taṇhaṃ idha nāmarūpe;

craving for name and form is cut off right here.

Taṃ chinnaganthaṃ anighaṃ nirāsaṃ,
They've cut the ties, untroubled and free of hope.

Pariyesamānā nājjhagamuṃ;
Though gods and humans search for them

Devā manussā idha vā huraṃ vā,
in this world and the world beyond, they never find them,

Saggesu vā sabbanivesanesū”ti.
not in heaven nor in any abode.”

“Tañce hi nāddakkuṃ tathāvimuttaṃ,
“If neither gods nor humans see one freed in this way,”

(iccāyasmā mogharājā)
said Venerable Mogharāja,

Devā manussā idha vā huraṃ vā;
“in this world or the world beyond,

Naruttamaṃ atthacaraṃ narānaṃ,
are those who revere that supreme person,

Ye taṃ namassanti pasaṃsiyā te”ti.
who lives for the good of mankind, also worthy of praise?”

“Pasaṃsiyā tepi bhavanti bhikkhū,
“The mendicants who revere one freed in this way,”

(mogharājāti bhagavā)
said the Buddha,

Ye taṃ namassanti tathāvimuttaṃ;
“are also worthy of praise, Mogharāja.

Aññāya dhammaṃ vicikicchaṃ pahāya,
But having understood the teaching and given up doubt,

Saṅgātigā tepi bhavanti bhikkhū”ti.
those mendicants can escape their chains.”

Saṃyutta Nikāya 1
Linked Discourses 1

4. Satullapakāyikavagga
4. The Satullapa Group

35. Ujjhānasaññisutta Disdain

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's Monastery.

**Atha kho sambahulā ujjhānasaññikā devatāyo abhikkantāya
rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā
yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā vehāsaṃ
aṭṭhaṃsu.**

Then, late at night, several glorious deities of the Disdainful Group, lighting up the entire Jeta's Grove, went up to the Buddha, and stood in the air.

**Vehāsaṃ ṭhitā kho ekā devatā bhagavato santike imaṃ gāthaṃ
abhāsi:**

Standing in the air, one deity recited this verse in the Buddha's presence:

**“Aññathā santamattānaṃ,
“Someone who pretends**

**aññathā yo pavedaye;
to be other than they really are,**

**Nikacca kitavasseva,
is like a cheating gambler**

**bhuttaṃ theyyena tassa taṃ.
who enjoys what was gained by theft.**

Yañhi kayirā tañhi vade,
You should only say what you would do;

yaṃ na kayirā na taṃ vade;
you shouldn't say what you wouldn't do.

Akarontaṃ bhāsamānaṃ,
The wise will recognize

parijānanti paṇḍitā”ti.
one who talks without doing.”

“Na yidaṃ bhāsitamattena,
“Not just by speaking,

ekantasavanena vā;
nor solely by listening,

Anukkamitave sakkā,
are you able to progress

yāyaṃ paṭipadā dalhā;
on this hard path,

Yāya dhīrā pamuccanti,
by which wise ones practicing absorption

jhāyino mārabandhanā.
are released from Māra's bonds.

Na ve dhīrā pakubbanti,
The wise certainly don't act like that,

viditvā lokapariyāyaṃ;
for they understand the ways of the world.

Aññāya nibbutā dhīrā,
The wise are extinguished by understanding,

tiṇṇā loke visattikaṃ”ti.
they've crossed over clinging to the world.”

Atha kho tā devatāyo pathaviyaṃ paṭiṭṭhahitvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavocum:

Then those deities landed on the ground, bowed with their heads at the Buddha's feet and said,

“accayo no, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yā mayaṃ bhagavantam āsādetabbaṃ amaññimhā.

“We have made a mistake, sir. It was foolish, stupid, and unskillful of us to imagine we could attack the Buddha!

Tāsaṃ no, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā”ti.

Please, sir, accept our mistake for what it is, so we will restrain ourselves in future.”

Atha kho bhagavā sitaṃ pātvākāsi.

At that, the Buddha smiled.

Atha kho tā devatāyo bhiiyoso mattāya ujjhāyantiyo vehāsaṃ abbhuggaṇchum.

Then those deities, becoming even more disdainful, flew up in the air.

Ekā devatā bhagavato santike imaṃ gātham abhāsi:

One deity recited this verse in the Buddha's presence:

“Accayaṃ desayantīnaṃ,

“If you don't give your pardon

yo ce na paṭigaṇhati;

when a mistake is confessed,

Kopantaro dosagaru,

with hidden anger and heavy hate,

sa veraṃ paṭimuñcatī”ti.

you're stuck in your enmity.”

“Accayo ce na vijjetha,
“If no mistake is found,
nocidhāpagataṃ siyā;
if no-one’s gone astray,
Verāni na ca sammeyyuraṃ,
and enmities are settled,
kenīdha kusalo siyā”ti.
then who could have been unskillful?”

“Kassaccayā na vijjanti,
“Who makes no mistakes?
kassa natthi apāgataṃ;
Who doesn’t go astray?
Ko na sammohamāpādi,
Who doesn’t fall into confusion?
ko ca dhīro sadā sato”ti.
Who is the wise one that’s ever mindful?”

“Tathāgatassa buddhassa,
“The Realized One, the Buddha,
sabbabhūtānukampino;
compassionate for all beings:
Tassaccayā na vijjanti,
that’s who makes no mistakes,
tassa natthi apāgataṃ;
and that’s who doesn’t go astray.
So na sammohamāpādi,
He doesn’t fall into confusion,
sova dhīro sadā satoti.
for he’s the wise one, ever mindful.

Accayaṃ desayantīnaṃ,
If you don't give your pardon

yo ce na paṭigaṇhati;
when a mistake is confessed,

Kopantaro dosagaru,
with hidden anger and heavy hate,

sa veraṃ paṭimuñcati;
you're stuck in your enmity.

Taṃ veraṃ nābhinandāmi,
I don't approve of such enmity,

paṭiggaṇhāmi voccayan"ti.
and so I pardon your mistake."

Saṃyutta Nikāya 1
Linked Discourses 1

4. Satullapakāyikavagga
4. The Satullapa Group

36. Saddhāsutta Faith

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's Monastery.

**Atha kho sambahulā satullapakāyikā devatāyo abhikkantāya
rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā
yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.**

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side.

**Ekamantaṃ ṭhitā kho ekā devatā bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, one deity recited this verse in the Buddha's presence:

**“Saddhā dutiyā purisassa hoti,
“Faith is a person's partner.**

**No ce assaddhiyaṃ avatiṭṭhati;
If faithlessness doesn't linger,**

**Yaso ca kittī ca tatvassa hoti,
fame and renown are theirs,**

**Saggañca so gacchati sarīraṃ vihāyā”ti.
and when they discard this corpse they go to heaven.”**

Atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:
Then another deity recited these verses in the Buddha's presence:

“Kodhaṃ jahe vippajaheyya mānaṃ,

“Give up anger, get rid of conceit,

Samyojanaṃ sabbamatikkameyya;

and get past all the fetters.

Taṃ nāmarūpasmimasajjamānaṃ,

Chains don't torment one who has nothing,

Akiñcanaṃ nānupatanti saṅgā”ti.

not clinging to name and form.”

“Pamādamanuyuñjanti,

“Fools and half-wits

bālā dummedhino janā;

devote themselves to negligence.

Appamādañca medhāvī,

But the wise protect diligence

dhanaṃ seṭṭhaṃva rakkhati.

as their best treasure.

Mā pamādamanuyuñjetha,

Don't devote yourself to negligence,

mā kāmarati santhavaṃ;

or delight in sexual intimacy.

Appamatto hi jhāyanto,

For if you're diligent and practice absorption,

pappoti paramaṃ sukhaṃ”ti.

you'll attain the highest happiness.”

Saṃyutta Nikāya 1
Linked Discourses 1

4. Satullapakāyikavagga
4. The Satullapa Group

37. Samayasutta The Congregation

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmim
mahāvane mahatā bhikkhusaṅghena saddhim pañcamattehi
bhikkhusatehi sabbeheva arahantehi;**

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Great Wood, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones.

**dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti
bhagavantam dassanāya bhikkhusaṅghañca.**

And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

**Atha kho catunnam suddhāvāsakāyikānam devatānam
etadahosi:**

Then four deities of the Pure Abodes, aware of what was happening, thought:

**“ayaṃ kho bhagavā sakkesu viharati kapilavatthusmim
mahāvane mahatā bhikkhusaṅghena saddhim pañcamattehi
bhikkhusatehi sabbeheva arahantehi;**

**dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti
bhagavantam dassanāya bhikkhusaṅghañca.**

**Yannūna mayampi yena bhagavā tenupasaṅkameyyāma;
upasaṅkamtivā bhagavato santike paccekam gātham
bhāseyyāmā”ti.**

“Why don’t we go to the Buddha and each recite a verse in his presence?”

**Atha kho tā devatā—seyyathāpi nāma balavā puriso samiñjitam
vā bāham pasāreyya pasāritam vā bāham samiñjeyya; evameva
—suddhāvāsesu devesu antarahitā bhagavato purato
pāturahesum.**

Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha.

**Atha kho tā devatā bhagavantam abhivādetvā ekamantam
aṭṭhamsu.**

They bowed to the Buddha and stood to one side.

**Ekamantam ṭhitā kho ekā devatā bhagavato santike imam
gātham abhāsi:**

Standing to one side, one deity recited this verse in the Buddha’s presence:

“Mahāsamayo pavanasmim,

“There’s a great congregation in the woods,

Devakāyā samāgatā;

a host of gods have assembled.

Āgatamha imam dhammasamayaṃ,

We’ve come to this righteous congregation

Dakkhitāye aparājitasanghan”ti.

to see the invincible Saṅgha!”

Atha kho aparā devatā bhagavato santike imam gātham abhāsi:

Then another deity recited this verse in the Buddha’s presence:

“Tatra bhikkhavo samādahaṃsu,

“The mendicants there have immersion,

Cittamattano ujukaṃ akaṃsu;
they've straightened out their own minds.

Sāraṭhīva nettāni gaheṭvā,
Like a charioteer who has taken the reins,

Indriyāni rakkhanti paṇḍitā”ti.
the astute ones protect their senses.”

Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Then another deity recited this verse in the Buddha's presence:

“Chetvā khīlaṃ chetvā palighaṃ,
“Having cut the stake and cut the bar,

Indakhīlaṃ ūhacca manejā;
they're unstirred, with boundary post uprooted.

Te caranti suddhā vimalā,
They live pure and immaculate,

Cakkhumatā sudantā susunāgā”ti.
the young dragons tamed by the seer.”

Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Then another deity recited this verse in the Buddha's presence:

“Ye keci buddhaṃ saraṇaṃ gatāse,
“Anyone who has gone to the Buddha for refuge

Na te gamissanti apāyabhūmiṃ;
won't go to a plane of loss.

Pahāya mānusaṃ dehaṃ,
After giving up this human body,

Devakāyaṃ paripūressantī”ti.
they swell the hosts of gods.”

Saṃyutta Nikāya 1
Linked Discourses 1

4. Satullapakāyikavagga
4. The Satullapa Group

38. Sakalikasutta A Splinter

Evaṃ me sutam—
So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati maddakucchismiṃ
migadāye.**

At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park.

**Tena kho pana samayena bhagavato pādo sakalikāya khato
hoti.**

Now at that time the Buddha's foot had been cut by a splinter.

**Bhusā sudamṃ bhagavato vedanā vattanti sārīrikā vedanā
dukkhā tībā kharā kaṭukā asātā amanāpā;**

The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable.

tā sudamṃ bhagavā sato sampajāno adhivāseti avihaññamāno.

But he endured with mindfulness and situational awareness, without worrying.

**Atha kho bhagavā catugguṇaṃ saṅghāṭiṃ paññāpetvā
dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādam
accādhāya sato sampajāno.**

And then he spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Atha kho sattasatā satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ maddakucchiṃ obhāsetvā yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Maddukucchi, went up to the Buddha, bowed, and stood to one side.

Ekamantaṃ ṭhitā kho ekā devatā bhagavato santike imaṃ udānaṃ udānesi:

Standing to one side, one deity expressed this heartfelt sentiment in the Buddha's presence:

“nāgo vata, bho, samaṇo gotamo;

“The ascetic Gotama is such an elephant, sir!

nāgavatā ca samuppannā sārīrikā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā sato sampajāno adhvāseti avihaññamāno”ti.

And as an elephant, he endures painful physical feelings that have come up—sharp, severe, acute, unpleasant, and disagreeable—with mindfulness and situational awareness, without worrying.”

Atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

“sīho vata, bho, samaṇo gotamo;

“The ascetic Gotama is such a lion, sir!

sīhavatā ca samuppannā sārīrikā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā sato sampajāno adhvāseti avihaññamāno”ti.

And as a lion, he endures painful physical feelings ... without worrying.”

Atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

“ājānīyo vata, bho, samaṇo gotamo;

“The ascetic Gotama is such a thoroughbred, sir!

ājānīyavatā ca samuppannā sārīrikā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno”ti.

And as a thoroughbred, he endures painful physical feelings ... without worrying.”

Atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

“nisabho vata, bho, samaṇo gotamo;

“The ascetic Gotama is such a chief bull, sir!

nisabhavatā ca samuppannā sārīrikā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno”ti.

And as a chief bull, he endures painful physical feelings ... without worrying.”

Atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

“dhorayho vata, bho, samaṇo gotamo;

“The ascetic Gotama is such a behemoth, sir!

dhorayhavatā ca samuppannā sārīrikā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno”ti.

And as a behemoth, he endures painful physical feelings ... without worrying.”

Atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity expressed this heartfelt sentiment in the Buddha’s presence:

“danto vata, bho, samaṇo gotamo;

“The ascetic Gotama is truly tamed, sir!

dantavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññaṃāno”ti.

And as someone tamed, he endures painful physical feelings ... without worrying.”

Atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity expressed this heartfelt sentiment in the Buddha’s presence:

“passa samādhim subhāvitam cittaṅca suvimuttam, na cābhinatham na cāpanatham na ca sasaṅkhāraniggayhavāritagatham.

“See, his immersion is so well developed, and his mind is so well freed—not leaning forward or pulling back, and not held in place by forceful suppression.

Yo evarūpaṃ purisanāgaṃ purisasīhaṃ purisaājānīyaṃ purisanisabhaṃ purisadhorayaṃ purisadantaṃ atikkamitabbaṃ maññeyya kimaññaṃtra adassanā”ti.

If anyone imagines that they can overcome such an elephant of a man, a lion of a man, a thoroughbred of a man, a chief bull of a man, a behemoth of a man, a tamed man—what is that but a failure to see?”

“Pañcavedā satam samam,
“Learned in the five Vedas, brahmins practice

Tapassī brāhmaṇā caram;
mortification for a full century.

Cittañca nesaṃ na sammā vimuttaṃ,
But their minds are not properly freed,

Hīnattharūpā na pāraṅgamā te.
for those of base character don’t cross to the far shore.

Taṇhāhipannā vatasīlabaddhā,
Seized by craving, attached to precepts and observances,

Lūkham tapam vassasatam carantā;
they practice rough mortification for a hundred years.

Cittañca nesaṃ na sammā vimuttaṃ,
But their minds are not properly freed,

Hīnattharūpā na pāraṅgamā te.
for those of base character don’t cross to the far shore.

Na mānakāmassa damo idhatthi,
Someone who’s fond of conceit can’t be tamed,

Na monamatthi asamāhitassa;
and someone without immersion can’t be a sage.

Eko araṅṅe viharam pamatto,
Living negligent alone in the wilderness,

Na maccudheyassa tareyya pāran”ti.
they can’t pass beyond Death’s domain.”

“Mānam pahāya susamāhitatto,
“Having given up conceit, serene within oneself,

Sucetaso sabbadhi vippamutto;
with a healthy heart, everywhere released;

Eko araññe viharamappamatto,
living diligent alone in the wilderness,

Sa maccudheyassa tareyya pāraṇ”ti.
they pass beyond Death’s domain.”

Saṃyutta Nikāya 1
Linked Discourses 1

4. Satullapakāyikavagga
4. The Satullapa Group

39. Paṭhamapajjunnadhītusutta With Pajjunna's Daughter (1st)

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Atha kho kokanadā pajjunnassa dhītā abhikkantāya rattiya
abhikkantavaṇṇā kevalakappaṃ mahāvanaṃ obhāsetvā yena
bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam
abhivādetvā ekamantaṃ aṭṭhāsi.**

Then, late at night, the beautiful Kokanadā, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhitā kho sā devatā kokanadā pajjunnassa dhītā
bhagavato santike imā gāthāyo abhāsi:**
and recited these verses in the Buddha's presence:

**“Vesāliyaṃ vane viharantaṃ,
“Staying in the woods of Vesālī**

**Aggaṃ sattassa sambuddham;
is the Buddha, best of beings.**

**Kokanadāhamasmi abhivande,
Kokanadā am I who worships him,**

Kokanadā pajjunnassa dhītā.

Kokanadā, Pajjuna's daughter.

Sutameva pure āsi,
Previously I had only heard

Dhammo cakkhumatānubuddho;
the teaching realized by the seer.

Sāhaṃ dāni sakkhi jānāmi,
But now I know it as a witness

Munino desayato sugatassa.
while the sage, the Holy One teaches.

Ye keci ariyaṃ dhammaṃ,
There are unintelligent people who go about

Vigarahantā caranti dummedhā;
denouncing the noble teaching.

Upenti roruvaṃ ghoraṃ,
They fall into the terrible Hell of Screams

Cirarattaṃ dukkhaṃ anubhavanti.
where they suffer long.

Ye ca kho ariye dhamme,
There are those who have found acceptance and peace

Khantiyā upasamena upetā;
in the noble teaching.

Pahāya mānusaṃ dehaṃ,
After giving up this human body,

Devakāyaṃ paripūressantī"ti.
they swell the hosts of gods."

Saṃyutta Nikāya 1
Linked Discourses 1

4. Satullapakāyikavagga
4. The Satullapa Group

40. Dutiyapajjunnadhītusuttaṃ With Pajjunna's Daughter (2nd)

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Atha kho cūḷakokanadā pajjunnassa dhītā abhikkantāya rattiyaṃ
abhikkantavaṇṇā kevalakappaṃ mahāvanaṃ obhāsetvā yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ aṭṭhāsi.**

Then, late at night, the beautiful Kokanadā the Younger, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhitā kho sā devatā cūḷakokanadā pajjunnassa dhītā
bhagavato santike imā gāthāyo abhāsi:**

and recited these verses in the Buddha's presence:

“Idhāgamā vijjupabhāsavaṇṇā,

“Kokanadā, Pajjunna's daughter, came here,

Kokanadā pajjunnassa dhītā;

beautiful as a flash of lightning.

Buddhañca dhammañca namassamānā,

Revering the Buddha and the teaching,

Gāthācimā atthavatī abhāsi.

she spoke these verses full of meaning.

Bahunāpi kho taṃ vibhajeyyaṃ,

The teaching is such that

Pariyāyena tādiso dhammo;

I could analyze it in many different ways.

Saṅkhittamatthaṃ lapayissāmi,

However, I will state the meaning in brief

Yāvatā me manasā pariyattaṃ.

as far as I have learned it by heart.

Pāpaṃ na kayirā vacasā manasā,

You should never do anything bad

Kāyena vā kiñcana sabbaloke;

by speech or mind or body in all the world.

Kāme pahāya satimā sampajāno,

Having given up sensual pleasures, mindful and aware,

Dukkhaṃ na sevetha anattasaṃhitaṃ”ti.

you shouldn't keep doing what's painful and pointless.”

Satullapakāyikavaggo catuttho.

Tassuddānaṃ

Sabbhimaccharinā sādhu,

na santujjhānasaññino;

Saddhā samayo sakalikaṃ,

ubho pajjunnadhītaroti.

Saṃyutta Nikāya 1
Linked Discourses 1

5. Ādittavagga
5. On Fire

41. Ādittasutta On Fire

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove,
Anāthapiṇḍika’s Monastery.

**Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappaṃ jetavanam obhāsetvā yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā
ekamantaṃ atthāsi.**

Then, late at night, a glorious deity, lighting up the entire Jeta’s
Grove, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ tthitā kho sā devatā bhagavato santike imā gāthāyo
abhāsi:**

and recited these verses in the Buddha’s presence:

“Ādittasmim agārasmim,
“When your house is on fire,

yam nīharati bhājanam;
you rescue the pot

Tam tassa hoti atthāya,
that’s useful,

no ca yam tattha dayhati.
not the one that’s burnt.

Evaṃ ādittako loko,
And as the world is on fire

jarāya maraṇena ca;
with old age and death,

Nīharetheva dānena,
you should rescue by giving,

dinnaṃ hoti sunīhataṃ.
for what's given is rescued.

Dinnaṃ sukhaphalaṃ hoti,
What's given has happiness as its fruit,

nādinnaṃ hoti taṃ tathā;
but not what isn't given.

Corā haranti rājāno,
Bandits take it, or rulers,

aggi dahati nassati.
it's consumed by fire, or lost.

Atha antena jahati,
Then in the end this corpse is cast off,

Sarīraṃ sapariggahaṃ;
along with all your possessions.

Etadaññāya medhāvī,
Knowing this, a clever person

Bhuñjetha ca dadetha ca;
would enjoy what they have and also give it away.

Datvā ca bhutvā ca yathānubhāvaṃ,
After giving and using according to their means,

Anindito saggamupeti tñānaṃ”ti.
blameless, they go to a heavenly place.”

42. Kimdadasutta Giving What?

“Kimdado balado hoti,
“Giving what do you give strength?

kimdado hoti vaṇṇado;
Giving what do you give beauty?

Kimdado sukhado hoti,
Giving what do you give happiness?

kimdado hoti cakkhudo;
Giving what do you give vision?

Ko ca sabbadado hoti,
And who is the giver of all?

taṃ me akkhāhi pucchito”ti.
Please answer my question.”

“Annado balado hoti,
“Giving food you give strength.

vatthado hoti vaṇṇado;
Giving clothes you give beauty.

Yānado sukhado hoti,
Giving a vehicle you give happiness.

dīpado hoti cakkhudo.
Giving a lamp you give vision.

So ca sabbadado hoti,
And the giver of all

yo dadāti upassayaṃ;
is the one who gives a residence.

Amataṃ dado ca so hoti,
But a person who teaches the Dhamma

yo dhammamanusāsati”ti.
gives the gift of the Deathless.”

Saṃyutta Nikāya 1
Linked Discourses 1

5. Ādittavagga
5. On Fire

43. Annasutta Food

“Annamevābhinandanti,
“Both gods and humans

ubhaye devamānusā;
enjoy their food.

Atha ko nāma so yakkho,
So what’s the name of the spirit

yaṃ annaṃ nābhinandati”ti.
who doesn’t like food?”

“Ye naṃ dadanti saddhāya,
“Those who give with faith

vippasannena cetasā;
and a clear and confident heart,

Tameva annaṃ bhajati,
partake of food

asmim̐ loke paramhi ca.
in this world and the next.

Tasmā vineyya maccheraṃ,
So you should dispel stinginess,

dajjā dānaṃ malābhibhū;
overcoming that stain, and give a gift.

Puññāni paralokasmim̐,
The good deeds of sentient beings

patitṭhā honti pāṇinan”ti.
support them in the next world.”

Saṃyutta Nikāya 1
Linked Discourses 1

5. Ādittavagga
5. On Fire

44. Ekamūlasutta One Root

“Ekamūlaṃ dvirāvaṭṭaṃ,

“One is the root, two are the whirlpools,

timalaṃ pañcapattharaṃ;

three are the stains, five the spreads,

Samuddaṃ dvādasāvaṭṭaṃ,

twelve the ocean’s whirlpools:

pātālaṃ atarī isī”ti.

such is the abyss crossed over by the hermit.”

Saṃyutta Nikāya 1
Linked Discourses 1

5. Ādittavagga
5. On Fire

45. Anomasutta Peerless

“Anomanāmaṃ nipuṇatthadassiṃ,

“He of peerless name who sees the subtle goal;

Paññādadaṃ kāmālaye asattaṃ;

giver of wisdom, unattached to the realm of sensuality:

Taṃ passatha sabbaviduṃ sumedhaṃ,

see him, the all-knower, so very intelligent,

Ariye pathe kamamānaṃ mahesin”ti.

the great hermit walking down the noble road.”

46. Accharāsutta Nymphs

“Accharāgaṇasaṅghuṭṭhaṃ,
“It’s resounding with a group of nymphs,

pisācagaṇasevitaṃ;
but haunted by a gang of goblins!

Vanantaṃ mohanaṃ nāma,
This grove is called ‘Delusion’.

kathaṃ yātrā bhavissatī”ti.
How am I supposed to live like this?”

“Ujuko nāma so maggo,
“That path is called ‘the straight way’,

abhayā nāma sā disā;
and it’s headed for the place called ‘fearless’.

Ratho akūjano nāma,
The chariot is called ‘unswerving’,

dhammacakkehi saṃyuto.
fitted with wheels of skillful thoughts.

Hirī tassa apālambo,
Conscience is its bench-back,

satyassa parivāraṇaṃ;
mindfulness its upholstery.

Dhammāhaṃ sārathim brūmi,
I say the teaching is the driver,

sammādiṭṭhipurejavarṃ.

with right view running out in front.

Yassa etādisaṃ yānaṃ,

Any woman or man

itthiyā purisassa vā;

who has such a vehicle,

Sa ve etena yānena,

by means of this vehicle

nibbānasseva santike”ti.

has drawn near to extinguishment.”

47. Vanaropasutta Planters

“Kesaṃ divā ca ratto ca,
“Whose merit always grows

sadā puññaṃ pavaḍḍhati;
by day and by night.

Dhammaṭṭhā sīlasampannā,
Firm in principle, accomplished in conduct,

ke janā saggagāmino”ti.
who’s going to heaven?”

“Ārāmaropā vanaropā,
“Planters of parks or groves,

ye janā setukārakā;
those who build a bridge,

Papañca udapānañca,
a drinking place and well,

ye dadanti upassayaṃ.
and those who give a residence.

Tesaṃ divā ca ratto ca,
Their merit always grows

sadā puññaṃ pavaḍḍhati;
by day and by night.

Dhammaṭṭhā sīlasampannā,
Firm in principle, accomplished in conduct,

te janā saggagāmino”ti.
they are going to heaven.”

Saṃyutta Nikāya 1
Linked Discourses 1

5. Ādittavagga
5. On Fire

48. Jetavanasutta Jeta's Grove

“Idañhi taṃ jetavanaṃ,
“This is indeed that Jeta's Grove,
isisaṅghanisevitam;
frequented by the Saṅgha of hermits,
Āvutthaṃ dhammarājena,
where the King of Dhamma stayed:
pītisañjananaṃ mama.
it brings me joy!

Kammaṃ vijjā ca dhammo ca,
Deeds, knowledge, and principle;
sīlaṃ jīvitamuttamaṃ;
ethical conduct, an excellent livelihood;
Etena maccā sujhanti,
by these are mortals purified,
na gottena dhanena vā.
not by clan or wealth.

Tasmā hi paṇḍito poso,
That's why an astute person,
sampassaṃ atthamattano;
seeing what's good for themselves,
Yoniso vicine dhammaṃ,
would examine the teaching properly,

evaṃ tattha visujjhati.
and thus be purified in it.

Sāriputtova paññāya,
Sāriputta has true wisdom,

sīlena upasamena ca;
ethics, and also peace.

Yopi pāraṅgato bhikkhu,
Any mendicant who has crossed over

etāvaparamo siyā”ti.
can at best equal him.”

Saṃyutta Nikāya 1
Linked Discourses 1

5. Ādittavagga
5. On Fire

49. Maccharisutta Stingy

“Yedha maccharino loke,
“Those folk in the world who are stingy,

kadariyā paribhāsakā;
miserly and abusive,

Aññesaṃ dadamānānaṃ,
setting up obstacles

antarāyakarā narā.
for others who give.

Kīdiso tesaṃ vipāko,
What kind of result do they reap?

samparāyo ca kīdiso;
What kind of future life?

Bhagavantaṃ puṭṭhumāgama,
We’ve come to ask the Buddha;

kathaṃ jānemu taṃ mayan”ti.
how are we to understand this?”

“Yedha maccharino loke,
“Those folk in the world who are stingy,

kadariyā paribhāsakā;
miserly and abusive,

Aññesaṃ dadamānānaṃ,
setting up obstacles

antarāyakarā narā.
for others who give:

Nirayaṃ tiracchānayaṇiṃ,
they're reborn in hell,
yamalokaṃ upapajjare;
the animal realm, or Yama's world.

Sace enti manussattaṃ,
If they return to the human state,
dalidde jāyare kule.
they're born in a poor family,

Coḷaṃ piṇḍo ratī khiḍḍā,
where clothes, food, pleasure, and play
yattha kicchena labbhati;
are hard to find.

Parato āsīsare bālā,
They don't even get
tampi tesaṃ na labbhati;
what they expect from others.

Diṭṭhe dhammesa vipāko,
This is the result in the present life,
samparāye ca duggatī"ti.
and in the next, a bad destination."

"Itihetaṃ vijānāma,
"We understand what you've said;
aññaṃ pucchāma gotama;
and ask another question, Gotama.

Yedha laddhā manussattaṃ,

What about those who've gained the human state,

vadaññū vītamaccharā.

who are kind and rid of stinginess,

Buddhe pasannā dhamme ca,

confident in the Buddha and the teaching,

saṅghe ca tibbagāravā;

with keen respect for the Saṅgha?

Kīdiso tesaṃ vipāko,

What kind of result do they reap?

samparāyo ca kīdiso;

What kind of future life?

Bhagavantaṃ puṭṭhumāgama,

We've come to ask the Buddha;

kathaṃ jānemu taṃ mayan"ti.

how are we to understand this?"

"Yedha laddhā manussattaṃ,

"Those who've gained the human state

vadaññū vītamaccharā;

who are kind and rid of stinginess,

Buddhe pasannā dhamme ca,

confident in the Buddha and the teaching,

saṅghe ca tibbagāravā;

with keen respect for the Saṅgha:

Ete saggā pakāsanti,

they illuminate the heavens

yattha te upapajjare.

wherever they're reborn.

Sace enti manussattaṃ,
If they return to the human state,

aḍḍhe ājāyare kule;
they're reborn in a rich family,

Coḷaṃ piṇḍo ratī khiḍḍā,
where clothes, food, pleasure, and play

yatthāhicchena labbhati.
are easy to find.

Parasambhatesu bhogesu,
They rejoice like those

vasavattīva modare;
who control the possessions of others.

Diṭṭhe dhammesa vipāko,
This is the result in the present life,

samparāye ca sugatī"ti.
and in the next, a good destination."

Saṃyutta Nikāya 1
Linked Discourses 1

5. Ādittavagga
5. On Fire

50. Ghaṭikārasutta With Ghaṭikāra

“Avihaṃ upapannāse,
“Seven mendicants reborn in Aviha

vimuttā satta bhikkhavo;
have been freed.

Rāgadosaparikkhīṇā,
With the complete ending of greed and hate,
tiṇṇā loke visattikaṃ”ti.
they’ve crossed over clinging to the world.”

“Ke ca te ataruṃ paṅkaṃ,
“Who are those who’ve crossed the bog,

maccudheyyaṃ suduttaraṃ;
Death’s domain so hard to pass?

Ke hitvā mānusaṃ dehaṃ,
Who, after leaving behind the human body,

dibbayogaṃ upaccagun”ti.
have risen above celestial yokes?”

“Upako palagaṇḍo ca,
“Upaka and Palagaṇḍa,

pukkusāti ca te tayo;
and Pukkusāti, these three;

Bhaddiyo khaṇḍadevo ca,
Bhaddiya and Bhaddadeva,

bāhuraggi ca siṅgiyo;
and Bāhudantī and Piṅgiya.

Te hitvā mānusaṃ dehaṃ,
They, after leaving behind the human body,
dibbayogaṃ upaccagun”ti.
have risen above celestial yokes.”

“Kusalī bhāsasī tesaṃ,
“You speak well of them,
mārapāsappahāyinaṃ;
who have let go the snares of Māra.

Kassa te dhammamaññāya,
Whose teaching did they understand
acchiduṃ bhavabandhanan”ti.
to cut the bonds of rebirth?”

“Na aññatra bhagavatā,
“None other than the Blessed One!
nāññatra tava sāsanā;
None other than your instruction!

Yassa te dhammamaññāya,
It was your teaching that they understood
acchiduṃ bhavabandhanam.
to cut the bonds of rebirth.

Yattha nāmañca rūpañca,
Where name and form
asesaṃ uparujjhati;
cease with nothing left over;
Tam te dhammam idhaññāya,

understanding this teaching,
acchiduṃ bhavabandhanan”ti.
they cut the bonds of rebirth.”

“Gambhīraṃ bhāsaṃ vācaṃ,
“The words you say are deep,
dubbijānaṃ sudubbudhaṃ;
hard to understand, so very hard to wake up to.

Kassa tvaṃ dhammamaññāya,
Whose teaching did you understand
vācaṃ bhāsasi īdisan”ti.
that you can say such things?”

“Kumbhakāro pure āsiṃ,
“In the past I was a potter
vekaḷiṅge ghaṭikaro;
in Vebhaliṅga called Ghaṭikāra.

Mātāpettibharo āsiṃ,
I took care of my parents
kassapassa upāsako.
as a lay follower of Buddha Kassapa.

Virato methunā dhammā,
I refrained from sexual intercourse,
brahmacārī nirāmisō;
I was celibate, spiritual.

Ahuvā te sagāmeyyo,
We lived in the same village;
ahuvā te pure sakhā.
in the past I was your friend.

Sohamete pajānāmi,

I am the one who understands

vimutte satta bhikkhavo;

that these seven mendicants have been freed.

Rāgadosaparikkhīṇe,

With the complete ending of greed and hate,

tiṇṇe loke visattikan”ti.

they’ve crossed over clinging to the world.”

“Evametaṃ tadā āsi,

“That’s exactly how it was,

yathā bhāsasi bhaggava;

just as you say, Bhaggava.

Kumbhakāro pure āsi,

In the past you were a potter

vekaḷiṅge ghaṭīkaro;

in Vebhaliṅga called Ghaṭīkāra.

Mātāpettibharo āsi,

You took care of your parents

kassapassa upāsako.

as a lay follower of Buddha Kassapa.

Virato methunā dhammā,

You refrained from sexual intercourse,

brahmacārī nirāmiso;

you were celibate, spiritual.

Ahuvā me sagāmeyyo,

We lived in the same village;

ahuvā me pure sakhā”ti.

in the past you were my friend.”

**“Evametaṃ purāṇānaṃ,
“That’s how it was**

**sahāyānaṃ ahu saṅgamo;
when those friends of old met again.**

**Ubhinnaṃ bhāvitattānaṃ,
Both of them have developed themselves,**

**sarīrantimadhāriṇaṃ”ti.
and bear their final body.”**

Ādittavaggo pañcama.

Tassuddānaṃ

Ādittaṃ kiṃdadaṃ annaṃ,

ekamūlaanomiyaṃ;

Accharāvanaropajetaṃ,

maccharena ghaṭīkaroti.

Saṃyutta Nikāya 1
Linked Discourses 1

6. Jarāvagga
6. Old Age

51. Jarāsutta
Old Age

“Kiṃsu yāva jarā sādhu,
“What’s still good in old age?

kiṃsu sādhu patitṭhitam;
What’s good when grounded?

Kiṃsu narānaṃ ratanaṃ,
What is people’s treasure?

kiṃsu corehi dūharan”ti.
What’s hard for thieves to take?”

“Sīlam yāva jarā sādhu,
“Ethics are still good in old age.

saddhā sādhu patitṭhitā;
Faith is good when grounded.

Paññā narānaṃ ratanaṃ,
Wisdom is people’s treasure.

puññaṃ corehi dūharan”ti.
Merit’s hard for thieves to take.”

Samyutta Nikāya 1
Linked Discourses 1

6. Jarāvagga
6. Old Age

52. Ajarasāsutta
Getting Old

“Kimsu ajarasā sādhu,
“What’s good because it never gets old?

kimsu sādhu adhiṭṭhitam;
What's good when committed?

Kimsu narānaṃ ratanaṃ,
What is people’s treasure?

kimsu corehyahāriyan”ti.
What can thieves never take?”

“Sīlam ajarasā sādhu,
“Ethics are good because they never grow old.

saddhā sādhu adhiṭṭhitā;
Faith is good when committed.

Paññā narānaṃ ratanaṃ,
Wisdom is people’s treasure.

puññaṃ corehyahāriyan”ti.
Merit’s what thieves can never take.”

Saṃyutta Nikāya 1
Linked Discourses 1

6. Jarāvagga
6. Old Age

53. Mittasutta
A Friend

“Kimsu pavasato mittam,
“Who’s your friend abroad?

kimsu mittam sake ghare;
Who’s your friend at home?

Kim mittam atthajātassa,
Who’s your friend in need?

kim mittam samparāyikan”ti.
Who’s your friend in the next life?”

“Satto pavasato mittam,
“A caravan is your friend abroad.

mātā mittam sake ghare;
Mother is your friend at home.

Sahāyo atthajātassa,
A comrade in a time of need

hoti mittam punappunam;
is a friend time and again.

Sayaṅkatāni puññāni,
But the good deeds you’ve done yourself—

taṃ mittam samparāyikan”ti.
that’s your friend in the next life.”

Saṃyutta Nikāya 1
Linked Discourses 1

6. Jarāvagga
6. Old Age

54. Vatthusutta Grounds

“Kiṃsu vatthu manussānaṃ,
“What is the ground of human beings?

kiṃsūdhā paramo sakhā;
What is the best companion here?

Kiṃsu bhūtā upajīvanti,
By what do the creatures who live off the earth

ye pāṇā pathavissitā”ti.
sustain their life?”

“Puttā vatthu manussānaṃ,
“Children are the ground of human beings.

bhariyā ca paramo sakhā;
A wife is the best companion.

Vuṭṭhiṃ bhūtā upajīvanti,
The creatures who live off the earth

ye pāṇā pathavissitā”ti.
sustain their life by rain.”

Saṃyutta Nikāya 1
Linked Discourses 1

6. Jarāvagga
6. Old Age

55. Paṭhamajanasutta Gives Birth (1st)

“Kiṃsu janeti purisaṃ,
“What gives birth to a person?

kiṃsu tassa vidhāvati;
What do they have that runs about?

Kiṃsu saṃsāramāpādi,
What enters transmigration?

kiṃsu tassa mahabbhayaṃ”ti.
What’s their greatest fear?”

“Taṇhā janeti purisaṃ,
“Craving gives birth to a person.

cittamassa vidhāvati;
Their mind is what runs about.

Satto saṃsāramāpādi,
A sentient being enters transmigration.

dukkhamassa mahabbhayaṃ”ti.
Suffering is their greatest fear.”

Saṃyutta Nikāya 1
Linked Discourses 1

6. Jarāvagga
6. Old Age

56. Dutiyajanasutta
Gives Birth (2nd)

“Kiṃsu janeti purisaṃ,
“What gives birth to a person?

kiṃsu tassa vidhāvati;
What do they have that runs about?

Kiṃsu saṃsāramāpādi,
What enters transmigration?

kismā na parimuccatī”ti.
From what are they not free?”

“Taṇhā janeti purisaṃ,
“Craving gives birth to a person.

cittamassa vidhāvati;
Their mind is what runs about.

Satto saṃsāramāpādi,
A sentient being enters transmigration.

dukkhā na parimuccatī”ti.
From suffering they are not free.”

Saṃyutta Nikāya 1
Linked Discourses 1

6. Jarāvagga
6. Old Age

57. Tatiyajanasutta Gives Birth (3rd)

“Kiṃsu janeti purisaṃ,
“What gives birth to a person?

kiṃsu tassa vidhāvati;
What do they have that runs about?

Kiṃsu saṃsāramāpādi,
What enters transmigration?

kiṃsu tassa parāyanan”ti.
What is their destiny?”

“Taṇhā janeti purisaṃ,
“Craving gives birth to a person.

cittamassa vidhāvati;
Their mind is what runs about.

Satto saṃsāramāpādi,
A sentient being enters transmigration.

kammaṃ tassa parāyanan”ti.
Deeds are their destiny.”

58. Uppathasutta Deviation

“Kimsu uppatho akkhāto,
“What’s declared to be a deviation?

kimsu rattindivakkhayo;
What is ending day and night?

Kim malaṃ brahmacariyassa,
What’s the stain of celibacy?

kiṃ sinānamanodakan”ti.
What’s the waterless bath?”

“Rāgo uppatho akkhāto,
“Lust is declared to be a deviation.

Vayo rattindivakkhayo;
Youth is ending day and night.

Itthī malaṃ brahmacariyassa,
Women are the stain of celibacy,

Etthāyaṃ sajjate pajā;
to which this generation clings.

Tapo ca brahmacariyañca,
Austerity and celibacy

Taṃ sinānamanodakan”ti.
are the waterless bath.”

Saṃyutta Nikāya 1
Linked Discourses 1

6. Jarāvagga
6. Old Age

59. Dutiyasutta
A Partner

“Kiṃsu dutiyā purisassa hoti,
“What is a person’s partner?”

Kiṃsu cenam pasāsati;
What instructs them?

Kissa cābhirato macco,
Enjoying what is a mortal

Sabbadukkhā pamuccatī”ti.
released from all suffering?”

“Saddhā dutiyā purisassa hoti,
“Faith is a person’s partner.

Paññā cenam pasāsati;
Wisdom instructs them.

Nibbānābhirato macco,
Delighting in extinguishment a mortal

Sabbadukkhā pamuccatī”ti.
is released from all suffering.”

Saṃyutta Nikāya 1
Linked Discourses 1

6. Jarāvagga
6. Old Age

60. Kavisutta A Poet

“Kiṃsu nidānaṃ gāthānaṃ,
“What’s the basis of verses?

kiṃsu tāsāṃ viyañjanaṃ;
What’s their detailed expression?

Kiṃsu sannissitā gāthā,
What do verses depend upon?

kiṃsu gāthānamāsayo”ti.
What underlies verses?”

“Chando nidānaṃ gāthānaṃ,
“Metre is the basis of verses.

akkharā tāsāṃ viyañjanaṃ;
Syllables are their detailed expression.

Nāmasannissitā gāthā,
Verses depend on names.

kavi gāthānamāsayo”ti.
A poet underlies verses.”

Jarāvaggo chaṭṭho.

Tassuddānaṃ

Jarā aḥarasā mittāṃ,
vatthu tīṇi janāni ca;

**Uppatho ca dutiyo ca,
kavinā pūrito vaggoti.**

Saṃyutta Nikāya 1
Linked Discourses 1

7. Addhavagga
7. Oppressed

61. Nāmasutta Name

“Kiṃsu sabbaṃ addhabhavi,
“What oppresses everything?

kismā bhiyyo na vijjati;
What is nothing bigger than?

Kissassu ekadhammassa,
What is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway?”

“Nāmaṃ sabbaṃ addhabhavi,
“Name oppresses everything.

nāmā bhiyyo na vijjati;
Nothing’s bigger than name.

Nāmassa ekadhammassa,
Name is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway.”

Saṃyutta Nikāya 1
Linked Discourses 1

7. Addhavagga
7. Oppressed

62. Cittasutta Mind

“Kenassu nīyati loko,
“What leads the world on?

kenassu parikassati;
What drags it around?

Kissassu ekadhammassa,
What is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway?”

“Cittena nīyati loko,
“The mind leads the world on.

cittena parikassati;
The mind drags it around.

Cittassa ekadhammassa,
Mind is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway.”

Saṃyutta Nikāya 1
Linked Discourses 1

7. Addhavagga
7. Oppressed

63. Taṇhāsutta Craving

“Kenassu nīyati loko,
“What leads the world on?

kenassu parikassati;
What drags it around?

Kissassu ekadhammassa,
What is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway?”

“Taṇhāya nīyati loko,
“Craving leads the world on.

taṇhāya parikassati;
Craving drags it around.

Taṇhāya ekadhammassa,
Craving is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway.”

Saṃyutta Nikāya 1
Linked Discourses 1

7. Addhavagga
7. Oppressed

64. Saṃyojanasutta Fetter

“Kimsu saṃyojano loko,
“What fetters the world?

kimsu tassa vicāraṇaṃ;
What explores it?

Kissassu vippahānena,
With the giving up of what

nibbānaṃ iti vuccatī”ti.
is extinguishment spoken of?”

“Nandīsaṃyojano loko,
“Delight fetters the world.

vitakkassa vicāraṇaṃ;
Thought explores it.

Taṇhāya vippahānena,
With the giving up of craving

nibbānaṃ iti vuccatī”ti.
extinguishment is spoken of.”

Saṃyutta Nikāya 1
Linked Discourses 1

7. Addhavagga
7. Oppressed

65. Bandhanasutta Bonds

“Kimsu sambandhano loko,
“What binds the world?

kimsu tassa vicāraṇaṃ;
What explores it?

Kissassu vippahānena,
With the giving up of what

sabbaṃ chindati bandhanan”ti.
are all bonds severed?”

“Nandīsambandhano loko,
“Delight binds the world.

vitakkassa vicāraṇaṃ;
Thought explores it.

Taṇhāya vippahānena,
With the giving up of craving

sabbaṃ chindati bandhanan”ti.
all bonds are severed.”

Saṃyutta Nikāya 1
Linked Discourses 1

7. Addhavagga
7. Oppressed

66. Attahatasutta Beaten Down

“Kenassubbhāhato loko,
“By what is the world beaten down?

kenassu parivārito;
By what is it surrounded?

Kena sallena otiṇṇo,
What dart has laid it low?

kissa dhūpāyito sadā”ti.
With what is it always fuming?”

“Maccunābbhāhato loko,
“The world is beaten down by death.

jarāya parivārito;
It’s surrounded by old age.

Taṇhāsallena otiṇṇo,
The dart of craving has laid it low.

icchādhūpāyito sadā”ti.
It’s always fuming with desire.”

Saṃyutta Nikāya 1
Linked Discourses 1

7. Addhavagga
7. Oppressed

67. Uḍḍitasutta Trapped

“Kenassu uḍḍito loko,
“What has trapped the world?

kenassu parivārito;
By what is it surrounded?

Kenassu pihito loko,
What has the world fastened shut?

kismim loko patiṭṭhito”ti.
On what is the world grounded?”

“Taṇhāya uḍḍito loko,
“Craving has trapped the world.

jarāya parivārito;
It’s surrounded by old age.

Maccunā pihito loko,
Mortality has the world fastened shut.

dukkhe loko patiṭṭhito”ti.
The world is grounded on suffering.”

Saṃyutta Nikāya 1
Linked Discourses 1

7. Addhavagga
7. Oppressed

68. Pihitasutta Fastened Shut

“Kenassu pihito loko,
“What has the world fastened shut?

kismim loko patitṭhito;
On what is the world grounded?

Kenassu uḍḍito loko,
What has trapped the world?

kenassu parivārito”ti.
By what is it surrounded?”

“Maccunā pihito loko,
“Mortality has the world fastened shut.

dukkhe loko patitṭhito;
The world is grounded on suffering.

Taṇhāya uḍḍito loko,
Craving has trapped the world.

jarāya parivārito”ti.
It’s surrounded by old age.”

Saṃyutta Nikāya 1
Linked Discourses 1

7. Addhavagga
7. Oppressed

69. Icchāsutta Desire

“Kenassu bajjhatī loko,
“What is it that binds the world?

kissa vinayāya muccati;
By removing what is it freed?

Kissassu vipphānena,
With the giving up of what

sabbaṃ chindati bandhanan”ti.
are all bonds severed?”

“Icchāya bajjhatī loko,
“Desire is what binds the world.

icchāvinayāya muccati;
By the removing of desire it’s freed.

Icchāya vipphānena,
With the giving up of craving,

sabbaṃ chindati bandhanan”ti.
all bonds are severed.”

Saṃyutta Nikāya 1
Linked Discourses 1

7. Addhavagga
7. Oppressed

70. Lokasutta The World

“Kismiṃ loko samuppanno,
“What has the world arisen in?

kismiṃ kubbati santhavaṃ;
What does it get close to?

Kissa loko upādāya,
By grasping what

kismiṃ loko vihaññatī”ti.
is the world troubled in what?”

“Chasu loko samuppanno,
“The world’s arisen in six.

chasu kubbati santhavaṃ;
It gets close to six.

Channameva upādāya,
By grasping at these six,

chasu loko vihaññatī”ti.
the world’s troubled in six.”

Addhavaggo sattamo.

Tassuddānaṃ

Nāmaṃ cittaṅca taṇhā ca,
saṃyojanaṅca bandhanā;

**Abbhāhatuḍḍito pihito,
icchā lokena te dasāti.**

Saṃyutta Nikāya 1
Linked Discourses 1

8. Chetvāvagga
8. Incinerated

71. Chetvāsutta Incinerated

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ ʈhitā kho sā devatā bhagavantaṃ gāthāya
ajjhabhāsi:

Standing to one side, that deity addressed the Buddha in verse:

“Kiṃsu chetvā sukhaṃ seti,
“When what is incinerated do you sleep at ease?

kiṃsu chetvā na socati;
When what is incinerated is there no sorrow?

Kissassu ekadhammassa,
What’s the one thing, Gotama,
vadhaṃ rocesi gotamā”ti.
whose killing you approve?”

“Kodhaṃ chetvā sukhaṃ seti,
“When anger’s incinerated you sleep at ease.

kodhaṃ chetvā na socati;
When anger’s incinerated there is no sorrow.

Kodhassa visamūlassa,
O deity, anger has a poisoned root

madhuraggassa devate;
and a honey tip.

Vadhaṃ ariyā paṣaṃsanti,

The noble ones praise its killing,

tañhi chetvā na socatī”ti.

for when it’s incinerated there is no sorrow.”

Saṃyutta Nikāya 1
Linked Discourses 1

8. Chetvāvagga
8. Incinerated

72. Rathasutta A Chariot

“Kiṃsu rathassa paññāṇaṃ,
“What’s the mark of a chariot?

kiṃsu paññāṇamaggino;
What’s the mark of fire?

Kiṃsu raṭṭhassa paññāṇaṃ,
What’s the mark of a nation?

kiṃsu paññāṇamitthiyā”ti.
What’s the mark of a woman?”

“Dhajo rathassa paññāṇaṃ,
“A banner is the mark of a chariot.

dhūmo paññāṇamaggino;
Smoke is the mark of fire.

Rājā raṭṭhassa paññāṇaṃ,
A ruler is a nation’s mark.

bhattā paññāṇamitthiyā”ti.
And a husband is the mark of a woman.”

Saṃyutta Nikāya 1
Linked Discourses 1

8. Chetvāvagga
8. Incinerated

73. Vittasutta Wealth

“Kimsūdha vittaṃ purisassa seṭṭhaṃ,
“What’s a person’s best wealth?

Kimsu suciṇṇo sukhamāvahati;
What brings happiness when practiced well?

Kimsu have sādutaraṃ rasānaṃ,
What’s the sweetest taste of all?

Kathamjīviṃ jīvitamāhu seṭṭhan”ti.
The one who they say has the best life: how do they live?”

“Saddhīdha vittaṃ purisassa seṭṭhaṃ,
“Faith here is a person’s best wealth.

Dhammo suciṇṇo sukhamāvahati;
The teaching brings happiness when practiced well.

Saccaṃ have sādutaraṃ rasānaṃ,
Truth is the sweetest taste of all.

Paññājīviṃ jīvitamāhu seṭṭhan”ti.
The one who they say has the best life lives by wisdom.”

Saṃyutta Nikāya 1
Linked Discourses 1

8. Chetvāvagga
8. Incinerated

74. Vuṭṭhisutta Rain

“Kiṃsu uppatataṃ seṭṭhaṃ,
“What’s the best of things that rise?

kiṃsu nipatataṃ varaṃ;
And what’s the finest of things that fall?

Kiṃsu pavajamānānaṃ,
And what of the things that go forth?

kiṃsu pavadataṃ varan”ti.
And who’s the finest speaker?”

“Bījaṃ uppatataṃ seṭṭhaṃ,
“A seed’s the best of things that rise.

vuṭṭhi nipatataṃ varā;
Rain’s the finest thing that falls.

Gāvo pavajamānānaṃ,
Cattle, of things that go forth.

putto pavadataṃ varo”ti.
And a child is the finest speaker.”

“Vijjā uppatataṃ seṭṭhā,
“Knowledge is best of things that rise.

avijjā nipatataṃ varā;
Ignorance the finest thing that falls.

Saṅgho pavajamānānaṃ,
The Saṅgha, of things that go forth.

buddho pavadataṃ varo”ti.

And the Buddha is the finest speaker.”

Saṃyutta Nikāya 1
Linked Discourses 1

8. Chetvāvagga
8. Incinerated

75. Bhītāsutta Afraid

“Kiṃsūdha bhītā janatā anekā,

“Why are so many people here afraid,

Maggo canekāyatanappavutto;

when the path has been taught with so many dimensions?

Pucchāmi taṃ gotama bhūripañña,

I ask you, Gotama, whose wisdom is vast:

Kismim̐ ṭhito paralokaṃ na bhāye”ti.

Standing on what need one not fear the next world?”

“Vācaṃ manañca paṇidhāya sammā,

“When speech and mind are directed right,

Kāyena pāpāni akubbamāno;

and you don’t do anything bad with the body

Bahvannapānaṃ gharamāvasanto,

while dwelling at home with plenty of food and drink.

Saddho mudū saṃvibhāgī vadaññū;

Faithful, gentle, charitable, and kind:

Etesu dhammesu ṭhito catūsu,

standing on these four principles,

Dhamme ṭhito paralokaṃ na bhāye”ti.

standing on the teaching one need not fear the next world.”

Saṃyutta Nikāya 1
Linked Discourses 1

8. Chetvāvagga
8. Incinerated

76. Najīratisutta Getting Old

“Kiṃ jīrati kiṃ na jīrati,
“What gets old, what doesn’t grow old?

kiṃsu uppathoti vuccati;
What’s called a deviation?

Kiṃsu dhammānaṃ paripantho,
What’s a roadblock for skillful qualities?

kiṃsu rattindivakkhayo;
What is ending day and night?

Kiṃ malaṃ brahmacariyassa,
What’s the stain of celibacy?

kiṃ sinānāmanodakaṃ.
What’s the waterless bath?

Kati lokasmim chiddāni,
How many holes are there in the world,

yattha vittaṃ na tiṭṭhati;
where one’s wealth leaks out?

Bhagavantaṃ puṭṭhumāgama,
We’ve come to ask the Buddha;

kathaṃ jānemu taṃ mayan”ti.
how are we to understand this?”

“Rūpaṃ jīrati maccānaṃ,
“The physical form of mortals gets old,

nāmagottaṃ na jīraṭi;
but their name and clan don't.

Rāgo uppathoti vuccati.
Lust is called a deviation,

Lobho dhammānaṃ paripantho,
and greed obstructs skillful qualities.

Vayo rattindivakkhayo;
Youth is ending day and night.

Itthī malaṃ brahmacariyassa,
Women are the stain of celibacy,

Etthāyaṃ sajjate pajā;
to which this generation clings.

Tapo ca brahmacariyañca,
Austerity and celibacy

Taṃ sinānamanodakaṃ.
are the waterless bath.

Cha lokasmiraṃ chiddāni,
There are six holes in the world,

yattha vittaṃ na tiṭṭhati;
where one's wealth leaks out:

Ālasyaṃca pamādo ca,
laziness and negligence,

anuṭṭhānaṃ asaṃyamo;
lack of initiative and lack of restraint,

Niddā tandī ca te chidde,
sleepiness and sloth.

sabbaso taṃ vivajjaye'ti.
You should completely get rid of these holes!"

Saṃyutta Nikāya 1
Linked Discourses 1

8. Chetvāvagga
8. Incinerated

77. Issariyasutta Authority

“Kiṃsu issariyaṃ loke,
“What is authority in the world?

kiṃsu bhaṇḍānamuttamaṃ;
What’s the best of valuables?

Kiṃsu satthamalaṃ loke,
What in the world is a rusty sword?

kiṃsu lokasmimabbudaṃ.
Who is a plague on the world?

Kiṃsu harantaṃ vārenti,
Who gets arrested when they take things away?

haranto pana ko piyo;
And who is loved when they take things away?

Kiṃsu punappunāyantaṃ,
And who is approved by the astute

abhinandanti paṇḍitā”ti.
when they come again and again?”

“Vaso issariyaṃ loke,
“Power is authority in the world.

itthī bhaṇḍānamuttamaṃ;
A woman is the best of valuables.

Kodho satthamalaṃ loke,
Anger in the world is a rusty sword.

corā lokasmimabbudā.

A bandit is a plague on the world.

Coram harantaṃ vārenti,

A bandit gets arrested when they take things away.

haranto samaṇo piyo;

And an ascetic is loved when they take things away.

Samaṇaṃ punappunāyantaṃ,

An ascetic is approved by the astute

abhinandanti paṇḍitā”ti.

when they come again and again.”

Saṃyutta Nikāya 1
Linked Discourses 1

8. Chetvāvagga
8. Incinerated

78. Kāmasutta Desire

“Kimatthakāmo na dade,

“What should one who desires the good not give away?

kiṃ macco na pariccaje;

What should a mortal not reject?

Kim̐su muñceyya kalyāṇaṃ,

What should be let out when it’s good,

pāpikaṃ na ca mocaye”ti.

but not when it’s bad?”

“Attānaṃ na dade poso,

“A man shouldn’t give away himself.

attānaṃ na pariccaje;

He shouldn’t reject himself.

Vācaṃ muñceyya kalyāṇaṃ,

Speech should be let out when it’s good,

pāpikaṃ na mocaye”ti.

but not when it’s bad.”

79. Pātheyyasutta Provisions

“Kiṃsu bandhati pātheyyaṃ,
“How should provisions be tied up?

kiṃsu bhogānamāsayo;
What’s the lair of wealth?

Kiṃsu naraṃ parikassati,
What drags a person around?

kiṃsu lokasmi dujjahaṃ;
What in the world is hard to give up?

Kismiṃ baddhā puthū sattā,
What are many beings tied up with,

pāsenā sakuṇī yathā”ti.
like birds in a snare?”

“Saddhā bandhati pātheyyaṃ,
“Provisions should be tied up with faith.

sirī bhogānamāsayo;
Glory is the lair of wealth.

Icchā naraṃ parikassati,
Desire drags a person around.

icchā lokasmi dujjahā;
Desire in the world is hard to give up.

Icchābaddhā puthū sattā,
Many beings are tied up with desire,

pāsenā sakuṇī yathā”ti.
like birds in a snare.”

Saṃyutta Nikāya 1
Linked Discourses 1

8. Chetvāvagga
8. Incinerated

80. Pajjotasutta Lamp

“Kiṃsu lokasmi pajjoto,
“What’s the lamp for the world?

kiṃsu lokasmi jāgaro;
What in the world is wakeful?

Kiṃsu kamme saḷvānaṃ,
Who are one’s work colleagues?

kimassa iriyāpatho.
What is one’s walk of life?

Kiṃsu alasaṃ analasaṅca,
What nurtures the idle and the tireless,

Mātā puttamaṃva posati;
like a mother her child?

Kiṃ bhūtā upajīvanti,
By what do the creatures who live off the earth

Ye paṇā pathavissitā”ti.
sustain their life?”

“Paññā lokasmi pajjoto,
“Wisdom is the lamp for the world.

sati lokasmi jāgaro;
Mindfulness in the world is wakeful.

Gāvo kamme saḷvānaṃ,
Cattle are one’s work colleagues,

sītassa iriyāpatho.

and the furrow is one's walk of life.

Vuṭṭhi alasaṃ analasañca,

Rain nurtures the idle and the tireless,

Mātā puttaṃva posati;

like a mother her child.

Vuṭṭhiṃ bhūtā upajīvanti,

The creatures who live on the earth

Ye pāṇā pathavissitā”ti.

sustain their life by rain.”

Saṃyutta Nikāya 1
Linked Discourses 1

8. Chetvāvagga
8. Incinerated

81. Araṇasutta Without Conflict

“Kesūdha araṇā loke,
“Who in the world has no conflict?

kesaṃ vusitaṃ na nassati;
Whose life is not lost?

Kedha icchaṃ parijānanti,
Who here completely understands desire?

kesaṃ bhojissiyaṃ sadā.
Who always lives as their own master?

Kiṃsu mātā pitā bhātā,
To whom do mother, father, and brothers

vandanti naṃ paṭiṭṭhitaṃ;
bow when they’re established?

Kiṃsu idha jātihīnaṃ,
Who here, though of low birth,

abhivādenti khattiyā”ti.
is bowed to even by aristocrats?”

“Samaṇīdha araṇā loke,
“Ascetics have no conflict in the world.

Samaṇānaṃ vusitaṃ na nassati;
The life of ascetics is not lost.

Samaṇā icchaṃ parijānanti,
Ascetics completely understand desire.

Samaṇānaṃ bhojissiyaṃ sadā.

Ascetics always live as their own master.

Samaṇaṃ mātā pitā bhātā,

Mother, father, and brothers

vandanti naṃ patiṭṭhitaṃ;

bow to ascetics when they're established.

Samaṇīdha jātihīnaṃ,

Even though an ascetic is of low birth,

abhivādentī khattiyā"ti.

they're bowed to even by aristocrats."

Chetvāvaggo aṭṭhamo.

Tassuddānaṃ

Chetvā rathaṅca cittaṅca,

vuṭṭhi bhītā najīrati;

Issaraṃ kāmaṃ pātheyyaṃ,

pajjoto araṇena cāti.

Devatāsaṃyuttaṃ samattaṃ.

The Linked Discourses on Deities are complete.

2. Devaputta Saṃyutta: On Gods

1. Paṭhamakassapasutta With Kassapa (1st)

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho kassapo devaputto abhikkantāya rattiyā
abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho kassapo
devaputto bhagavantam etadavoca:**

Then, late at night, the glorious god Kassapa, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and said to him,

“bhikkhum bhagavā pakāsesi, no ca bhikkhuno anusāsan”ti.

“The Buddha has revealed the mendicant, but not his instructions to a mendicant.”

“Tena hi, kassapa, taññevettha paṭibhātū”ti.

“Well then, Kassapa, clarify this matter yourself.”

“Subhāsitassa sikkhetha,

“They should train in following good advice,

samaṇūpāsanassa ca;

in attending closely to ascetics,

Ekāsanassa ca raho,
in sitting alone in hidden places,
cittavūpasamassa cā”ti.
and in calming the mind.”

Idamavoca kassapo devaputto;
That’s what the god Kassapa said,
samanuñño satthā ahosi.
and the teacher approved.

Atha kho kassapo devaputto “samanuñño me satthā”ti
bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā
tatthevantaradhāyīti.

Then Kassapa, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Saṃyutta Nikāya 2
Linked Discourses 2

1. Paṭhamavagga
Chapter One

2. Dutiyakassapasutta With Kassapa (2nd)

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ṭhito kho kassapo devaputto bhagavato santike
imaṃ gāthaṃ abhāsi:**

Standing to one side, the god Kassapa recited this verse in the
Buddha's presence:

“Bhikkhu siyā jhāyī vimuttacitto,

“Suppose a mendicant is a meditator, freed in mind.

Ākaṅkhe ce hadayassānupattiṃ;

If they want to reach the heart's peace,

Lokassa ñatvā udayabbayañca,

having known the arising and passing of the world,

Sucetaso anissito tadānisamso”ti.

healthy-minded, independent, that is their reward.”

Saṃyutta Nikāya 2
Linked Discourses 2

1. Paṭhamavagga
Chapter One

3. Māghasutta With Māgha

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho māgho devaputto abhikkantāya rattiyā
abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ
abhivādetvā ekamantaṃ aṭṭhāsi.**

Then, late at night, the glorious god Māgha, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhito kho māgho devaputto bhagavantaṃ gāthāya
ajjhabhāsi:**

and addressed the Buddha in verse:

“Kiṃsu chetvā sukhaṃ seti,

“When what is incinerated do you sleep at ease?

kiṃsu chetvā na socati;

When what is incinerated is there no sorrow?

Kissassu ekadhammassa,

What is the one thing

vadhaṃ rocesi gotamā”ti.

whose killing you approve?”

“Kodhaṃ chetvā sukhaṃ seti,

“When anger's incinerated you sleep at ease.

kodhaṃ chetvā na socati;

When anger's incinerated there is no sorrow.

Kodhassa visamūlassa,

Vatrabhū, anger has a poisoned root,

madhuraggassa vatrabhū;

and a honey tip.

Vadham ariyā pasaṃsanti,

The noble ones praise the slaying of anger,

tañhi chetvā na socatī”ti.

for when it's incinerated there is no sorrow.”

Saṃyutta Nikāya 2
Linked Discourses 2

1. Paṭhamavagga
Chapter One

4. Māgadhasutta With Māghadha

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ ṭhito kho māgadho devaputto bhagavantaṃ
gāthāya ajjhabhāsi:
Standing to one side, the god Māgadha addressed the Buddha in
verse:

“Kati lokasmiṃ pajjotā,
“How many lamps are there,
yehi loko pakāsati;
to shine their light on the world?
Bhavantaṃ puṭṭhumāgamma,
We’ve come to ask the Buddha;
kathaṃ jānemu taṃ mayan”ti.
how are we to understand this?”

“Cattāro loke pajjotā,
“There are four lamps in the world,
pañcamettha na vijjati;
a fifth is not found.
Divā tapati ādicco,
The sun shines by day,
rattimābhāti candimā.

the moon glows at night,

Atha aggi divārattim,

while a fire burns both

tattha tattha pakāsati;

by day and by night.

Sambuddho tapatam seṭṭho,

But a Buddha is the best of lights:

esā ābhā anuttarā”ti.

this is the supreme radiance.”

Saṃyutta Nikāya 2
Linked Discourses 2

1. Paṭhamavagga
Chapter One

5. Dāmalisutta With Dāmali

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho dāmali devaputto abhikkantāya rattiyā
abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ
abhivādetvā ekamantaṃ aṭṭhāsi.**

Then, late at night, the glorious god Dāmali, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhito kho dāmali devaputto bhagavato santike imaṃ
gāthaṃ abhāsi:**

and recited this verse in the Buddha's presence:

“Karaṇīyametaṃ brāhmaṇena,

“This is what should be done by a brahmin:

Padhānaṃ akilāsunā;

unrelenting striving.

Kāmānaṃ vippahānena,

Then, with the giving up of sensual pleasures,

Na tenāsīsate bhavan”ti.

they won't hope to be reborn.”

“Natthi kiccaṃ brāhmaṇassa,

“The brahmin has nothing left to do,”

(dāmalīti bhagavā)

said the Buddha to Dāmalī,

Katakicco hi brāhmaṇo;

“for they’ve completed their task.

Yāva na gādhaṃ labhati nadīsu,

So long as a person fails to gain a footing in the river,

Āyūhati sabbagattebhi jantu;

they strive with every limb.

Gādhañca laddhāna thale ṭhito yo,

But someone who has gained a footing and stands on dry land

Nāyūhatī pāragato hi sova.

need not strive, for they have reached the far shore.

Esūpamā dāmalī brāhmaṇassa,

Dāmalī, this is a simile for the brahmin,

Khīṇāsavassa nipakassa jhāyino;

alert, a meditator who has ended defilements.

Pappuyya jātimaraṇassa antaṃ,

Since they’ve reached the end of rebirth and death,

Nāyūhatī pāragato hi so”ti.

they need not strive, for they have reached the far shore.”

Saṃyutta Nikāya 2
Linked Discourses 2

1. Paṭhamavagga
Chapter One

6. Kāmadāsutta With Kāmada

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ṭhito kho kāmado devaputto bhagavantaṃ
etadavoca:**

Standing to one side, the god Kāmada said to the Buddha,

“dukkaraṃ, bhagavā, sudukkaraṃ, bhagavā”ti.

“It’s too hard, Blessed One! It’s just too hard!”

“Dukkaraṃ vāpi karonti,

“They do it even though it’s hard,”

(kāmadāti bhagavā)

said the Buddha to Kāmada,

Sekhā sīlasamāhitā;

“the stable trainees with ethics, and immersion.

Ṭhitattā anagāriyupetassa,

For one who has entered the homeless life,

Tuṭṭhi hoti sukhāvahā”ti.

contentment brings happiness.”

“Dullabhā, bhagavā, yadidaṃ tuṭṭhī”ti.

“Such contentment, Blessed One, is hard to find.”

“Dullabhaṃ vāpi labhanti,

“They find it even though it’s hard,”

(kāmadāti bhagavā)

said the Buddha to Kāmada,

Cittavūpasame ratā;

“those who love peace of mind;

Yesam̃ divā ca ratto ca,

whose minds love to meditate

Bhāvanāya rato mano”ti.

day and night.”

“Dussamādahaṃ, bhagavā, yadidaṃ cittaṃ”ti.

“But it’s hard, Blessed One, to immerse this mind in samādhi.”

“Dussamādahaṃ vāpi samādahanti,

“They become immersed in samādhi even though it’s hard,”

(kāmadāti bhagavā)

said the Buddha to Kāmada,

Indriyūpasame ratā;

“those who love calming the faculties.

Te chetvā maccuno jālaṃ,

Having cut through the net of Death,

Ariyā gacchanti kāmadā”ti.

the noble ones, Kāmada, go on their way.”

“Duggamo, bhagavā, visamo maggo”ti.

“But this path, Blessed One, is rough and hard to travel.”

“Duggame visame vāpi,

“Though it’s rough, hard to travel,

Ariyā gacchanti kāmada;

the noble ones, Kāmada, go on their way.

Anariyā visame magge,
The ignoble fall headfirst

Papatanti avamsirā;
on a rough path.

Ariyānaṃ samo maggo,
But the path of the noble ones is smooth,

Ariyā hi visame samā”ti.
for the noble ones are smooth amid the rough.”

Saṃyutta Nikāya 2
Linked Discourses 2

1. Paṭhamavagga
Chapter One

7. Pañcālacaṇḍasutta With Pañcālacaṇḍa

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ṭhito kho pañcālacaṇḍo devaputto bhagavato
santike imaṃ gāthaṃ abhāsi:**
Standing to one side, the god Pañcālacaṇḍa recited this verse in the
Buddha's presence:

“Sambādhe vata okāsaṃ,
“The opening amid confinement

Avindi bhūrimedhaso;
was discovered by the Buddha of vast intelligence,

Yo jhānamabujjhi buddho,
who woke up to absorption,

Paṭilīnanisabho munī”ti.
the sage, the solitary bull.”

“Sambādhe vāpi vindanti,
“Even amid confinement they discover,”

(pañcālacaṇḍāti bhagavā)
said the Buddha to Pañcālacaṇḍa,

Dhammaṃ nibbānapattiyā;
“the principle for attaining extinguishment.

Ye satimṃ paccalatthaṃsu,

Those who have acquired mindfulness

Sammā te susamāhitā”ti.

are perfectly serene in samādhi.”

Saṃyutta Nikāya 2
Linked Discourses 2

1. Paṭhamavagga
Chapter One

8. Tāyanasutta With Tāyana

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho tāyano devaputto purāṇatitthakaro abhikkantāya
rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā
yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ
abhivādetvā ekamantaṃ aṭṭhāsi.**

Then, late at night, the glorious god Tāyana, formerly a religious founder, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhito kho tāyano devaputto bhagavato santike imā
gāthāyo abhāsi:**

and recited these verses in the Buddha's presence:

“Chinda sotaṃ parakkamma,
“Strive and cut the stream!

kāme panuda brāhmaṇa;
Dispel sensual pleasures, brahmin.

Nappahāya munī kāme,
A sage who doesn't give up sensual pleasures

nekattamupapajjati.
is not reborn in a unified state.

Kayirā ce kayirāthenaṃ,
If one is to do what should be done,

daḷhamenaṃ parakkame;
one should staunchly strive.

Sithilo hi paribbājo,
For the life gone forth when laxly led

bhiyyo ākirate rajaṃ.
just stirs up dust all the more.

Akataṃ dukkaṭaṃ seyyo,
A bad deed is better left undone,

pacchā tapati dukkaṭaṃ;
for it will plague you later on.

Katañca sukataṃ seyyo,
A good deed is better done,

yaṃ katvā nānutappati.
one that does not plague you.

Kuso yathā duggahito,
When kusa grass is wrongly grasped

hatthamevānukantati;
it only cuts the hand.

Sāmaññaṃ dupparāmaṭṭhaṃ,
So too, the ascetic life, when wrongly taken,

nirayāyūpakaḍḍhati.
drags you to hell.

Yaṃ kiñci sithilaṃ kammaṃ,
Any lax act,

saṅkiliṭṭhañca yaṃ vataṃ;
any corrupt observance,

Saṅkassaraṃ brahmacariyaṃ,
or suspicious spiritual life,

na taṃ hoti mahapphalan”ti.
is not very fruitful.”

Idamavoca tāyano devaputto;
That’s what the god Tāyana said.

**idaṃ vatvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā
tatthevantaradhāyīti.**

Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha told the mendicants all that had happened.

**“imaṃ, bhikkhave, rattiṃ tāyano nāma devaputto
purāṇatitthakaro abhikkantāya rattiyā abhikkantavaṇṇo
kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami;
upasaṅkamtivā maṃ abhivādetvā ekamantaṃ aṭṭhāsi.**

“Mendicants, tonight, the glorious god Tāyana, formerly a religious founder, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side,

**Ekamantaṃ ṭhito kho, bhikkhave, tāyano devaputto mama
santike imā gāthāyo abhāsi:**

and recited these verses in my presence.” The Buddha repeated the verses in full, adding:

**‘Chinda sotaṃ parakkamma,
kāme panuda brāhmaṇa;
Nappahāya munī kāme,
nekattamupapajjati.**

Kayirā ce kayirāthenaṃ,

daḷhamenaṃ parakkame;
Sithilo hi paribbājo,
bhiyyo ākirate rajaṃ.

Akataṃ dukkaṭaṃ seyyo,
pacchā tapati dukkaṭaṃ;
Katañca sukataṃ seyyo,
yaṃ katvā nānutappati.

Kuso yathā duggahito,
hatthamevānukantati;
Sāmaññaṃ dupparāmaṭṭhaṃ,
nirayāyūpakaḍḍhati.

Yaṃ kiñci sithilaṃ kammaṃ,
saṅkiliṭṭhañca yaṃ vataṃ;
Saṅkassaraṃ brahmacariyaṃ,
na taṃ hoti mahapphalan'ti.

Idamavoca, bhikkhave, tāyano devaputto, idaṃ vatvā maṃ
abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

“That’s what the god Tāyana said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

Uggaṇhātha, bhikkhave, tāyanagāthā;
Mendicants, learn the verses of Tāyana!

pariyāpuṇātha, bhikkhave, tāyanagāthā;
Memorize the verses of Tāyana!

dhāretha, bhikkhave, tāyanagāthā.
Remember the verses of Tāyana!

Atthasamhitā, bhikkhave, tāyanagāthā ādibrahmacariyikā”ti.
These verses are beneficial and relate to the fundamentals of the spiritual life.”

Saṃyutta Nikāya 2
Linked Discourses 2

1. Paṭhamavagga
Chapter One

9. Candimasutta The Moon

Sāvattihinidānaṃ.
At Sāvattihī.

**Tena kho pana samayena candimā devaputto rāhunā
asurindena gahito hoti.**

Now at that time the Moon God had been seized by Rāhu, lord of demons.

**Atha kho candimā devaputto bhagavantam anussaramāno
tāyaṃ velāyaṃ imaṃ gātham abhāsi:**

Then the Moon God, recollecting the Buddha, at that time recited this verse:

“Namo te buddha vīratthu,
“Homage to you, Buddha, hero!

vippamuttosi sabbadhi;
You’re freed in every way.

Sambādhapaṭipannosmi,
I’ve wandered into confinement:

tassa me saraṇam bhavā”ti.
be my refuge!”

**Atha kho bhagavā candimaṃ devaputtam ārabha rāhum
asurindaṃ gāthāya ajjhabhāsi:**

Then the Buddha addressed Rāhu in verse concerning the Moon God:

“Tathāgataṃ arahantaṃ,
“The Moon God has gone for refuge

candimā saraṇaṃ gato;
to the Realized One, the perfected one.

Rāhu candaṃ pamañcassu,
Rāhu, release the Moon!

buddhā lokānukampakā”ti.
Buddhas have compassion for the world!”

**Atha kho rāhu asurindo candimaṃ devaputtaṃ muñcitvā
taramānarūpo yena vepacitti asurindo tenupasaṅkami;
upasaṅkamtivā saṃviggo lomahaṭṭhajāto ekamantaṃ aṭṭhāsi.**
Then Rāhu, having released the Moon, rushed to see Vepacitti, lord
of demons and stood to one side, shocked and awestruck.

**Ekamantaṃ ṭhitaṃ kho rāhuṃ asurindaṃ vepacitti asurindo
gāthāya ajjhabhāsi:**
Vepacitti addressed him in verse:

“Kiṃ nu santaramānova,
“Why the rush?

rāhu candaṃ pamañcasi;
Rāhu, you released the Moon

Saṃviggārūpo āgamma,
and came here looking like you’re in shock:

kiṃ nu bhītova tiṭṭhasī”ti.
why do you stand there so scared?”

“Sattadhā me phale muddhā,
“My head would have exploded in seven pieces,

jīvanto na sukhaṃ labhe;
I would have found no happiness in life,

Buddhagāthābhigītomi,

if, when enchanted by the Buddha's spell,

no ce muñceyya candiman"ti.

I had not released the Moon."

Saṃyutta Nikāya 2
Linked Discourses 2

1. Paṭhamavagga
Chapter One

10. Sūriyasutta The Sun

Sāvattihinidānaṃ.

At Sāvattihī.

Tena kho pana समयena sūriyo devaputto rāhunā asurindena gahito hoti.

Now at that time the Sun God had been seized by Rāhu, lord of demons.

Atha kho sūriyo devaputto bhagavantaṃ anussaramāno tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

Then the Sun God, recollecting the Buddha, at that time recited this verse:

“Namo te buddha vīratthu,
“Homage to you, Buddha, hero!

vippamuttosi sabbadhi;
You’re freed in every way.

Sambādhapaṭipannosmi,
I’ve wandered into confinement:

tassa me saraṇaṃ bhavā”ti.
be my refuge!”

Atha kho bhagavā sūriyaṃ devaputtaṃ ārabha rāhuṃ asurindaṃ gāthāhi ajjhabhāsi:

Then the Buddha addressed Rāhu in verse concerning the Sun God:

“Tathāgataṃ arahantaṃ,
“The Sun God has gone for refuge

sūriyo saraṇaṃ gato;
to the Realized One, the perfected one.

Rāhu sūriyaṃ pamañcassu,
Rāhu, release the Sun!

buddhā lokānukampakā.
Buddhas have compassion for the world!

Yo andhakāre tamasi pabhaṅkaro,
He shines a light in the darkness,

Verocano maṇḍalī uggatejo;
the blazing sun, circle of magnificent flame.

Mā rāhu gilī caramantalikkhe,
Rāhu, do not swallow him as he traverses the sky.

Pajaṃ mamaṃ rāhu pamañca sūriyaṃ”ti.
Rāhu, release my progeny, the Sun!”

**Atha kho rāhu asurindo sūriyaṃ devaputtaṃ muñcitvā
taramānarūpo yena vepacitti asurindo tenupasaṅkami;
upasaṅkamtivā saṃviggo lomahaṭṭhajāto ekamantaṃ aṭṭhāsi.**
Then Rāhu, having released the Sun, rushed to see Vepacitti, lord of
demons and stood to one side, shocked and awestruck.

**Ekamantaṃ ṭhitaṃ kho rāhuṃ asurindaṃ vepacitti asurindo
gāthāya ajjhabhāsi:**

Vepacitti addressed him in verse:

“Kiṃ nu santaramānova,
“Why the rush?

rāhu sūriyaṃ pamañcasi;
Rāhu, you released the Sun

Samviggārūpo āgamma,
and came here looking like you're in shock:

kiṃ nu bhītova tiṭṭhasī”ti.
why do you stand there so scared?”

“Sattadhā me phale muddhā,
“My head would have exploded in seven pieces,

jīvanto na sukhaṃ labhe;
I would have found no joy in life,

Buddhagāthābhigītomi,
if, when enchanted by the Buddha's spell,

no ce muñceyya sūriyaṃ”ti.
I had not released the Sun.”

Paṭhamo vaggo.

Tassuddānaṃ

Dve kassapā ca māgho ca,

Māgadho dāmali kāmado;

Pañcālacaṇḍo tāyano,

Candimasūriyena te dasāti.

Saṃyutta Nikāya 2
Linked Discourses 2

2. Anāthapiṇḍikavagga
2. With Anāthapiṇḍika

11. Candimasesutta With Candimasa

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho candimaso devaputto abhikkantāya rattiyaṃ
abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ
abhivādetvā ekamantaṃ aṭṭhāsi.**

Then, late at night, the glorious god Candimasa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhito kho candimaso devaputto bhagavato santike
imaṃ gāthaṃ abhāsi:**

and recited this verse in the Buddha's presence:

“Te hi sotthiṃ gamissanti,
“Like deer in a mosquito-free marsh,

kacchevāmakase magā;
they will reach a safe place

Jhānāni upasampajja,
having entered the absorptions,

ekodi nipakā satā”ti.
unified, alert, and mindful.”

“Te hi pāraṃ gamissanti,
“Like fish when the net is cut,

chetvā jālamva ambujo;
they will reach the far shore

Jhānāni upasampajja,
having entered the absorptions,

appamattā raṇaṅjahā”ti.
diligent, with vices discarded.”

Saṃyutta Nikāya 2
Linked Discourses 2

2. Anāthapiṇḍikavagga
2. With Anāthapiṇḍika

12. Veṇḍusutta With Vishnu

**Ekamantaṃ ṭhito kho veṇḍu devaputto bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, the god Vishnu recited this verse in the
Buddha's presence:

“Sukhitāva te manujā,
“Happy are the children of Manu

sugataṃ payirupāsiya;
who pay homage to the Holy One!

Yuñjaṃ gotamasāsane,
They apply themselves to Gotama's instructions,

appamattā nu sikkhare”ti.
diligently training.”

“Ye me pavutte siṭṭhipade,
“Those who practice absorption in accord with the training”,

(veṇḍūti bhagavā)
said the Buddha to Vishnu,

Anusikkhanti jhāyino;
“in the way of teaching I've proclaimed,

Kāle te appamajjantā,
they're in time to be diligent;

Na maccuvasagā siyun”ti.
they won't fall under the sway of Death.”

Saṃyutta Nikāya 2
Linked Discourses 2

2. Anāthapiṇḍikavagga
2. With Anāthapiṇḍika

13. Dīghalaṭṭhisutta With Dīghalaṭṭhi

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho dīghalaṭṭhi devaputto abhikkantāya rattiyā
abhikkantavaṇṇo kevalakappaṃ veḷuvanaṃ obhāsetvā yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ aṭṭhāsi.**

Then, late at night, the glorious god Dīghalaṭṭhi, lighting up the entire Bamboo Grove, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhito kho dīghalaṭṭhi devaputto bhagavato santike
imam gātham abhāsi:**

and recited this verse in the Buddha's presence:

“Bhikkhu siyā jhāyī vimuttacitto,

“Suppose a mendicant is a meditator, freed in mind.

Ākaṅkhe ce hadayassānupattim;

If they want to reach the heart's peace,

Lokassa ñatvā udayabbayaṅca,

having known the arising and passing of the world,

Sucetaso anissito tadānisaṃso”ti.

healthy-minded, independent, that is their reward.”

Saṃyutta Nikāya 2
Linked Discourses 2

2. Anāthapiṇḍikavagga
2. With Anāthapiṇḍika

14. Nandanasutta With Nandana

**Ekamantaṃ ṭhito kho nandano devaputto bhagavantaṃ gāthāya
ajjhabhāsi:**

Standing to one side, the god Nandana addressed the Buddha in
verse:

“Pucchāmi taṃ gotama bhūripañña,

“I ask you, Gotama, whose wisdom is vast,

Anāvaṭaṃ bhagavato ñāṇadassanaṃ;

the Blessed One of unhindered knowledge and vision.

Kathaṃvidhaṃ sīlavantaṃ vadanti,

What kind of person do they call ethical?

Kathaṃvidhaṃ paññavantaṃ vadanti;

What kind of person do they call wise?

Kathaṃvidho dukkhamaticca iriyati,

What kind of person lives on after transcending suffering?

Kathaṃvidhaṃ devatā pūjayantī”ti.

What kind of person is worshipped by the deities?”

“Yo sīlavā paññavā bhāvitatto,

“A person who is ethical, wise, self-developed,

Samāhito jhānarato satīmā;

becomes immersed in samādhi, loving absorption, mindful,

Sabbassa sokā vigatā pahīnā,

who’s gotten rid of and given up all sorrows,

Khīṇāsavo antimadehadhārī.

with defilements ended, they bear their final body.

Tathāvidhaṃ sīlavantaṃ vadanti,

That's the kind of person they call ethical.

Tathāvidhaṃ paññavantaṃ vadanti;

That's the kind of person they call wise.

Tathāvidho dukkhamaticca iriyati,

That kind of person lives on after transcending suffering.

Tathāvidhaṃ devatā pūjayantī”ti.

That kind of person is worshipped by the deities.”

Saṃyutta Nikāya 2
Linked Discourses 2

2. Anāthapiṇḍikavagga
2. With Anāthapiṇḍika

15. Candanasutta With Candana

**Ekamantaṃ ṭhito kho candano devaputto bhagavantaṃ gāthāya
ajjhabhāsi:**

Standing to one side, the god Candana addressed the Buddha in
verse:

“Kathaṃsu tarati oghaṃ,
“Who here crosses the flood,

rattindivamatandito;
tireless all day and night?

Appatiṭṭhe anālambe,
Who, not standing and unsupported,

ko gambhīre na sīdatī”ti.
does not sink in the deep?”

“Sabbadā sīlasampanno,
“Someone who is always endowed with ethics,

Paññavā susamāhito;
wise and serene,

Āraddhavīriyo pahitatto,
energetic and resolute,

Oghaṃ tarati duttaraṃ.
crosses the flood so hard to cross.

Virato kāmasaññāya,

Someone who desists from sensual perception,

rūpasamyōjanātigo;

has moved past the fetter of form,

Nandīrāgaparikkhīṇo,

and has finished with relishing and greed

so gambhīre na sīdatī”ti.

does not sink in the deep.”

Saṃyutta Nikāya 2
Linked Discourses 2

2. Anāthapiṇḍikavagga
2. With Anāthapiṇḍika

16. Vāsudattasutta With Vāsudatta

**Ekamantaṃ ṭhito kho vāsudatto devaputto bhagavato santike
imaṃ gāthaṃ abhāsi:**

Standing to one side, the god Vāsudatta recited this verse in the
Buddha's presence:

“Sattiyā viya omaṭṭho,

“Like they're struck by a sword,

ḍayhamānova matthake;

like their head was on fire,

Kāmarāgappahānāya,

a mendicant should go forth mindfully,

sato bhikkhu paribbaje”ti.

to give up sensual desire.”

“Sattiyā viya omaṭṭho,

“Like they're struck by a sword,

ḍayhamānova matthake;

like their head was on fire,

Sakkāyadiṭṭhippahānāya,

a mendicant should go forth mindfully,

sato bhikkhu paribbaje”ti.

to give up identity view.”

Saṃyutta Nikāya 2
Linked Discourses 2

2. Anāthapiṇḍikavagga
2. With Anāthapiṇḍika

17. Subrahmasutta With Subrahmā

**Ekamantaṃ ṭhito kho subrahmā devaputto bhagavantaṃ
gāthāya ajjhabhāsi:**

Standing to one side, the god Subrahmā addressed the Buddha in verse:

“Niccaṃ utrastamidaṃ cittaṃ,
“This mind is always anxious,

niccaṃ ubbiggamidaṃ mano;
this mind is always stressed

Anuppannesu kicchesu,
about stresses that haven’t arisen

atho uppatitesu ca;
and those that have.

Sace atthi anutrastaṃ,
If there is a state free of anxiety,

taṃ me akkhāhi pucchito”ti.
please answer my question.”

“Nāññatra bojjhā tapasā,
“Not without understanding and austerity,

nāññatrindriyasamvarā;
not without restraining the sense faculties,

Nāññatra sabbanissaggā,
not without letting go of everything,

sotthim passāmi pāṇinan”ti.
do I see safety for living creatures.”

Idamavoca ...pe...

That is what the Buddha said. ...

tatthevantaradhāyīti.

The god vanished right there.

Saṃyutta Nikāya 2
Linked Discourses 2

2. Anāthapiṇḍikavagga
2. With Anāthapiṇḍika

18. Kakudhasutta With Kakudha

Evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā sākete viharati añjanavane migadāye.
At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood.

**Atha kho kakudho devaputto abhikkantāya rattiyā
abhikkantavaṇṇo kevalakappaṃ añjanavanaṃ obhāsetvā yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho kakudho
devaputto bhagavantam etadavoca:**

Then, late at night, the glorious god Kakudha, lighting up the entire Añjana Wood, went up to the Buddha, bowed, stood to one side, and said to him,

“nandasi, samaṇā”ti?
“Do you delight, ascetic?”

“Kiṃ laddhā, āvuso”ti?
“What have I gained, sir?”

“Tena hi, samaṇa, socasī”ti?
“Well then, ascetic, do you sorrow?”

“Kiṃ jīyittha, āvuso”ti?
“What have I lost, sir?”

“Tena hi, samaṇa, neva nandasi na ca socasī”ti?

“Well then, ascetic, do you neither delight nor sorrow?”

“Evamāvuso”ti.

“Yes, sir.”

“Kacci tvaṃ anagho bhikkhu,

“I hope you’re untroubled, mendicant,

kacci nandī na vijjati;

I hope that delight isn’t found in you.

Kacci taṃ ekamāsīnaṃ,

I hope that discontent doesn’t

aratī nābhikīratī”ti.

overwhelm you as you sit alone.”

“Anagho ve ahaṃ yakkha,

“I’m genuinely untroubled, spirit,

atho nandī na vijjati;

and no delight is found in me.

Atho maṃ ekamāsīnaṃ,

And also discontent doesn’t

aratī nābhikīratī”ti.

overwhelm me as I sit alone.”

“Kathaṃ tvaṃ anagho bhikkhu,

“How are you untroubled, mendicant?

kathaṃ nandī na vijjati;

How is delight not found in you?

Kathaṃ taṃ ekamāsīnaṃ,

How does discontent not

aratī nābhikīratī”ti.

overwhelm you as you sit alone?”

“Aghajātassa ve nandī,

“Delight is born from misery,

nandījātassa ve aghaṃ;

misery is born from delight;

Anandī anagho bhikkhu,

sir, you should know me as

evaṃ jānāhi āvuso”ti.

a mendicant free of delight and misery.”

“Cirassaṃ vata passāmi,

“After a long time I see

brāhmaṇaṃ parinibbutaṃ;

a brahmin extinguished.

Anandiṃ anaghaṃ bhikkhuṃ,

A mendicant free of delight and misery,

tiṇṇaṃ loke visattikaṃ”ti.

he has crossed over clinging to the world.”

Saṃyutta Nikāya 2
Linked Discourses 2

2. Anāthapiṇḍikavagga
2. With Anāthapiṇḍika

19. Uttarasutta With Uttara

Rājagahanidānaṃ.

At Rājagaha.

**Ekamantaṃ ṭhito kho uttaro devaputto bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, the god Uttara recited this verse in the
Buddha's presence:

“Upanīyati jīvitamappamāyu,

“This life, so very short, is led onward.

Jarūpanītassa na santi tāṇā;

There's no shelter for one led on by old age.

Etaṃ bhayaṃ maraṇe pekkhamāno,

Seeing this peril in death,

Puññāni kayirātha sukhāvahānī”ti.

do good deeds that bring happiness.”

“Upanīyati jīvitamappamāyu,

“This life, so very short, is led onward.

Jarūpanītassa na santi tāṇā;

There's no shelter for one led on by old age.

Etaṃ bhayaṃ maraṇe pekkhamāno,

Seeing this peril in death,

Lokāmisam pajahe santipekkho”ti.

a seeker of peace would drop the world's bait.”

Saṃyutta Nikāya 2
Linked Discourses 2

2. Anāthapiṇḍikavagga
2. With Anāthapiṇḍika

20. Anāthapiṇḍikasutta With Anāthapiṇḍika

**Ekamantaṃ ṭhito kho anāthapiṇḍiko devaputto bhagavato
santike imā gāthāyo abhāsi:**

Standing to one side, the god Anāthapiṇḍika recited these verses in
the Buddha's presence:

“Idañhi taṃ jetavanaṃ,
“This is indeed that Jeta's Grove,
isisaṅghanisevitaṃ;
frequented by the Saṅgha of hermits,
Āvutthaṃ dhammarājena,
where the King of Dhamma stayed:
pītisañjananaṃ mama.
it brings me joy!

Kammaṃ vijjā ca dhammo ca,
Deeds, knowledge, and principle;
sīlaṃ jīvitamuttamaṃ;
ethical conduct, an excellent livelihood;
Etena maccā sujhanti,
by these are mortals purified,
na gottena dhanena vā.
not by clan or wealth.

Tasmā hi paṇḍito poso,

That's why an astute person,
sampassam atthamattano;
seeing what's good for themselves,
Yoniso vicine dhammam,
would examine the teaching rationally,
evam tattha visujjhati.
and thus be purified in it.

Sāriputtova paññāya,
Sāriputta has true wisdom,
sīlena upasamena ca;
ethics, and also peace.

Yopi pāraṅgato bhikkhu,
Any mendicant who has gone beyond
etāvaparamo siyā'ti.
can at best equal him."

Idamavoca anāthapiṇḍiko devaputto.
This is what the god Anāthapiṇḍika said.

**Idam vatvā bhagavantam abhivādetvā padakkhiṇam katvā
tatthevantaradhāyi.**

Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha addressed the mendicants:

**“imam, bhikkhave, rattim aññataro devaputto abhikkantāya
rattiyā abhikkantavaṇṇo kevalakappam jetavanam obhāsetvā
yenāham tenupasaṅkami; upasaṅkamitvā mam abhivādetvā
ekamantaṃ aṭṭhāsi.**

“Mendicants, tonight, a certain glorious god, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side,

Ekamantaṃ t̥hito kho, bhikkhave, so devaputto mama santike imā gāthāyo abhāsi:

and recited these verses in my presence.” The Buddha then repeated the verses in full.

**‘Idañhi taṃ jetavanaṃ,
isisaṅghanisevitaṃ;
Āvutthaṃ dhammarājena,
pītisañjananaṃ mama.**

**Kammaṃ vijjā ca dhammo ca,
sīlaṃ jīvitamuttamaṃ;
Etena maccā sujjhanti,
na gottena dhanena vā.**

**Tasmā hi paṇḍito poso,
sampaṣsaṃ atthamattano;
Yoniso vicine dhammaṃ,
evaṃ tattha visujjhati.**

**Sāriputtova paññāya,
sīlena upasamena ca;
Yopi pāraṅgato bhikkhu,
etāvaparamo siyā’ti.**

Idamavoca, bhikkhave, so devaputto.

**Idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā
tatthevantaradhāyī”ti.**

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

“so hi nūna, bhante, anāthapiṇḍiko devaputto bhavissati.

“Sir, that god must surely have been Anāthapiṇḍika.

**Anāthapiṇḍiko gahapati āyasmante sāriputte abhippasanno
ahosī”ti.**

For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta.”

**“Sādhu sādhu, ānanda, yāvatakaṃ kho, ānanda, takkāya
pattabbaṃ anuppattaṃ taṃ tayā.**

“Good, good, Ānanda. You’ve reached the logical conclusion, as far as logic goes.

Anāthapiṇḍiko hi so, ānanda, devaputto”ti.

For that was indeed the god Anāthapiṇḍika.”

Anāthapiṇḍikavaggo dutiyo.

Tassuddānaṃ

Candimaso ca veṇḍu ca,

Dīghalaṭṭhi ca nandano;

Candano vāsudatto ca,

Subrahmā kakudhena ca;

Uttaro navamo vutto,

Dasamo anāthapiṇḍikoti.

Saṃyutta Nikāya 2
Linked Discourses 2

3. Nānātitthiyavagga
3. Various Sectarians

21. Sivasutta With Shiva

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove,
Anāthapiṇḍika's monastery.

**Atha kho sivo devaputto abhikkantāya rattiyā abhikkantavaṇṇo
kevalakappaṃ jetavanam obhāsetvā yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā
ekamantaṃ aṭṭhāsi.**

Then, late at night, the glorious god Shiva, lighting up the entire
Jeta's Grove, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhito kho sivo devaputto bhagavato santike imā
gāthāyo abhāsi:**

and recited these verses in the Buddha's presence:

“Sabbhireva samāsetha,
“Associate only with the virtuous!

sabbhi kubbetha santhavam;
Try to get close to the virtuous!

Sataṃ saddhammamaññāya,
Understanding the true teaching of the good,

seyyo hoti na pāpiyo.
things get better, not worse.

Sabbhireva samāsetha,

Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

paññā labbhati nāññato.

wisdom is gained—but not from anyone else.

Sabbhireva samāsetha,

Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

sokamajjhe na socati.

you don't sorrow even among those who sorrow.

Sabbhireva samāsetha,

Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

ñātimajjhe virocati.

you shine among your relatives.

Sabbhireva samāsetha,

Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

sattā gacchanti suggaṭṭim.

sentient beings go to a good place.

Sabbhireva samāsetha,

Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

sattā tiṭṭhanti sātatan”ti.

sentient beings live happily.”

Atha kho bhagavā sivaṃ devaputtaṃ gāthāya paccabhāsi:

Then the Buddha replied to Shiva in verse:

“Sabbhireva samāsetha,

“Associate only with the virtuous!

sabbhi kubbetha santhavaṃ;

Try to get close to the virtuous!

Sataṃ saddhammamaññāya,

Understanding the true teaching of the good,

sabbadukkhā pamuccatī”ti.

you’re released from all suffering.”

Saṃyutta Nikāya 2
Linked Discourses 2

3. Nānātitthiyavagga
3. Various Sectarians

22. Khemasutta With Khema

**Ekamantaṃ ṭhito kho khemo devaputto bhagavato santike imā
gāthāyo abhāsi:**

Standing to one side, the god Khema recited these verses in the
Buddha's presence:

“Caranti bālā dummedhā,
“Witless fools behave

amitteneva attanā;
like their own worst enemies,

Karontā pāpakaṃ kammaṃ,
doing wicked deeds

yaṃ hoti kaṭukapphalaṃ.
that ripen as bitter fruit.

Na taṃ kammaṃ kataṃ sādhu,
It's not good to do a deed

yaṃ katvā anutappati;
that plagues you later on,

Yassa assumukho rodaṃ,
for which you weep and wail,

vipākaṃ paṭisevati.
as its effect stays with you.

Tañca kammaṃ kataṃ sādhu,

It is good to do a deed

yaṃ katvā nānutappati;

that doesn't plague you later on,

Yassa paṭīto sumano,

for which you're happy and joyful,

vipākaṃ paṭisevati.

as its effect stays with you.”

Paṭikacceva taṃ kayirā,

“As a precaution, you should do

yaṃ jaññā hitamattano;

what you know is for your own welfare.

Na sākaṭikacintāya,

A thinker, a wise one would not proceed

mantā dhīro parakkame.

thinking like the cart driver.

Yathā sākaṭiko maṭṭhaṃ,

Suppose a cart driver leaves the highway,

samaṃ hitvā mahāpathaṃ;

so even and well compacted.

Visamaṃ maggamāruyha,

They enter upon a rough road,

akkhacchinno va jhāyati.

and fret when their axle breaks.

Evaṃ dhammā apakkamma,

So too, an idiot departs the good

adhammamanuvattiya;

to follow what's against the good.

Mando maccumukhaṃ patto,
Fallen in the jaws of death,
akkhacchinno va jhāyatī''ti.
they fret like their axle's broken."

Saṃyutta Nikāya 2
Linked Discourses 2

3. Nānātitthiyavagga
3. Various Sectarians

23. Serīsutta With Serī

**Ekamantaṃ ṭhito kho serī devaputto bhagavantaṃ gāthāya
ajjhabhāsi:**

Standing to one side, the god Serī addressed the Buddha in verse:

“Annamevābhinandanti,
“Both gods and humans

ubhaye devamānusā;
enjoy their food.

Atha ko nāma so yakkho,
So what’s the name of the spirit

yaṃ annaṃ nābhinandati”ti.
who doesn’t like food?”

“Ye naṃ dadanti saddhāya,
“Those who give with faith

vipprasanna cetasā;
and a clear and confident heart,

Tameva annaṃ bhajati,
partake of food

asmiraṃ loke paramhi ca.
in this world and the next.

Tasmā vineyya maccheraṃ,
So you should dispel stinginess,

dajjā dānaṃ malābhibhū;
overcoming that stain, and give a gift.

Puññāni paralokasmim,
The good deeds of sentient beings

patitṭhā honti pāṇinan”ti.
support them in the next world.”

“Acchariyaṃ, bhante, abbhutaṃ, bhante.
“It’s incredible, sir, it’s amazing,

Yāvasubhāsitamidaṃ, bhante, bhagavatā:
how well said this was by Master Gotama. He repeated the Buddha’s
verses, and said:

‘Ye naṃ dadanti saddhāya,
vipprasanna cetasā;
Tameva annaṃ bhajati,
asmim loke paramhi ca.

Tasmā vineyya maccheraṃ,
dajjā dānaṃ malābhibhū;
Puññāni paralokasmim,
patitṭhā honti pāṇinan’ti.

Bhūtapubbāhaṃ, bhante, sirī nāma rājā ahoṣim dāyako
dānapati dānassa vaṇṇavādī.

“Once upon a time, sir, I was a king named Serī, a giver, a donor,
who praised giving.

Tassa mayhaṃ, bhante, catūsu dvāresu dānaṃ dīyittha
samaṇabrāhmaṇakapaṇaddhikavanibbakayācakaṇaṃ.

I gave gifts at the four gates to ascetics and brahmins, to paupers, vagrants, travelers, and beggars.

Atha kho maṃ, bhante, itthāgāraṃ upasaṅkamtivā etadavoca:

Then the ladies of my harem approached me and said,

‘devassa kho dānaṃ dīyati; amhākaṃ dānaṃ na dīyati.

‘Your Majesty gives gifts, but we don’t.

Sādhu mayampi devaṃ nissāya dānāni dadeyyāma, puññāni kareyyāmā’ti.

Your Majesty, please support us to give gifts and make merit.’

Tassa mayhaṃ, bhante, etadahosi:

Then it occurred to me,

‘ahaṃ khosmi dāyako dānapati dānassa vaṇṇavādī.

‘I’m a giver, a donor, who praises giving.

Dānaṃ dassāmāti vadante kinti vadeyyan’ti?

When they say, “We would give gifts”, what am I to say?’

So khvāhaṃ, bhante, paṭhamaṃ dvāraṃ itthāgārassa adāsīṃ.

And so I gave the first gate to the ladies of my harem.

Tattha itthāgārassa dānaṃ dīyittha; mama dānaṃ paṭikkami.

There they gave gifts, while my own giving dwindled.

Atha kho maṃ, bhante, khattiyā anuyantā upasaṅkamtivā etadavocuṃ:

Then my aristocrat vassals approached me and said,

‘devassa kho dānaṃ dīyati; itthāgārassa dānaṃ dīyati;

amhākaṃ dānaṃ na dīyati.

‘Your Majesty gives gifts, the ladies of your harem give gifts, but we don’t.

Sādhu mayampi devaṃ nissāya dānāni dadeyyāma, puññāni kareyyāmā’ti.

Your Majesty, please support us to give gifts and make merit.’

Tassa mayhaṃ, bhante, etadahosi:

Then it occurred to me,

‘ahaṃ khosmi dāyako dānapati dānassa vaṇṇavādī.

‘I’m a giver, a donor, who praises giving.

Dānaṃ dassāmāti vadante kinti vadeyyan’ti?

When they say, “We would give gifts”, what am I to say?’

**So khvāhaṃ, bhante, dutiyaṃ dvāraṃ khattiyānaṃ
anuyantānaṃ adāsiṃ.**

And so I gave the second gate to my aristocrat vassals.

**Tattha khattiyānaṃ anuyantānaṃ dānaṃ dīyittha, mama dānaṃ
paṭikkami.**

There they gave gifts, while my own giving dwindled.

Atha kho maṃ, bhante, balakāyo upasaṅkamtivā etadavoca:

Then my troops approached me and said,

**‘devassa kho dānaṃ dīyati; itthāgārassa dānaṃ dīyati;
khattiyānaṃ anuyantānaṃ dānaṃ dīyati; amhākaṃ dānaṃ na
dīyati.**

‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, but we don’t.

**Sādhu mayampi devaṃ nissāya dānāni dadeyyāma, puññāni
kareyyāmā’ti.**

Your Majesty, please support us to give gifts and make merit.’

Tassa mayhaṃ, bhante, etadahosi:

Then it occurred to me,

‘ahaṃ khosmi dāyako dānapati dānassa vaṇṇavādī.

‘I’m a giver, a donor, who praises giving.

Dānaṃ dassāmāti vadante kinti vadeyyan’ti?

When they say, “We would give gifts”, what am I to say?’

So khvāhaṃ, bhante, tatiyaṃ dvāraṃ balakāyassa adāsiṃ.

And so I gave the third gate to my troops.

Tattha balakāyassa dānaṃ dīyittha, mama dānaṃ paṭikkami.

There they gave gifts, while my own giving dwindled.

Atha kho maṃ, bhante, brāhmaṇagahapatikā upasaṅkamtivā etadavocum:

Then my brahmins and householders approached me and said,

**‘devassa kho dānaṃ dīyati; itthāgārassa dānaṃ dīyati;
khattiyānaṃ anuyantānaṃ dānaṃ dīyati; balakāyassa dānaṃ
dīyati; amhākaṃ dānaṃ na dīyati.**

‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, your troops give gifts, but we don’t.

**Sādhu mayampi devaṃ nissāya dānāni dadeyyāma, puññāni
kareyyāmā’ti.**

Your Majesty, please support us to give gifts and make merit.’

Tassa mayhaṃ, bhante, etadahosi:

Then it occurred to me,

‘ahaṃ khosmi dāyako dānapati dānassa vaṇṇavādī.

‘I’m a giver, a donor, who praises giving.

Dānaṃ dassāmāti vadante kinti vadeyyan’ti?

When they say, “We would give gifts”, what am I to say?’

**So khvāhaṃ, bhante, catutthaṃ dvāraṃ
brāhmaṇagahapatikānaṃ adāsīm.**

And so I gave the fourth gate to my brahmins and householders.

**Tattha brāhmaṇagahapatikānaṃ dānaṃ dīyittha, mama dānaṃ
paṭikkami.**

There they gave gifts, while my own giving dwindled.

Atha kho maṃ, bhante, purisā upasaṅkamtivā etadavocum:

Then my men approached me and said,

‘na kho dāni devassa koci dānaṃ dīyatī’ti.

‘Now Your Majesty is not giving gifts at all!’

Evaṃ vuttāhaṃ, bhante, te purise etadavocaṃ:

When they said this, I said to those men,

‘tena hi, bhaṇe, yo bāhiresu janapadesu āyo sañjāyati tato upaḍḍhaṃ antepure pavesetha, upaḍḍhaṃ tattheva dānaṃ detha samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānan’ti.

‘So then, my men, send half of the revenue from the outer districts to the royal compound. Then give half right there to ascetics and brahmins, to paupers, vagrants, travelers, and beggars.’

So khvāhaṃ, bhante, evaṃ dīgharattaṃ katānaṃ puññānaṃ evaṃ dīgharattaṃ katānaṃ kusalānaṃ dhammānaṃ pariyantaṃ nādhigacchāmi—

Sir, for a long time I made so much merit and did so many skillful deeds. I never reached any limit so as to say

ettakaṃ puññanti vā ettako puññavipākoti vā ettakaṃ sagge thātabbanti vāti.

‘there’s this much merit’ or ‘there’s this much result of merit’ or ‘for so long I’ll remain in heaven’.

Acchariyaṃ, bhante, abbhutaṃ, bhante.

It’s incredible, sir, it’s amazing,

Yāvasubhāsitamidaṃ, bhante, bhagavatā:

how well said this was by Master Gotama:

‘Ye naṃ dadanti saddhāya,

‘Those who give with faith

vippasannena cetasā;

and a clear and confident heart,

Tameva annaṃ bhajati,

partake of food

asmim̐ loke paramhi ca.

in this world and the next.

Tasmā vineyya maccheraṃ,

So you should dispel stinginess,

dajjā dānaṃ malābhibhū;
overcoming that stain, and give a gift.

Puññāni paralokasmiṃ,
The good deeds of sentient beings

patitṭhā honti pāṇinan’”ti.
support them in the next world.”

Saṃyutta Nikāya 2
Linked Discourses 2

3. Nānātitthiyavagga
3. Various Sectarians

24. Ghaṭikārasutta With Ghaṭikāra

**Ekamantaṃ ṭhito kho ghaṭikāro devaputto bhagavato santike
imaṃ gāthaṃ abhāsi:**

Standing to one side, the god Ghaṭikāra recited this verse in the
Buddha's presence:

“Avihaṃ upapannāse,
“Seven mendicants reborn in Aviha

vimuttā satta bhikkhavo;
have been freed.

Rāgadosaparikkhīṇā,
With the complete ending of greed and hate,

tiṇṇā loke visattikaṃ”ti.
they've crossed over clinging to the world.”

“Ke ca te ataruṃ paṅkaṃ,
“Who are those who've crossed the bog,

maccudheyyaṃ suduttaraṃ;
Death's domain so hard to pass?

Ke hitvā mānusaṃ dehaṃ,
Who, after leaving behind the human body,

dibbayogaṃ upaccagun”ti.
have risen above celestial yokes?”

“Upako palagaṇḍo ca,

“Upaka and Palagaṇḍa,

pukkusāti ca te tayo;
and Pukkusāti, these three;

Bhaddiyo khaṇḍadevo ca,
Bhaddiya and Bhaddadeva,

bāhuraggi ca saṅgiyo;
and Bāhudantī and Piṅgiya.

Te hitvā mānusaṃ dehaṃ,
They, after leaving behind the human body,

dibbayogaṃ upaccagun”ti.
have risen above celestial yokes.”

“**Kusalī bhāsasī tesaṃ,**
“You speak well of them,

mārapāsappahāyinaṃ;
who have let go the snares of Māra.

Kassa te dhammamaññāya,
Whose teaching did they understand

acchiduṃ bhavabandhanan”ti.
to cut the bonds of rebirth?”

“**Na aññatra bhagavatā,**
“None other than the Blessed One!

nāññatra tava sāsana;
None other than your instruction!

Yassa te dhammamaññāya,
It was your teaching that they understood

acchiduṃ bhavabandhanam.
to cut the bonds of rebirth.

Yattha nāmañca rūpañca,
Where name and form

asesaṃ uparujjhati;
cease with nothing left over;

Taṃ te dhammaṃ idhaññāya,
understanding this teaching,

acchiduṃ bhavabandhanan”ti.
they cut the bonds of rebirth.”

“Gambhīraṃ bhāsaṃ vācaṃ,
“The words you say are deep,

dubbijānaṃ sudubbudhaṃ;
hard to understand, so very hard to wake up to.

Kassa tvaṃ dhammamaññāya,
Whose teaching did you understand

vācaṃ bhāsaṃ idisaṃ”ti.
to be able to say such things?”

“Kumbhakāro pure āsiṃ,
“In the past I was a potter

vekaḷiṅge ghaṭikaro;
in Vebhaliṅga called Ghaṭikāra.

Mātāpettibharo āsiṃ,
I took care of my parents

kassapassa upāsako.
as a lay follower of Buddha Kassapa.

Virato methunā dhammā,
I refrained from sexual intercourse,

brahmacārī nirāmiso;
I was celibate, spiritual.

Ahuvā te sagāmeyyo,
We lived in the same village;

ahuvā te pure sakhā.
in the past I was your friend.

Sohamete pajānāmi,
I am the one who understands

vimutte satta bhikkhavo;
that these seven mendicants have been freed.

Rāgadosaparikkhīṇe,
With the complete ending of greed and hate,
tiṅṅe loke visattikaṅ”ti.
they’ve crossed over clinging to the world.”

“Evametaṃ tadā āsi,
“That’s exactly how it was,

yathā bhāsasi bhaggava;
just as you say, Bhaggava.

Kumbhakāro pure āsi,
In the past you were a potter

vekaḷiṅge ghaṭṭikaro.
in Vebhaliṅga called Ghaṭṭikāra.

Mātāpettibharo āsi,
You took care of your parents

kassapassa upāsako;
as a lay follower of Buddha Kassapa.

Virato methunā dhammā,
You refrained from sexual intercourse,

brahmacārī nirāmiso;

you were celibate, spiritual.

Ahuvā me sagāmeyyo,
We lived in the same village;

ahuvā me pure sakhā”ti.
in the past you were my friend.”

“Evametaṃ purāṇānaṃ,
“That’s how it was

sahāyānaṃ ahu saṅgamo;
when those friends of old met again.

Ubhinnaṃ bhāvitattānaṃ,
Both of them have developed themselves,

sarīrantimadhārinaṃ”ti.
and bear their final body.”

Saṃyutta Nikāya 2
Linked Discourses 2

3. Nānātitthiyavagga
3. Various Sectarrians

25. Jantusutta With Jantu

Evaṃ me sutam—
So I have heard.

**ekaṃ samayaṃ sambahulā bhikkhū, kosalesu viharanti
himavantapasse araññaṅkaṭṭhikāya uddhatā unnaḷā capalā
mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā
vibbhantacittā pākatindriyā.**

Now at that time several mendicants were staying in the Kosalan lands, in a wilderness hut on the slopes of the Himalayas. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

**Atha kho jantu devaputto tadahuposathe pannarase yena te
bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū gāthāhi
ajjhabhāsi:**

Then on the fifteenth day sabbath the god Jantu went up to those mendicants and addressed them in verse:

“Sukhajīvino pure āsum,
“The mendicants used to live happily,

bhikkhū gotamasāvaka;
as disciples of Gotama.

Anicchā piṇḍamesanā,
Desireless they sought alms;

anicchā sayanāsanam;

desireless they used their lodgings.

Loke aniccatam ñatvā,

Knowing that the world was impermanent

dukkhassantam akaṃsu te.

they made an end of suffering.

Dupposam katvā attānam,

But now they've made themselves hard to look after,

gāme gāmaṇikā viya;

like chiefs in a village.

Bhutvā bhutvā nipajjanti,

They eat and eat and then lie down,

parāgāresu mucchitā.

unconscious in the homes of others.

Saṅghassa añjalim katvā,

Having raised my joined palms to the Saṅgha,

idhekacce vadāmaham;

I speak here only about certain people.

Apaviddhā anāthā te,

They're rejects, with no protector,

yathā petā tatheva te.

just like those who have passed away.

Ye kho pamattā viharanti,

I'm speaking about

te me sandhāya bhāsitaṃ;

those who live negligently.

Ye appamattā viharanti,

To those who live diligently

namo tesam karomahan”ti.
I pay homage.”

Saṃyutta Nikāya 2
Linked Discourses 2

3. Nānātitthiyavagga
3. Various Sectarians

26. Rohitassasutta With Rohitassa

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ ṭhito kho rohitasso devaputto bhagavantaṃ
etadavoca:**

Standing to one side, the god Rohitassa said to the Buddha:

**“yattha nu kho, bhante, na jāyati na jīyati na mīyati na cavati na
upapajjati, sakkā nu kho so, bhante, gamanena lokassa anto
ñāturū vā daṭṭhurū vā pāpuṇiturū vā”ti?**

“Sir, is it possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn?”

**“Yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na
upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ
daṭṭheyyaṃ patteyyanti vadāmi”ti.**

“Reverend, I say it’s not possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn.”

“Acchariyaṃ, bhante, abbhutaṃ, bhante.
“It’s incredible, sir, it’s amazing,

Yāvasubhāsitamidaṃ, bhante, bhagavatā:
how well said this was by Master Gotama.

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmī’ti.

Bhūtapubbāhaṃ, bhante, rohitasso nāma isi ahosiṃ bhojaputto iddhimā vehāsaṅgamo.

Once upon a time, I was a hermit called Rohitassa, son of Bhoja. I was a sky-walker with psychic power.

Tassa mayhaṃ, bhante, evarūpo javo ahosi; seyyathāpi nāma daḷhadhammā dhanuggaho susikkhito katahattho katayoggo katūpāsano lahukena asanena appakasireneva tiriyaṃ tālacchāyaṃ atipāteyya.

I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow.

Tassa mayhaṃ, bhante, evarūpo padavītihāro ahosi; seyyathāpi nāma puratthimā samuddā pacchimo samuddo.

My stride was such that it could span from the eastern ocean to the western ocean.

Tassa mayhaṃ, bhante, evarūpaṃ icchāgataṃ uppajji:

This wish came to me:

‘ahaṃ gamanena lokassa antaṃ pāpuṇissāmī’ti.

‘I will reach the end of the world by traveling.’

So khvāhaṃ, bhante, evarūpena javena samannāgato evarūpena ca padavītihārena, aññatreva asitapītakhāyitasāyitā aññatra uccārapassāvakkammā aññatra niddākilamathapaṭivindanā vassasatāyuko vassasatajīvī vassasataṃ gantvā appatvāva lokassa antaṃ antarāva kālaṅkato.

Having such speed and stride, I traveled for my whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—and I passed away along the way, never reaching the end of the world.

Acchariyaṃ, bhante, abbhutaṃ, bhante.

It's incredible, sir, it's amazing,

Yāvasubhāsitaṃ, bhante, bhagavatā:

how well said this was by Master Gotama:

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ datṭheyyaṃ patteyyanti vadāmi’”ti.

‘Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn.’”

“Na kho panāhaṃ, āvuso, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi.

“But Reverend, I also say there's no making an end of suffering without reaching the end of the world.

Api ca khvāhaṃ, āvuso, imasmimyeva byāmamatte kaḷevare sasaññimhi samanake lokañca paññapemi lokasamudayañca lokanirodhañca lokanirodhagāminiñca paṭipadanti.

For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

Gamanena na pattabbo,

The end of the world can never

lokassanto kudācanaṃ;

be reached by traveling.

Na ca appatvā lokantaṃ,

But without reaching the end of the world,

dukkhā atthi pamocanaṃ.

there's no release from suffering.

Tasmā have lokavidū sumedho,

So a clever person, understanding the world,

Lokantagū vusitabrahmacariyo;

has completed the spiritual journey, and gone to the end of the world.

Lokassa antaṃ samitāvi ñatvā,

A peaceful one, knowing the end of the world,

Nāsīsati lokamimaṃ parañcā”ti.

does not hope for this world or the next.”

Saṃyutta Nikāya 2
Linked Discourses 2

3. Nānātitthiyavagga
3. Various Sectarians

27. Nandasutta With Nanda

**Ekamantaṃ ṭhito kho nando devaputto bhagavato santike imaṃ
gāthaṃ abhāsi:**

Standing to one side, the god Nanda recited this verse in the
Buddha's presence:

“Accenti kālā tarayanti rattiyo,

“Time flies, nights pass by,

Vayoguaṇā anupubbaṃ jahanti;

the stages of life leave us one by one.

Etaṃ bhayaṃ maraṇe pekkhamāno,

Seeing this peril in death,

Puñṇāni kayirātha sukhāvahānī”ti.

you should do good deeds that bring happiness.”

“Accenti kālā tarayanti rattiyo,

“Time flies, nights pass by,

Vayoguaṇā anupubbaṃ jahanti;

the stages of life leave us one by one.

Etaṃ bhayaṃ maraṇe pekkhamāno,

Seeing this peril in death,

Lokāmiṣaṃ pajahe santipekko”ti.

one looking for peace would drop the world's bait.”

Saṃyutta Nikāya 2
Linked Discourses 2

3. Nānātitthiyavagga
3. Various Sectarians

28. Nandivīsālasutta With Nandivīsāla

**Ekamantaṃ ṭhito kho nandivīsālo devaputto bhagavantaṃ
gāthāya ajjhabhāsi:**

Standing to one side, the god Nandivīsāla addressed the Buddha in verse:

“Catucakkaṃ navadvāraṃ,
“Four are its wheels, and nine its doors;

puṇṇaṃ lobhena saṃyutaṃ;
it’s filled with greed and tied up;

Paṅkajātaṃ mahāvīra,
and it’s born from a bog. Great hero,

kathaṃ yātrā bhavissatī”ti.
how am I supposed to live like this?”

“Chetvā naddhiṃ varattañca,
“Having cut the strap and harness—

icchālobhañca pāpakaṃ;
wicked desire and greed—

Samūlaṃ taṇhamabbuyha,
and having plucked out craving, root and all:

evaṃ yātrā bhavissatī”ti.
that’s how you’re supposed to live like this.”

Saṃyutta Nikāya 2
Linked Discourses 2

3. Nānātitthiyavagga
3. Various Sectarians

29. Susimasutta

With Susīma

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“tuyhampi no, ānanda, sāriputto ruccatī”ti?
“Ānanda, do you like Sāriputta?”

**“Kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa
avipallatthacittassa āyasmā sāriputto na ruceyya?**

“Sir, who on earth would not like Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged?”

Paṇḍito, bhante, āyasmā sāriputto.
Venerable Sāriputta is astute,

Mahāpañño, bhante, āyasmā sāriputto.
he has great wisdom,

Puthupañño, bhante, āyasmā sāriputto.
widespread wisdom,

Hāsapañño, bhante, āyasmā sāriputto.
laughing wisdom,

Javanapañño, bhante, āyasmā sāriputto.

swift wisdom,

Tikkhapañño, bhante, āyasmā sāriputto.

sharp wisdom,

Nibbedhikapañño, bhante, āyasmā sāriputto.

and penetrating wisdom.

Appiccho, bhante, āyasmā sāriputto.

He has few wishes,

Santuṭṭho, bhante, āyasmā sāriputto.

he's content,

Pavivitto, bhante, āyasmā sāriputto.

secluded,

Asaṃsaṭṭho, bhante, āyasmā sāriputto.

aloof,

Āraddhavīriyo, bhante, āyasmā sāriputto.

and energetic.

Vattā, bhante, āyasmā sāriputto.

He gives advice

Vacanakkhamo, bhante, āyasmā sāriputto.

and accepts advice;

Codako, bhante, āyasmā sāriputto.

he accuses

Pāpagarahī, bhante, āyasmā sāriputto.

and criticizes wickedness.

**Kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa
avipallatthacittassa āyasmā sāriputto na rucceyyā”ti?**

Who on earth would not like Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?"

“Evametaṃ, ānanda, evametaṃ, ānanda.

“That's so true, Ānanda! That's so true!

Kassa hi nāma, ānanda, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa sāriputto na rucceyya?

Who on earth would not like Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?"

Paṇḍito, ānanda, sāriputto.

And the Buddha repeated all of Ānanda's terms of praise.

Mahāpañño, ānanda, sāriputto.

Puthupañño, ānanda, sāriputto.

Hāsapañño, ānanda, sāriputto.

Javanapañño, ānanda, sāriputto.

Tikkhapañño, ānanda, sāriputto.

Nibbedhikapañño, ānanda, sāriputto.

Appiccho, ānanda, sāriputto.

Santuṭṭho, ānanda, sāriputto.

Pavivitto, ānanda, sāriputto.

Asaṃsaṭṭho, ānanda, sāriputto.

Āraddhavīriyo, ānanda, sāriputto.

Vattā, ānanda, sāriputto.

Vacanakkhamo, ānanda, sāriputto.

Codako, ānanda, sāriputto.

Pāpagarahī, ānanda, sāriputto.

Kassa hi nāma, ānanda, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa sāriputto na rucceyyā'ti?

Atha kho susimo devaputto āyasmato sāriputtassa vaṇṇe bhaññamāne mahatiyā devaputtaparisāya parivuto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam

abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhito kho susimo devaputto bhagavantaṃ etadavoca:

While this praise of Sāriputta was being spoken, the god Susīma approached the Buddha, escorted by a large assembly of gods. He bowed, stood to one side, and said to him:

“Evametaṃ, bhagavā, evametaṃ, sugata.

“That’s so true, Blessed One! That’s so true, Holy One!

Kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā sāriputto na rucceyya?

Who on earth would not like Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged?”

Paṇḍito, bhante, āyasmā sāriputto.

And he too repeated all the terms of praise of Sāriputta, adding,

Mahāpañño, bhante, puthupañño, bhante, hāsapañño, bhante, javanapañño, bhante, tikkhapañño, bhante, nibbedhikapañño, bhante, appiccho, bhante, santuṭṭho, bhante, pavivitto, bhante, asaṃsaṭṭho, bhante, āraddhavīriyo, bhante, vattā, bhante, vacanakkhamo, bhante, codako, bhante, pāpagarahī, bhante, āyasmā sāriputto.

Kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā sāriputto na rucceyya?

Ahampi hi, bhante, yaññadeva devaputtaparisaṃ upasaṅkamim, etadeva bahulaṃ saddaṃ suṇāmi:

“For I too, sir, whenever I go to an assembly of gods, frequently hear the same terms of praise.”

‘paṇḍito āyasmā sāriputto;

mahāpañño āyasmā, puthupañño āyasmā, hāsapañño āyasmā, javanapañño āyasmā, tikkhapañño āyasmā, nibbedhikapañño āyasmā, appiccho āyasmā, santuṭṭho āyasmā, pavivitto āyasmā, asaṃsaṭṭho āyasmā, āraddhavīriyo āyasmā, vattā āyasmā,

vacanakkhamo āyasmā, codako āyasmā, pāpagarahī āyasmā sāriputto'ti.

Kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā sāriputto na rucceyyā'ti?

Atha kho susimassa devaputtassa devaputtaparisā āyasmato sāriputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṃseti.

While this praise of Sāriputta was being spoken, the gods of Susīma's assembly—uplifted and overjoyed, full of rapture and happiness—generated a rainbow of bright colors.

Seyyathāpi nāma maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca;

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate.

evamevaṃ susimassa devaputtassa devaputtaparisā āyasmato sāriputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṃseti.

In the same way, the gods of Susīma's assembly generated a rainbow of bright colors.

Seyyathāpi nāma nikkhaṃ jambonadaṃ dakkhakammāraputtaukkāmukhasukusalasampahaṭṭhaṃ paṇḍukambale nikkhittaṃ bhāsate ca tapate ca virocati ca;

Suppose there was a pendant of river gold, fashioned by an expert smith, well wrought in the forge. When placed on a cream rug it would shine and glow and radiate.

evamevaṃ susimassa devaputtassa devaputtaparisā āyasmato sāriputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṃseti.

In the same way, the gods of Susīma's assembly generated a rainbow of bright colors.

Seyyathāpi nāma saradasamaye viddhe vigatavalāhake deve rattiya paccūsasamayaṃ osadhitārakā bhāsate ca tapate ca virocati ca;

Suppose that after the rainy season the sky was clear and cloudless. At the crack of dawn, the Morning Star shines and glows and radiates.

evamevaṃ susimassa devaputtassa devaputtaparisā āyasmato sāriputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṃseti.

In the same way, the gods of Susīma's assembly generated a rainbow of bright colors.

Seyyathāpi nāma saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abhussakkamāno sabbaṃ ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocati ca;

Suppose that after the rainy season the sky was clear and cloudless. As the sun rises, it would dispel all the darkness from the sky as it shines and glows and radiates.

evamevaṃ susimassa devaputtassa devaputtaparisā āyasmato sāriputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṃseti.

In the same way, the gods of Susīma's assembly generated a rainbow of bright colors.

Atha kho susimo devaputto āyasmantaṃ sāriputtaṃ ārabha bhagavato santike imaṃ gāthaṃ abhāsi:

Then the god Susīma recited this verse about Venerable Sāriputta in the Buddha's presence:

**“Paṇḍitoti samaññāto,
“He's considered astute,**

sāriputto akodhano;
Sāriputta, free of anger.

Appiccho sorato danto,
Few in wishes, sweet, tamed,

satthuvaṇṇābhato isī”ti.
the hermit shines in the Teacher’s praise!”

**Atha kho bhagavā āyasmantaṃ sāriputtaṃ ārabha susimaṃ
devaputtaṃ gāthāya paccabhāsi:**

Then the Buddha replied to Susīma with this verse about Venerable Sāriputta:

“Paṇḍitoti samaññāto,
“He’s considered astute,

sāriputto akodhano;
Sāriputta, free of anger.

Appiccho sorato danto,
Few in wishes, sweet, tamed;

kālaṃ kaṅkhati sudanto”ti.
developed and well-tamed, he bides his time.”

Saṃyutta Nikāya 2
Linked Discourses 2

3. Nānātitthiyavagga
3. Various Sectarians

30. Nānātitthiyasāvakaṣutta The Disciples of Various Sectarians

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho sambahulā nānātitthiyasāvakā devaputtā asamo ca
sahali ca nīko ca ākoṭako ca vegabbhari ca māṇavagāmiyo ca
abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ
veḷuvanaṃ obhāsetvā yena bhagavā tenupasaṅkamimṃsu;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ
aṭṭhaṃsu.**

Then, late at night, several glorious gods lit up the entire Bamboo Grove. They were Asama, Sahalī, Niṅka, Ākoṭaka, Vetambarī, and Māṇavagāmiya, and all of them were disciples of various sectarian teachers. They went up to the Buddha, bowed, and stood to one side.

**Ekamantaṃ ṭhito kho asamo devaputto pūraṇaṃ kassapaṃ
ārabha bhagavato santike imaṃ gāthaṃ abhāsi:**

Standing to one side, the god Asama recited this verse about Pūraṇa Kassapa in the Buddha's presence:

**“Idha chinditamārite,
“In injuring and killing here,**

Hatajānīsu kassapo;
in beating and extortion,

Na pāpaṃ samanupassati,
Kassapa saw no evil,

Puññaṃ vā pana attano;
nor any merit for oneself.

Sa ve vissāsamācikkhi,
What he taught should truly be trusted,

Satthā arahati mānanan”ti.
he’s worthy of esteem as Teacher.”

**Atha kho sahalī devaputto makkhalīṃ gosālaṃ ārabha
bhagavato santike imaṃ gāthaṃ abhāsi:**

Then the god Sahalī recited this verse about Makkhali Gosala in the
Buddha’s presence:

“Tapojigucchāya susaṃvutatto,
“Through mortification in disgust of sin he became well
restrained.

Vācaṃ pahāya kalahaṃ janena;
He gave up arguing with people.

Samosavajjā virato saccavādī,
Refraining from false speech, he spoke the truth.

Na hi nūna tādisaṃ karoti pāpaṃ”ti.
Surely such a man does no wrong!”

**Atha kho nīko devaputto nigaṇṭhaṃ nāṭaputtaṃ ārabha
bhagavato santike imaṃ gāthaṃ abhāsi:**

Then the god Niṅka recited this verse about Nigaṇṭha Nātaputta in
the Buddha’s presence:

“Jegucchī nipako bhikkhu,

“Disgusted at sin, an alert mendicant,

Cātuyāmasusamvuto;

well restrained in the four controls;

Diṭṭhaṃ sutañca ācikkhaṃ,

explaining what is seen and heard:

Na hi nūna kibbisī siyā”ti.

surely he can be no sinner!”

**Atha kho ākoṭako devaputto nānātitthiye ārabbha bhagavato
santike imaṃ gāthaṃ abhāsi:**

Then the god Ākoṭaka recited this verse about various sectarian teachers in the Buddha’s presence:

“Pakudhako kātiyāno nigaṇṭho,

“Pakudhaka, Kātiyāna, and Nigaṇṭha,

Ye cāpime makkhalipūraṇāse;

as well as this Makkhali and Pūraṇa:

Gaṇassa satthāro sāmāññappattā,

Teachers of communities, attained ascetics,

Na hi nūna te sappurisehi dūre”ti.

surely they weren’t far from truly good men!”

**Atha kho vegabbhari devaputto ākoṭakaṃ devaputtaṃ gāthāya
paccabhāsi:**

Then the god Vetambarī replied to the god Ākoṭaka in verse:

“Sahācaritena chavo sigālo,

“Though the wretched jackal howls along,

Na kotthuko sīhasamo kadāci;

it never equals the lion.

Naggo musāvādī gaṇassa satthā,

A naked liar with suspicious conduct,

Saṅkassarācāro na satam sarikkho”ti.

though they teach a community, doesn’t resemble the good.”

Atha kho māro pāpimā begabbharim devaputtam anvāvisitvā bhagavato santike imam gātham abhāsi:

Then Māra the Wicked took possession of the god Vetambarī and recited this verse in the Buddha’s presence:

“Tapojigucchāya āyuttā,

“Those dedicated to mortification in disgust of sin,

pālayam pavivekiyam;

safeguarding their seclusion,

Rūpe ca ye nivittāse,

attached to form,

devalokābhinandino;

they rejoice in the heavenly realm.

Te ve sammānusāsanti,

Indeed, those mortals give correct instructions

paralokāya mātiyā”ti.

regarding the next world.”

Atha kho bhagavā “māro ayam pāpimā” iti veditvā, māram pāpimantam gāthāya paccabhāsi:

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“Ye keci rūpā idha vā huram vā,

“Whatever forms there are in this world or the world beyond,

Ye cantalikkhasmim pabhāsavaṇṇā;

and those of shining beauty in the sky,

Sabbeva te te namucippasatthā,
all of these you praise, Namuci,

Āmisaṃva macchānaṃ vadhāya khittā”ti.
like bait tossed out for catching fish.”

**Atha kho māṇavagāmiyo devaputto bhagavantaṃ ārabha
bhagavato santike imā gāthāyo abhāsi:**

Then the god Māṇavagāmiya recited this verse about the Buddha in his presence:

“Vipulo rājagahīyānaṃ,
“Of all the mountains of Rājagaha,

giri seṭṭho pavuccati;
Vipula’s said to be the best.

Seto himavataṃ seṭṭho,
Seta is the best of the Himalayan peaks,

ādicco aghagāminaṃ.
and the sun, of travelers in space.

Samuddo udadhinaṃ seṭṭho,
The ocean is the best of seas,

nakkhattānaṃva candimā;
and the moon, of lights that shine at night.

Sadevakassa lokassa,
But in all the world with its gods,

buddho aggo pavuccatī”ti.
the Buddha is declared foremost.”

Nānātitthiyavaggo tatiyo.

Tassuddānaṃ

**Sivo khemo ca serī ca,
Ghaṭī jantu ca rohito;
Nando nandivisālo ca,
Susimo nānātitthiyena te dasāti.**

Devaputtasaṃyuttaṃ samattaṃ.
The Linked Discourses on Gods are complete.

3. Kosala Saṃyutta: With the Kosalan

Saṃyutta Nikāya 3
Linked Discourses 3

1. Paṭhamavagga
1. Shackles

1. Daharasutta
Young

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then King Pasenadi of Kosala went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

**“bhavampi no gotamo anuttaraṃ sammāsambodhiṃ
abhisambuddhoti paṭijānātī”ti?**

“Does Master Gotama claim to have awakened to the supreme perfect awakening?”

**“Yañhi taṃ, mahārāja, sammā vadamāno vadeyya ‘anuttaraṃ
sammāsambodhiṃ abhisambuddho’ti, mameva taṃ sammā
vadamāno vadeyya.**

“If anyone should rightly be said to have awakened to the supreme perfect awakening, it’s me.

Ahañhi, mahārāja, anuttaraṃ sammāsambodhiṃ abhisambuddho”ti.

For, great king, I have awakened to the supreme perfect awakening.”

“Yepi te, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino tithakarā sādhusammaṭṭā bahujaṇassa, seyyathidaṃ—

“Well, there are those ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, regarded as holy by many people. That is,

pūraṇo kassapo, makkhali gosālo, nigaṇṭho nāṭaputto, sañcayo belatṭhaputto, pakudho kaccāyano, ajito kesakambalo;

Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya Belatṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala.

tepi mayā ‘anuttaraṃ sammāsambodhiṃ abhisambuddhoti paṭijānāthā’ti puṭṭhā samānā anuttaraṃ sammāsambodhiṃ abhisambuddhoti na paṭijānanti.

I also asked them whether they claimed to have awakened to the supreme perfect awakening, but they made no such claim.

Kiṃ pana bhavaṃ gotamo daharo ceva jātiyā navo ca pabbajjāyā”ti?

So why do you, given that you’re so young in age and newly gone forth?”

“Cattāro kho me, mahārāja, daharāti na uññātabbā, daharāti na paribhotabbā.

“Great king, these four things should not be looked down upon or disparaged because they are young.

Katame cattāro?

What four?

Khattiyo kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.

An aristocrat,

Urago kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.

a snake,

Aggi kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.

a fire,

Bhikkhu, kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.

and a mendicant.

Ime kho, mahārāja, cattāro daharāti na uññātabbā, daharāti na paribhotabbā”ti.

These four things should not be looked down upon or disparaged because they are young.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Khattiyaṃ jātisampannaṃ,

“A man should not despise

abhijātaṃ yasassinaṃ;

an aristocrat of impeccable lineage,

Daharoti nāvajāneyya,

high-born and famous,

na naṃ paribhave naro.

just because they’re young.

Ṭhānañhi so manujindo,

For it’s possible that that lord of men,

rajjaṃ laddhāna khattiyo;
as aristocrat, will gain the throne.

So kuddho rājadanda,
And in his anger he'll execute a royal punishment,

tasmim̐ pakkamate bhusaṃ;
and have you violently beaten.

Tasmā taṃ parivajjeyya,
Hence you should avoid him

rakkhaṃ jīvitamattano.
for the sake of your own life.

Gāme vā yadi vā raññe,
Whether in village or wilderness,

yattha passe bhujāṅgamaṃ;
wherever a serpent is seen,

Daharoti nāvajāneyya,
a man should not look down on it

na naṃ paribhave naro.
or despise it for its youth.

Uccāvacehi vaṇṇehi,
With its rainbow of colors,

urago carati tejasī;
the snake of fiery breath glides along.

So āsajja daṃse bālaṃ,
It lashes out and bites the fool,

naraṃ nāriṅca ekadā;
both men and women alike.

Tasmā taṃ parivajjeyya,
Hence you should avoid it

rakkhaṃ jīvitamattano.
for the sake of your own life.

Pahūtabhakkhaṃ jālinaṃ,
A fire devours a huge amount,
pāvakaṃ kaṇhavattaniṃ;
a conflagration with a blackened trail.

Daharoti nāvajāneyya,
A man should not look down on it
na naṃ paribhave naro.
just because it's young.

Laddhā hi so upādānaṃ,
For once it gets fuel
mahā hutvāna pāvako;
it'll become a huge conflagration.

So āsajja ḍahe bālaṃ,
It'll lash out and burn the fool,
naraṃ nāriṅca ekadā;
both men and women alike.

Tasmā taṃ parivajjeyya,
Hence you should avoid it
rakkhaṃ jīvitamattano.
for the sake of your own life.

Vanaṃ yadaggi ḍahati,
When a forest is burned by fire,
pāvako kaṇhavattani;
a conflagration with a blackened trail,
Jāyanti tattha pārohā,
the shoots will spring up there again,

ahorattānamaccaye.

with the passing of the days and nights.

Yañca kho sīlasampanno,

But if a mendicant endowed with ethics

bhikkhu ḍahati tejasā;

burns you with their power,

Na tassa puttā pasavo,

you'll have no sons or cattle,

dāyādā vindare dhanam;

nor will your heirs find wealth.

Anapaccā adāyādā,

Childless and heirless you become,

tālāvatthū bhavanti te.

like a palm-tree stump.

Tasmā hi paṇḍito poso,

That's why an astute person,

sampassam atthamattano;

seeing what's good for themselves,

Bhujāṅgamaṃ pāvakañca,

would always treat these properly:

khattiyañca yasassinam;

a snake, a conflagration,

Bhikkhuñca sīlasampannam,

a famous aristocrat,

sammadeva samācare”ti.

and a mendicant endowed with ethics.”

Evam vutte, rājā pasenadi kosalo bhagavantam etadavoca:

When this was said, King Pasenadi of Kosala said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Saṃyutta Nikāya 3
Linked Discourses 3

1. Paṭhamavagga
1. Shackles

2. Purisasutta
A Person

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantam
etadavoca:**

Then King Pasenadi of Kosala went up to the Buddha, bowed, sat down to one side, and said to the Buddha,

**“kati nu kho, bhante, purisassa dhammā ajjhattaṃ uppajjamānā
uppajjanti ahitāya dukkhāya aphāsuvihārāyā”ti?**

“Sir, how many things arise inside a person for their harm, suffering, and discomfort?”

**“Tayo kho, mahārāja, purisassa dhammā ajjhattaṃ uppajjamānā
uppajjanti ahitāya dukkhāya aphāsuvihārāya.**

“Great king, three things arise inside a person for their harm, suffering, and discomfort.

Katame tayo?
What three?

**Lobho kho, mahārāja, purisassa dhammo ajjhattaṃ
uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.**
Greed,

**Doso kho, mahārāja, purisassa dhammo ajjhattaṃ uppajjamāno
uppajjati ahitāya dukkhāya aphāsuvihārāya.**

hate,

**Moho kho, mahārāja, purisassa dhammo ajjhataṃ uppajjamāno
uppajjati ahitāya dukkhāya aphāsuvihārāya.**
and delusion.

**Ime kho, mahārāja, tayo purisassa dhammā ajjhataṃ
uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāyā”ti.**
These three things arise inside a person for their harm, suffering,
and discomfort.”

Idamavoca ...pe...

That is what the Buddha said. ...

**“Lobho doso ca moho ca,
“When greed, hate, and delusion,

purisaṃ pāpacetasam;
have arisen inside oneself,

Hiṃsanti attasambhūtā,
they harm a person of wicked heart,

tacasāraṃva samphalan”ti.
as a reed is destroyed by its own fruit.”**

Saṃyutta Nikāya 3
Linked Discourses 3

1. Paṭhamavagga
1. Shackles

3. Jarāmarañasutta
Old Age and Death

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Seated to one side, King Pasenadi said to the Buddha,

“atthi nu kho, bhante, jātassa aññatra jarāmarañā”ti?

“Sir, for someone who has been reborn, is there any exemption from old age and death?”

“Natthi kho, mahārāja, jātassa aññatra jarāmarañā.

“Great king, for someone who has been reborn, there’s no exemption from old age and death.

Yepi te, mahārāja, khattiyamahāsālā aḍḍhā mahaddhanā mahābhogā pahūtajātarūparajatā pahūtavittūpakaraṇā pahūtadhanadhaññā, tesampi jātānaṃ natthi aññatra jarāmarañā.

Even for well-to-do aristocrats,

Yepi te, mahārāja, brāhmaṇamahāsālā ...pe...
brahmins,

gahapatimahāsālā aḍḍhā mahaddhanā mahābhogā pahūtajātarūparajatā pahūtavittūpakaraṇā pahūtadhanadhaññā, tesampi jātānaṃ natthi aññatra jarāmarañā.

or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain—

when they're born, there's no exemption from old age and death.

**Yepi te, mahārāja, bhikkhū arahanto khīṇāsavā vusitavanto
katakaraṇīyā ohitabhārā anuppattasadatthā
parikkhīṇabhavasamyojanā sammadaññāvimuttā, tesampāyaṃ
kāyo bhedanadhammo nikkhepanadhammo”ti.**

Even for mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—their bodies are liable to break up and be laid to rest.

Idamavoca ...pe...

That is what the Buddha said. ...

“Jīranti ve rājarathā sucittā,
“The fancy chariots of kings wear out,

Atho sarīrampi jaraṃ upeti;
and this body too gets old.

Sataṅca dhammo na jaraṃ upeti,
But goodness never gets old:

Santo have sabbhi pavedayantī”ti.
so the true and the good proclaim.”

Saṃyutta Nikāya 3
Linked Discourses 3

1. Paṭhamavagga
1. Shackles

4. Piyasutta
Loved

Sāvattthinidānaṃ.
At Sāvattthī.

**Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ
etadavoca:**

Seated to one side, King Pasenadi said to the Buddha,

**“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso
parivitaṅga udapādi:**

“Just now, sir, as I was in private retreat this thought came to mind.

‘kesaṃ nu kho piyo attā, kesaṃ appiyo attā’ti?

‘Who are those who love themselves? And who are those who don’t love themselves?’

Tassa mayhaṃ, bhante, etadahosi:

Then it occurred to me:

**‘ye ca kho keci kāyena duccharitaṃ caranti, vācāya duccharitaṃ
caranti, manasā duccharitaṃ caranti;**

‘Those who do bad things by way of body, speech, and mind

tesaṃ appiyo attā.

don’t love themselves.

Kiñcāpi te evaṃ vadeyyuṃ:

Even though they may say:

“piyo no attā”ti, atha kho tesaṃ appiyo attā’.

“I love myself”, they don’t really.

Taṃ kissa hetu?

Why is that?

Yañhi appiyo appiyassa kareyya, taṃ te attanāva attano karonti;
It's because they treat themselves like an enemy.

tasmā tesaṃ appiyo attā.

That's why they don't love themselves.

**Ye ca kho keci kāyena sucaritaṃ caranti, vācāya sucaritaṃ
caranti, manasā sucaritaṃ caranti;**

Those who do good things by way of body, speech, and mind

tesaṃ piyo attā.

do love themselves.

Kiñcāpi te evaṃ vadeyyuṃ:

Even though they may say:

'appiyo no attā'ti; atha kho tesaṃ piyo attā.

"I don't love myself", they do really.

Taṃ kissa hetu?

Why is that?

Yañhi piyo piyassa kareyya, taṃ te attanāva attano karonti;
It's because they treat themselves like a loved one.

tasmā tesaṃ piyo attā'ti.

That's why they do love themselves."

"Evametaṃ, mahārāja, evametaṃ, mahārāja.

"That's so true, great king! That's so true!" said the Buddha. And he repeated the king's statement, adding:

**Ye hi keci, mahārāja, kāyena ducaritaṃ caranti, vācāya
duccaritaṃ caranti, manasā ducaritaṃ caranti;**

tasmā tesaṃ appiyo attā.

Kiñcāpi te evaṃ vadeyyuṃ:

‘piyo no attā’ti, atha kho tesam appiyo attā.

Tam kissa hetu?

Yañhi, mahārāja, appiyo appiyassa kareyya, tam te attanāva attano karonti;

tasmā tesam appiyo attā.

Ye ca kho keci, mahārāja, kāyena sucaritam caranti, vācāya sucaritam caranti, manasā sucaritam caranti;

tesam piyo attā.

Kiñcāpi te evam vadeyyum:

‘appiyo no attā’ti;

atha kho tesam piyo attā.

Tam kissa hetu?

Yañhi, mahārāja, piyo piyassa kareyya, tam te attanāva attano karonti;

tasmā tesam piyo attā”ti.

Idamavoca ...pe...

“Attānañce piyam jaññā,

“If you regard yourself as loved,

na nam pāpena samyuje;

you wouldn’t yoke yourself to wickedness.

Na hi tam sulabham hoti,

For happiness is not easy to find

sukham dukkaṭakārinā.

by someone who does bad deeds.

Antakenādhpannassa,

When you’re seized by the terminator

jahato mānusaṃ bhavaṃ;
as you give up your human life,

Kiñhi tassa sakaṃ hoti,
what can you call your own?

kiñca ādāya gacchati;
What do you take when you go?

Kiñcassa anugaṃ hoti,
What goes with you,

chāyāva anapāyini.
like a shadow that never leaves?

Ubho puññaṃca pāpaṃca,
Both the good and the bad

yaṃ macco kurute idha;
that a mortal does in this life

Tañhi tassa sakaṃ hoti,
is what they can call their own.

taṃva ādāya gacchati;
That's what they take when they go.

Taṃvassa anugaṃ hoti,
That's what goes with them,

chāyāva anapāyini.
like a shadow that never leaves.

Tasmā kareyya kalyāṇaṃ,
That's why you should do good,

nicayaṃ samparāyikaṃ;
investing in the future life.

Puññāni paralokasmiṃ,
The good deeds of sentient beings

patiṭṭhā honti pāṇinan”ti.
support them in the next world.”

Saṃyutta Nikāya 3
Linked Discourses 3

1. Paṭhamavagga
1. Shackles

5. Attarakkhitasutta Self-Protected

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ
etadavoca:**

Seated to one side, King Pasenadi said to the Buddha,

**“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso
parivitakko udapādi:**

“Just now, sir, as I was in private retreat this thought came to mind.

‘kesaṃ nu kho rakkhito attā, kesaṃ arakkhito attā’ti?

‘Who are those who protect themselves? And who are those who don’t protect themselves?’

Tassa mayhaṃ, bhante, etadahosi:

Then it occurred to me:

**‘ye kho keci kāyena duccharitaṃ caranti, vācāya duccharitaṃ
caranti, manasā duccharitaṃ caranti;**

‘Those who do bad things by way of body, speech, and mind

tesaṃ arakkhito attā.

don’t protect themselves.

**Kiñcāpi te hatthikāyo vā rakkheyya, assakāyo vā rakkheyya,
rathakāyo vā rakkheyya, pattikāyo vā rakkheyya;**

Even if they’re protected by a company of elephants, cavalry,
chariots, or infantry,

atha kho tesaṃ arakkhito attā.

they still don't protect themselves.

Taṃ kissa hetu?

Why is that?

Bāhirā hesā rakkhā, nesā rakkhā ajjhattikā;

Because such protection is exterior, not interior.

tasmā tesaṃ arakkhito attā.

That's why they don't protect themselves.

**Ye ca kho keci kāyena sucaritaṃ caranti, vācāya sucaritaṃ
caranti, manasā sucaritaṃ caranti;**

Those who do good things by way of body, speech, and mind

tesaṃ rakkhito attā.

do protect themselves.

**Kiñcāpi te neva hatthikāyo rakkheyya, na assakāyo rakkheyya,
na rathakāyo rakkheyya, na pattikāyo rakkheyya;**

Even if they're not protected by a company of elephants, cavalry,
chariots, or infantry,

atha kho tesaṃ rakkhito attā.

they still protect themselves.

Taṃ kissa hetu?

Why is that?

Ajjhattikā hesā rakkhā, nesā rakkhā bāhirā;

Because such protection is interior, not exterior.

tasmā tesaṃ rakkhito attā””ti.

That's why they do protect themselves.””

“Evametaṃ, mahārāja, evametaṃ, mahārāja.

“That's so true, great king! That's so true!” said the Buddha. And he
repeated the king's statement, adding:

Ye hi keci, mahārāja, kāyena ducaritaṃ caranti ...pe...

tesaṃ arakkhito attā.

Taṃ kissa hetu?

Bāhirā hesā, mahārāja, rakkhā, nesā rakkhā ajjhattikā;

tasmā tesaṃ arakkhito attā.

**Ye hi keci, mahārāja, kāyena sucaritaṃ caranti, vācāya
sucaritaṃ caranti, manasā sucaritaṃ caranti;**

tesaṃ rakkhito attā.

**Kiñcāpi te neva hatthikāyo rakkheyya, na assakāyo rakkheyya,
na rathakāyo rakkheyya, na pattikāyo rakkheyya;**

atha kho tesaṃ rakkhito attā.

Taṃ kissa hetu?

Ajjhattikā hesā, mahārāja, rakkhā, nesā rakkhā bāhirā;

tasmā tesaṃ rakkhito attā”ti.

Idamavoca ...pe...

“Kāyena saṃvaro sādhu,

“Restraint of the body is good;

sādhu vācāya saṃvaro;

restraint of speech is good;

Manasā saṃvaro sādhu,

restraint of mind is good;

sādhu sabbattha saṃvaro;

everywhere, restraint is good.

Sabbattha saṃvuto lajjī,

A sincere person, restrained everywhere,

rakkhitoti pavuccatī”ti.

is said to be ‘protected’.”

Saṃyutta Nikāya 3
Linked Discourses 3

1. Paṭhamavagga
1. Shackles

6. Appakasutta
Few

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Seated to one side, King Pasenadi said to the Buddha,

“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

“Just now, sir, as I was in private retreat this thought came to mind:

‘appakā te sattā lokasmiṃ ye uḷāre uḷāre bhoge labhitvā na ceva majjanti, na ca pamajjanti, na ca kāmesu gedhaṃ āpajjanti, na ca sattesu vippaṭipajjanti.

‘Few are the sentient beings in the world who, when they obtain luxury possessions, don’t get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others.

Atha kho eteva bahutarā sattā lokasmiṃ ye uḷāre uḷāre bhoge labhitvā majjanti ceva pamajjanti ca kāmesu ca gedhaṃ āpajjanti, sattesu ca vippaṭipajjantī”’ti.

There are many more who, when they obtain luxury possessions, do get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others.”

“Evametaṃ, mahārāja, evametaṃ, mahārāja.

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

Appakā te, mahārāja, sattā lokasmim, ye uḷāre uḷāre bhoge labhitvā na ceva majjanti, na ca pamajjanti, na ca kāmesu gedham āpajjanti, na ca sattesu vippaṭipajjanti.

Atha kho eteva bahutarā sattā lokasmim, ye uḷāre uḷāre bhoge labhitvā majjanti ceva pamajjanti ca kāmesu ca gedham āpajjanti, sattesu ca vippaṭipajjantī”ti.

Idamavoca ...pe...

“Sārattā kāmabhogesu,

“Full of desire for possessions and pleasures,

giddhā kāmesu mucchitā;

greedy, infatuated by sensual pleasures;

Atisāram na bujjhanti,

they don’t notice that they’ve gone too far,

migā kūṭamva oḍḍitaṃ;

like deer falling into a trap set out.

Pacchāsaṃ kaṭukaṃ hoti,

It’ll be bitter later on;

vipāko hissa pāpako”ti.

for the result will be bad for them.”

Saṃyutta Nikāya 3
Linked Discourses 3

1. Paṭhamavagga
1. Shackles

7. Aḍḍakaraṇasutta Judgment

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ
etadavoca:**

Seated to one side, King Pasenadi said to the Buddha,

**“idhāhaṃ, bhante, aḍḍakaraṇe nisinno passāmi
khattiyamahāsālepi brāhmaṇamahāsālepi gahapatimahāsālepi
aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate
pahūtavittūpakaraṇe pahūtadhanadhaññe kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ sampajānamusā bhāsante.**

“Sir, when I’m sitting in judgment I see well-to-do aristocrats, brahmins, and householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. But they tell deliberate lies for the sake of sensual pleasures.

Tassa mayhaṃ, bhante, etadahosi:

Then it occurred to me:

**‘alam dāni me aḍḍakaraṇena, bhadrāmukho dāni aḍḍakaraṇena
paññāyissatī’”ti.**

‘Enough with passing judgment today. Now my dear son will be known by the judgments he makes.’”

“Evametaṃ, mahārāja, evametaṃ, mahārāja.

“That’s so true, great king! That’s so true!

**Yepi te, mahārāja, khattiyamahāsālā brāhmaṇamahāsālā
gahapatimahāsālā aḍḍhā mahaddhanā mahābhogā
pahūtajātarūparajatā pahūtavittūpakaraṇā pahūtadhanadhaññā
kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ sampajānamusā
bhāsanti;**

Those who are well-to-do aristocrats, brahmins, and householders
tell deliberate lies for the sake of sensual pleasures.

tesaṃ taṃ bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

That is for their lasting harm and suffering.”

Idamavoca ...pe...

That is what the Buddha said. ...

“Sārattā kāmabhogesu,

“Full of desire for possessions and pleasures,

giddhā kāmesu mucchitā;

greedy, infatuated by sensual pleasures;

Atisāraṃ na bujjhanti,

they don’t notice that they’ve gone too far,

macchā khippaṃva oḍḍitaṃ;

like fish entering a net set out.

Pacchāsaṃ kaṭukaṃ hoti,

It’ll be bitter later on;

vipāko hissa pāpako”ti.

for the result will be bad for them.”

Saṃyutta Nikāya 3
Linked Discourses 3

1. Paṭhamavagga
1. Shackles

8. Mallikāsutta

With Queen Mallikā

Sāvattthinidānaṃ.
At Sāvattthī.

Tena kho pana samayena rājā pasenadi kosalo mallikāya deviyā saddhiṃ uparipāsādavaragato hoti.

Now at that time King Pasenadi of Kosala was upstairs in the stilt longhouse together with Queen Mallikā.

Atha kho rājā pasenadi kosalo mallikaṃ devim etadavoca:
Then the king said to the queen,

“atthi nu kho te, mallike, kocañño attanā piyataro”ti?
“Mallikā, is there anyone more dear to you than yourself?”

“Natthi kho me, mahārāja, kocañño attanā piyataro.
“No, great king, there isn’t.

Tuyhaṃ pana, mahārāja, atthañño koci attanā piyataro”ti?
But is there anyone more dear to you than yourself?”

“Mayhampi kho, mallike, natthañño koci attanā piyataro”ti.
“For me also, Mallikā, there’s no-one.”

Atha kho rājā pasenadi kosalo pāsādā orohitvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho rājā pasenadi kosalo bhagavantam etadavoca:

Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha, bowed, sat down to one side, and told him what had happened.

**“idhāhaṃ, bhante, mallikāya deviyā saddhiṃ
uparipāsādavaragato mallikaṃ devīṃ etadavocaṃ:**

‘atthi nu kho te, mallike, kocañño attanā piyataro’ti?

Evaṃ vutte, bhante, mallikā devī maṃ etadavoca:

‘natthi kho me, mahārāja, kocañño attanā piyataro.

Tuyhaṃ pana, mahārāja, atthañño koci attanā piyataro’ti?

Evaṃ vuttāhaṃ, bhante, mallikaṃ devīṃ etadavocaṃ:

‘mayhampi kho, mallike, natthañño koci attanā piyataro’”ti.

**Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
gāthaṃ abhāsi:**

Then, knowing the meaning of this, on that occasion the Buddha recited this verse:

“Sabbā disā anuparigamma cetasā,

“Having explored every quarter with the mind,

Nevajjhagā piyataramattanā kvaci;

one finds no-one dearer than oneself.

Evaṃ piyo puthu attā paresaṃ,

Likewise for others, each holds themselves dear.

Tasmā na hiṃse paramattakāmo”ti.

So one who loves themselves would not harm others.”

Saṃyutta Nikāya 3
Linked Discourses 3

1. Paṭhamavagga
1. Shackles

9. Yaññasutta Sacrifice

Sāvattihinidānaṃ.
At Sāvattihī.

Tena kho pana samayena rañño pasenadissa kosalassa mahāyañño paccupaṭṭhito hoti, pañca ca usabhasatāni pañca ca vacchatarasatāni pañca ca vacchatarisatāni pañca ca ajasatāni pañca ca urabbhasatāni thūṇūpanītāni honti yaññatthāya.

Now at that time a big sacrifice had been set up for King Pasenadi of Kosala. Five hundred chief bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams had been led to the pillar for the sacrifice.

Yepissa te honti dāsāti vā pessāti vā kammakarāti vā, tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.

His bondservants, employees, and workers did their jobs under threat of punishment and danger, weeping with tearful faces.

Atha kho sambahulā bhikkhū pubbaṇhasamayam nivāsetvā pattacīvaramādāya sāvattihim piṇḍāya pavisimsu.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattihī for alms.

Sāvattiyam piṇḍāya carivā pacchābhattaṃ piṇḍapātaṭṭikkantā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ

nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

“idha, bhante, rañño pasenadissa kosalassa mahāyañño paccupaṭṭhito hoti, pañca ca usabhasatāni pañca ca vacchatarasatāni pañca ca vacchatarisatāni pañca ca ajasatāni pañca ca urabhasatāni thūṇūpanītāni honti yaññatthāya.

Yepissa te honti dāsāti vā pessāti vā kammakarāti vā, tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karontī”ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

“Assamedhaṃ purisamedhaṃ,

“Horse sacrifice, human sacrifice,

sammāpāsaṃ vājapeyyaṃ;

the sacrifices of the ‘stick-casting’,

Niraggaḷaṃ mahārambhā,

the ‘royal soma drinking’, and the ‘unbarred’—

na te honti mahapphalā.

these huge violent sacrifices yield no great fruit.

Ajeḷakā ca gāvo ca,

The great sages of good conduct

vividhā yattha haññare;

don’t attend sacrifices

Na taṃ sammaggaṭā yaññaṃ,

where goats, sheep, and cattle

upayanti mahesino.

and various creatures are killed.

Ye ca yaññā nirārambhā,

But the great sages of good conduct

yajanti anukulaṃ sadā;

do attend non-violent sacrifices

Ajeḷakā ca gāvo ca,

of regular family tradition,

vividhā nettha haññare;

where goats, sheep, and cattle,

Etaṃ sammaggatā yaññaṃ,

and various creatures aren't killed.

upayanti mahesino.

Etaṃ yajetha medhāvī,

A clever person should sacrifice like this,

eso yañño mahapphalo;

for this sacrifice is very fruitful.

Etañhi yajamānassa,

For a sponsor of sacrifices like this,

seyyo hoti na pāpiyo;

things get better, not worse.

Yañño ca vipulo hoti,

Such a sacrifice is truly abundant,

pasīdanti ca devatā”ti.

and even the deities are pleased.”

10. Bandhanasutta Shackles

Tena kho pana samayena raññā pasenadinā kosalena mahājanakāyo bandhāpito hoti, appekacce rajjūhi appekacce andūhi appekacce saṅkhalikāhi.

Now at that time a large group of people had been put in shackles by King Pasenadi of Kosala—some in ropes, some in manacles, some in chains.

Atha kho sambahulā bhikkhū pubbaṅhasamayam nivāsetvā pattacīvaramādāya sāvattim piṇḍāya pavisimsu.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattī for alms.

Sāvattiyam piṇḍāya carivā pacchābhattam piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum:

Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

“idha, bhante, raññā pasenadinā kosalena mahājanakāyo bandhāpito, appekacce rajjūhi appekacce andūhi appekacce saṅkhalikāhī”ti.

Atha kho bhagavā etamattham veditvā tāyam velāyam imā gāthāyo abhāsi:

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

“Na taṃ daḷhaṃ bandhanamāhu dhīrā,

“The wise say that shackle is not strong

Yadāyasaṃ dārujaṃ pabbajañca;

that’s made of iron, wood, or knots.

Sārattarattā maṇikuṇḍalesu,

But obsession with jewels and earrings,

Puttesu dāresu ca yā apekkhā.

concern for your partners and children:

Etaṃ daḷhaṃ bandhanamāhu dhīrā,

this, say the wise, is a strong shackle,

Ohāriṇaṃ sithilaṃ duppamuñcaṃ;

which drags down the slack, so hard to escape.

Etampi chetvāna paribbajanti,

Having cut this one too they go forth,

Anapekkhino kāmasukhaṃ pahāyā”ti.

unconcerned, having given up sensual pleasures.”

Paṭhamo vaggo.

Tassuddānaṃ

Daharo puriso jarā,

piyaṃ attānarakkhito;

Appakā aḍḍakaraṇaṃ,

mallikā yaññabandhananti.

11. Sattajaṭilasutta Seven Matted-Hair Ascetics

Ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvattḥī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tena kho pana samayena bhagavā sāyanhasamayam paṭisallānā vuṭṭhito bahidvārakoṭṭhake nisinno hoti.

Then in the late afternoon, the Buddha came out of retreat and sat outside the gate.

Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Tena kho pana samayena satta ca jaṭilā satta ca nigaṇṭhā satta ca acelakā satta ca ekasātakā satta ca paribbājakā parūḷhakacchanakhalomā khārivividhamādāya bhagavato avidūre atikkamanti.

Now at that time seven matted-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers passed by not far from the Buddha. Their armpits and bodies were hairy, and their nails were long; and they carried their stuff with shoulder-poles.

Atha kho rājā pasenadi kosalo utthāyāsanaṃ ekamsam uttarāsaṅgam karitvā dakkhiṇajāṇumaṇḍalam pathaviyaṃ

**nihantvā yena te satta ca jaṭilā satta ca nigaṇṭhā satta ca
acelakā satta ca ekasāṭakā satta ca paribbājakā tenañjalim
paṇāmetvā tikkhattum nāmaṃ sāvesi:**

Then King Pasenadi got up from his seat, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward those various ascetics, and pronounced his name three times:

**“rājāhaṃ, bhante, pasenadi kosalo ...pe... rājāhaṃ, bhante,
pasenadi kosalo”ti.**

“Sirs, I am Pasenadi, king of Kosala! ... I am Pasenadi, king of Kosala!”

**Atha kho rājā pasenadi kosalo acirapakkantesu tesu sattasu ca
jaṭilesu sattasu ca nigaṇṭhesu sattasu ca acelakesu sattasu ca
ekasāṭakesu sattasu ca paribbājakesu yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi
kosalo bhagavantam etadavoca:**

Then, soon after those ascetics had left, King Pasenadi went up to the Buddha, bowed, sat down to one side, and said to him,

**“ye te, bhante, loke arahanto vā arahattamaggaṃ vā samāpannā
ete tesam aññatarā”ti.**

“Sir, are they among those in the world who are perfected ones or who have entered the path to perfection?”

**“Dujjānam kho etaṃ, mahārāja, tayā gihinā kāmabhoginā
puttasambādhasayanam ajjhāvasantena kāsikacandanam
paccanubhontena mālāgandhavilepanam dhārayantena
jātarūparajataṃ sādiyantena: ‘ime vā arahanto, ime vā
arahattamaggaṃ samāpannā’ti.**

“Great king, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money, it’s hard for you to know who is perfected or on the path to perfection.

Samvāsena kho, mahārāja, sīlaṃ veditabbaṃ.

You can get to know a person’s ethics by living with them.

Tañca kho dīghena addhunā, na ittaraṃ;

But only after a long time, not casually;

manasikarotā, no amanasikarotā;

only when paying attention, not when inattentive;

paññavatā, no duppaññaena.

and only by the wise, not the witless.

Samvohārena kho, mahārāja, soceyyaṃ veditabbaṃ.

You can get to know a person’s purity by dealing with them. ...

Tañca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppaññaena.

Āpadāsu kho, mahārāja, thāmo veditabbo.

You can get to know a person’s resilience in times of trouble. ...

So ca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppaññaena.

Sākacchāya, kho, mahārāja, paññā veditabbā.

You can get to know a person’s wisdom by discussion.

Sā ca kho dīghena addhunā, na ittaraṃ;

But only after a long time, not casually;

manasikarotā, no amanasikarotā;

only when paying attention, not when inattentive;

paññavatā, no duppaññaenā”ti.

and only by the wise, not the witless.”

“Acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing,

Yāva subhāsitamidaṃ, bhante, bhagavatā:

how well said this was by Master Gotama. ...

**‘dujjānaṃ kho etaṃ, mahārāja, tayā gihinā kāmabhoginā
puttasambādhasayanaṃ ajjhāvasantena kāsikacandanaṃ
paccanubhontena mālāgandhavilepanaṃ dhārayantena
jātarūparajataṃ sādiyantena:**

“ime vā arahanto, ime vā arahattamaggaṃ samāpannā”ti.

Saṃvāseṇa kho, mahārāja, sīlaṃ veditabbaṃ.

Taṅca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppañña.

Saṃvohāreṇa kho, mahārāja, soceyyaṃ veditabbaṃ.

Taṅca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppañña.

Āpadāsu kho, mahārāja, thāmo veditabbo.

So ca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppañña.

Sākacchāya kho, mahārāja, pañña veditabbā.

Sā ca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppañña’ti.

**Ete, bhante, mama purisā carā ocarakā janapadaṃ ocaritvā
āgacchanti.**

Sir, these are my spies, my undercover agents returning after spying on the country.

Tehi paṭhamañ ociṇṇañ ahañ pacchā osāpayissāmi.

First they go undercover, then I have them report to me.

**Idāni te, bhante, tañ rajojallañ pavāhetvā sunhātā suvilittā
kappitakesamassū odātavattā pañcahi kāmaguṇehi samappitā
samaṅgībhūtā paricāressantī”ti.**

And now—when they have washed off the dust and dirt, and are nicely bathed and anointed, with hair and beard dressed, and dressed in white—they will amuse themselves, supplied and provided with the five kinds of sensual stimulation.”

**Atha kho bhagavā etamatthañ veditvā tāyañ velāyañ imā
gāthāyo abhāsi:**

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

“Na vaṇṇarūpena naro sujāno,

“It’s not easy to know a man by his appearance.

Na vissase ittaradassanena;

You shouldn’t trust them at first sight.

Susaññatānañhi viyañjanena,

For undisciplined men live in this world

Asaññatā lokamimañ caranti.

disguised as the disciplined.

Patirūpako mattikākuṇḍalova,

Like a fake earring made of clay,

Lohaḍḍhamāsova suvaṇṇachanno;

like a copper penny coated with gold,

Caranti loke parivārachannā,

they live hidden in the world,

Anto asuddhā bahi sobhamānā”ti.

corrupt inside but impressive outside.”

Saṃyutta Nikāya 3
Linked Discourses 3

2. Dutiyavagga
2. Childless

12. Pañcarājasutta Five Kings

Sāvattihinidānaṃ.
At Sāvattihī.

**Tena kho pana samayena pañcannaṃ rājūnaṃ
pasenadipamukhānaṃ pañcahi kāmaguṇehi samappitānaṃ
samaṅgībhūtānaṃ paricārayamānānaṃ ayamantarākathā
udapādi:**

Now at that time five kings headed by Pasenadi were amusing themselves, supplied and provided with the five kinds of sensual stimulation, and this discussion came up among them:

“kiṃ nu kho kāmānaṃ aggan”ti?
“What’s the best of sensual pleasures?”

Tatrekacce evamāhaṃsu:
Some of them said,

“rūpā kāmānaṃ aggan”ti.
“Sights are the best of sensual pleasures!”

Ekacce evamāhaṃsu:
Others said,

“saddā kāmānaṃ aggan”ti.
“Sounds are best!”

Ekacce evamāhaṃsu:
Others said,

“gandhā kāmānaṃ aggan”ti.

“Smells are best!”

Ekacce evamāhaṃsu:

Others said,

“rasā kāmānaṃ aggan”ti.

“Tastes are best!”

Ekacce evamāhaṃsu:

Others said,

“phoṭṭhabbā kāmānaṃ aggan”ti.

“Touches are best!”

Yato kho te rājāno nāsakkhimsu aññamaññaṃ saññāpetuṃ.

Since those kings were unable to convince each other,

Atha kho rājā pasenadi kosalo te rājāno etadavoca:

King Pasenadi said to them,

“āyāma, mārisā, yena bhagavā tenupasaṅkamissāma;

upasaṅkamtivā bhagavantaṃ etamatthaṃ paṭipucchissāma.

“Come, good sirs, let’s go to the Buddha and ask him about this.

Yathā no bhagavā byākarissati tathā naṃ dhāressāmā”ti.

As he answers, so we’ll remember it.”

“Evaṃ, mārisā”ti kho te rājāno rañño pasenadissa kosalassa paccassosuṃ.

“Yes, dear sir,” replied those kings.

Atha kho te pañca rājāno pasenadipamukhā yena bhagavā

tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā

ekamantaṃ nisīdimsu. Ekamantaṃ nisinna kho rājā pasenadi

kosalo bhagavantaṃ etadavoca:

Then those five kings headed by Pasenadi went to the Buddha, bowed, and sat down to one side. King Pasenadi reported their conversation to the Buddha, and said,

**“idha, bhante, amhākaṃ pañcannaṃ rājūnaṃ pañcahi
kāmaguṇehi samappitānaṃ samaṅgībhūtānaṃ
paricārayamānānaṃ ayamantarākathā udapādi:**

‘kiṃ nu kho kāmānaṃ aggan’ti?

Ekacce evamāhaṃsu:

‘rūpā kāmānaṃ aggan’ti.

Ekacce evamāhaṃsu:

‘saddā kāmānaṃ aggan’ti.

Ekacce evamāhaṃsu:

‘gandhā kāmānaṃ aggan’ti.

Ekacce evamāhaṃsu:

‘rasā kāmānaṃ aggan’ti.

Ekacce evamāhaṃsu:

‘phoṭṭhabbā kāmānaṃ aggan’ti.

Kiṃ nu kho, bhante, kāmānaṃ aggan’ti?

“Sir, what’s the best of sensual pleasures?”

**“Manāpapariyantaṃ khvāhaṃ, mahārāja, pañcasu kāmaguṇesu
agganti vadāmi.**

“Great king, which kind of sensual stimulation is best is defined by which is most agreeable, I say.

**Teva, mahārāja, rūpā ekaccassa manāpā honti, teva rūpā
ekaccassa amanāpā honti.**

The very same sights that are agreeable to some are disagreeable to others.

Yehi ca yo rūpehi attamano hoti paripuṇṇasaṅkappo, so tehi rūpehi aññaṃ rūpaṃ uttaritaraṃ vā paṇītataṃ vā na pattheti.
When you're happy with certain sights, as you've got all you wished for, you don't want any other sight that's better or finer.

Te tassa rūpā paramā honti.
For you, those sights are perfect

Te tassa rūpā anuttarā honti.
and supreme.

Teva, mahārāja, saddā ekaccassa manāpā honti, teva saddā ekaccassa amanāpā honti.
The very same sounds ...

Yehi ca yo saddehi attamano hoti paripuṇṇasaṅkappo, so tehi saddehi aññaṃ saddaṃ uttaritaraṃ vā paṇītataṃ vā na pattheti.

Te tassa saddā paramā honti.

Te tassa saddā anuttarā honti.

Teva, mahārāja, gandhā ekaccassa manāpā honti, teva gandhā ekaccassa amanāpā honti.
smells ...

Yehi ca yo gandhehi attamano hoti paripuṇṇasaṅkappo, so tehi gandhehi aññaṃ gandhaṃ uttaritaraṃ vā paṇītataṃ vā na pattheti.

Te tassa gandhā paramā honti.

Te tassa gandhā anuttarā honti.

Teva, mahārāja, rasā ekaccassa manāpā honti, teva rasā ekaccassa amanāpā honti.
tastes ...

Yehi ca yo rasehi attamano hoti paripuṇṇasaṅkappo, so tehi rasehi aññaṃ rasaṃ uttaritaraṃ vā paṇītataṃ vā na pattheti.

Te tassa rasā paramā honti.

Te tassa rasā anuttarā honti.

Teva, mahārāja, phoṭṭhabbā ekaccassa manāpā honti, teva phoṭṭhabbā ekaccassa amanāpā honti.

touches that are agreeable to some are disagreeable to others.

Yehi ca yo phoṭṭhabbehi attamano hoti paripuṇṇasaṅkappo, so tehi phoṭṭhabbehi aññaṃ phoṭṭhabbaṃ uttaritaraṃ vā paṇītataṃ vā na pattheti.

When you're happy with certain touches, as you've got all you wished for, you don't want any other touch that's better or finer.

Te tassa phoṭṭhabbā paramā honti.

For you, those touches are perfect

Te tassa phoṭṭhabbā anuttarā honti”ti.

and supreme.”

Tena kho pana samayena candanaṅgaliko upāsako tassaṃ parisāyaṃ nisinno hoti.

Now at that time the lay follower Candanaṅgalika was sitting in that assembly.

Atha kho candanaṅgaliko upāsako uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim paṇāmetvā bhagavantaṃ etadavoca:

Then he got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṃ, candanaṅgalikā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

**Atha kho candanaṅgaliko upāsako bhagavato sammukhā
tadanurūpāya gāthāya abhitthavi:**

Then the lay follower Candanaṅgalika extolled the Buddha in his presence with an appropriate verse:

“Padumaṃ yathā kokanadaṃ sugandhaṃ,

“Like a fragrant pink lotus

Pāto siyā phullamavītagandhaṃ;

that blooms in the morning, its fragrance unfaded—

Aṅgīrasaṃ passa virocamaṇaṃ,

see Aṅgīrasa shine,

Tapantaṃdiccamivantalikkhe”ti.

bright as the sun in the sky!”

**Atha kho te pañca rājāno candanaṅgalikaṃ upāsakaṃ pañcahi
uttarāsaṅgehi acchādesuṃ.**

Then those five kings clothed Candanaṅgalika with five upper robes.

**Atha kho candanaṅgaliko upāsako tehi pañcahi uttarāsaṅgehi
bhagavantaṃ acchādesīti.**

And Candanaṅgalika in turn endowed the Buddha with those robes.

Saṃyutta Nikāya 3
Linked Discourses 3

2. Dutiyavagga
2. Childless

13. Doṇapākasutta A Bucket of Rice

Sāvattthinidānaṃ.
At Sāvattthī.

**Tena kho pana समयena rājā pasenadi kosalo doṇapākakuraṃ
bhuñjati.**

Now at that time King Pasenadi of Kosala used to eat rice by the bucket.

**Atha kho rājā pasenadi kosalo bhuttāvī mahassāsī yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ nisīdi.**

Then after eating King Pasenadi of Kosala went up to the Buddha, huffing and puffing. He bowed and sat down to one side.

**Atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ bhuttāvīṃ
mahassāsīṃ veditvā tāyaṃ velāyaṃ imam gātham abhāsi:**

Then, knowing that King Pasenadi was huffing and puffing after eating, on that occasion the Buddha recited this verse:

“Manujassa sadā satīmato,

“When a man is always mindful,

Mattaṃ jānato laddhabhojane;

knowing moderation in eating,

Tanukassa bhavanti vedanā,

his discomfort diminishes,

Saṅikam jīrati āyupālayan”ti.

and he ages slowly, taking care of his life.”

Tena kho pana samayena sudassano māṇavo rañño pasenadissa kosalassa piṭṭhito ṭhito hoti.

Now at that time the brahmin student Sudassana was standing behind the king.

Atha kho rājā pasenadi kosalo sudassanaṃ māṇavaṃ āmantesi:

Then King Pasenadi addressed him,

“ehi tvaṃ, tāta sudassana, bhagavato santike imaṃ gāthaṃ pariyāpuṇitvā mama bhattābhihāre bhattābhihāre bhāsa.

“Please, dear Sudassana, memorize this verse in the Buddha’s presence and recite it to me whenever I am presented with a meal.

Ahañca te devasikaṃ kahāpaṇasataṃ kahāpaṇasataṃ niccaṃ bhikkhaṃ pavattayissāmi”ti.

I’ll set up a regular daily allowance of a hundred dollars for you.”

“Evaṃ, devā”ti kho sudassano māṇavo rañño pasenadissa kosalassa paṭissutvā bhagavato santike imaṃ gāthaṃ pariyāpuṇitvā rañño pasenadissa kosalassa bhattābhihāre sudaṃ bhāsati:

“Yes, Your Majesty,” replied Sudassana. He memorized that verse in the Buddha’s presence, and then whenever the king was presented with a meal he would repeat it:

“Manujassa sadā satīmato,

“When a man is always mindful,

Mattaṃ jānato laddhabhojane;

knowing moderation in eating,

Tanukassa bhavanti vedanā,

his discomfort diminishes,

Sañjikaṃ jīrati āyupālayan”ti.

and he ages slowly, taking care of his life.”

**Atha kho rājā pasenadi kosalo anupubbena
nālikodanaparamatāya saṅṭhāsi.**

Then the king gradually got used to having no more than a pint of rice.

**Atha kho rājā pasenadi kosalo aparena samayena
susallikhitagatto pāṇinā gattāni anumajjanto tāyaṃ velāyaṃ
imaṃ udānaṃ udānesi:**

After some time King Pasenadi’s body slimmed right down. Stroking his limbs with his hands, at that time he expressed this heartfelt sentiment:

“ubhayena vata maṃ so bhagavā atthena anukampi—

“In both ways the Buddha has compassion for me:

diṭṭhadhammikenā ceva atthena samparāyikenā cā”ti.

in the good of the present life and the good of the next.”

14. Paṭhamasaṅgāmasutta Battle (1st)

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho rājā māgadho ajātasattu vedehiputto caturaṅginim
senam sannayhitvā rājānaṃ pasenadiṃ kosalaṃ abbhuyyāsi
yena kāsi.**

Then King Ajātasattu Vedehiputta of Magadha mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala.

Assosi kho rājā pasenadi kosalo:
When King Pasenadi heard of this,

**“rājā kira māgadho ajātasattu vedehiputto caturaṅginim senam
sannayhitvā mamaṃ abbhuyyāto yena kāsi”ti.**

**Atha kho rājā pasenadi kosalo caturaṅginim senam sannayhitvā
rājānaṃ māgadham ajātasattum vedehiputtam paccuyyāsi yena
kāsi.**

he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu.

**Atha kho rājā ca māgadho ajātasattu vedehiputto rājā ca
pasenadi kosalo saṅgāmesum.**

Then the two kings met in battle.

**Tasmim kho pana saṅgāme rājā māgadho ajātasattu
vedehiputto rājānaṃ pasenadiṃ kosalaṃ parājesi.**

And in that battle Ajātasattu defeated Pasenadi,

**Parājito ca rājā pasenadi kosalo sakameva rājadhāniṃ
sāvattiṃ paccuyyāsi.**

who withdrew to his own capital at Sāvattī.

**Atha kho sambahulā bhikkhū pubbaṅhasamayam nivāsetvā
pattacīvaramādāya sāvattiṃ piṇḍāya pavisimsu.**

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattī for alms.

**Sāvattiyam piṇḍāya caritvā pacchābhattam
piṇḍapātaṭikkantā yena bhagavā tenupasaṅkamimsu;
upasaṅkamtivā bhagavantam abhivādetvā ekamantam
nisīdimsu. Ekamantam nisinnā kho te bhikkhū bhagavantam
etadavocum:**

Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then the Buddha said:

**“Idha, bhante, rājā māgadho ajātasattu vedehiputto
caturaṅginiṃ senam sannayhitvā rājānam pasenadiṃ kosalam
abhuyyāsi yena kāsi.**

Assosi kho, bhante, rājā pasenadi kosalo:

**‘rājā kira māgadho ajātasattu vedehiputto caturaṅginiṃ senam
sannayhitvā mamam abhuyyāto yena kāsi’ti.**

**Atha kho, bhante, rājā pasenadi kosalo caturaṅginiṃ senam
sannayhitvā rājānam māgadham ajātasattum vedehiputtam
paccuyyāsi yena kāsi.**

**Atha kho, bhante, rājā ca māgadho ajātasattu vedehiputto rājā
ca pasenadi kosalo saṅgāmesum.**

**Tasmim kho pana, bhante, saṅgāme rājā māgadho ajātasattu
vedehiputto rājānam pasenadiṃ kosalam parājesi.**

**Parājito ca, bhante, rājā pasenadi kosalo sakameva rājadhāniṃ
sāvattiṃ paccuyyāsi”ti.**

**“Rājā, bhikkhave, māgadho ajātasattu vedehiputto pāpamitto
pāpasahāyo pāpasampavaṅko;**

“Mendicants, King Ajātasattu has bad friends, companions, and associates.

**rājā ca kho, bhikkhave, pasenadi kosalo kalyāṇamitto
kalyāṇasahāyo kalyāṇasampavaṅko.**

But King Pasenadi has good friends, companions, and associates.

**Ajjeva, bhikkhave, rājā pasenadi kosalo imaṃ rattim dukkhaṃ
seti parājito”ti.**

Yet on this day King Pasenadi will have a bad night’s sleep as one defeated.”

Idamavoca ...pe...

That is what the Buddha said. ...

“Jayam veram pasavati,

“Victory breeds enmity;

dukkham seti parājito;

the defeated sleep badly.

Upasanto sukham seti,

The peaceful sleep at ease,

hitvā jayaparājayan”ti.

having left victory and defeat behind.”

15. Dutiyasaṅgāmasutta Battle (2nd)

Atha kho rājā māgadho ajātasattu vedehiputto caturaṅginim senaṃ sannayhitvā rājānaṃ pasenadiṃ kosalaṃ abbhuyyāsi yena kāsi.

Then King Ajātasattu Vedehiputta of Magadha mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala.

Assosi kho rājā pasenadi kosalo:

When King Pasenadi heard of this,

“rājā kira māgadho ajātasattu vedehiputto caturaṅginim senaṃ sannayhitvā mamaṃ abbhuyyāto yena kāsi”ti.

Atha kho rājā pasenadi kosalo caturaṅginim senaṃ sannayhitvā rājānaṃ māgadhaṃ ajātasattum vedehiputtam paccuyyāsi yena kāsi.

he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu.

Atha kho rājā ca māgadho ajātasattu vedehiputto rājā ca pasenadi kosalo saṅgāmesum.

Then the two kings met in battle.

Tasmim kho pana saṅgāme rājā pasenadi kosalo rājānaṃ māgadham ajātasattum vedehiputtam parājesi, jivaggāhañca naṃ aggahesi.

And in that battle Pasenadi defeated Ajātasattu and captured him alive.

Atha kho rañño pasenadissa kosalassa etadahosi:

Then King Pasenadi thought,

“kiñcāpi kho myāyaṃ rājā māgadho ajātasattu vedehiputto adubbhantassa dubbhati, atha ca pana me bhāgineyyo hoti.

“Even though I’ve never betrayed this King Ajātasattu, he betrayed me. Still, he is my nephew.

Yannūnāhaṃ rañño māgadhasa ajātasattuno vedehiputtassa sabbaṃ hatthikāyaṃ pariyādiyitvā sabbaṃ assakāyaṃ pariyādiyitvā sabbaṃ rathakāyaṃ pariyādiyitvā sabbaṃ pattikāyaṃ pariyādiyitvā jīvantameva naṃ osajjeyyaṃ”ti.

Now that I’ve vanquished all of Ajātasattu’s elephant troops, cavalry, chariots, and infantry, why don’t I let him loose with just his life?”

Atha kho rājā pasenadi kosalo rañño māgadhasa ajātasattuno vedehiputtassa sabbaṃ hatthikāyaṃ pariyādiyitvā sabbaṃ assakāyaṃ pariyādiyitvā sabbaṃ rathakāyaṃ pariyādiyitvā sabbaṃ pattikāyaṃ pariyādiyitvā jīvantameva naṃ osajji.

And that’s what he did.

Atha kho sambahulā bhikkhū pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya sāvattihīṃ piṇḍāya pavasiṃsu.

Then several mendicants ...

Sāvattiyāṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkantā yena bhagavā tenupasaṅkamisū; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdisū. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocū:

told the Buddha what had happened.

“Idha, bhante, rājā māgadho ajātasattu vedehiputto caturaṅginīṃ senāṃ sannayhitvā rājānaṃ pasenadīṃ kosalaṃ abbhuyyāsi yena kāsi.

Assosi kho, bhante, rājā pasenadi kosalo:

‘rājā kira māgadho ajātasattu vedehiputto caturaṅginim̐ senam̐ sannayhitvā mamam̐ abbhuyyāto yena kāsī’ti.

Atha kho, bhante, rājā pasenadi kosalo caturaṅginim̐ senam̐ sannayhitvā rājānam̐ māgadham̐ ajātasattum̐ vedehiputtam̐ paccuyyāsi yena kāsī.

Atha kho, bhante, rājā ca māgadho ajātasattu vedehiputto rājā ca pasenadi kosalo saṅgāmesum̐.

Tasmim̐ kho pana, bhante, saṅgāme rājā pasenadi kosalo rājānam̐ māgadham̐ ajātasattum̐ vedehiputtam̐ parājesi, jīvaggāhañca nam̐ aggahesi.

Atha kho, bhante, rañño pasenadissa kosalassa etadahosi:

‘kiñcāpi kho myāyam̐ rājā māgadho ajātasattu vedehiputto adubbhantassa dubbhati, atha ca pana me bhāgineyyo hoti.

Yannūnāham̐ rañño māgadhasa ajātasattuno vedehiputtassa sabbam̐ hatthikāyam̐ pariyādiyitvā sabbam̐ assakāyam̐ sabbam̐ rathakāyam̐ sabbam̐ pattikāyam̐ pariyādiyitvā jīvantameva nam̐ osajjeyyan’’ti.

“Atha kho, bhante, rājā pasenadi kosalo rañño māgadhasa ajātasattuno vedehiputtassa sabbam̐ hatthikāyam̐ pariyādiyitvā sabbam̐ assakāyam̐ pariyādiyitvā sabbam̐ rathakāyam̐ pariyādiyitvā sabbam̐ pattikāyam̐ pariyādiyitvā jīvantameva nam̐ osajjī’’ti.

Atha kho bhagavā etamattham̐ veditvā tāyam̐ velāyam̐ imā gāthāyo abhāsi:

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

**“Vilumpateva puriso,
“A man goes on plundering
yāvassa upakappati;**

as long as it serves his ends.

Yadā caññe vilumpanti,
But as soon as others plunder him,

so vilutto viluppati.
the plunderer is plundered.

Ṭhānañhi maññati bālo,
For the fool thinks they've got away with it

yāva pāpaṃ na paccati;
so long as their wickedness has not ripened.

Yadā ca paccati pāpaṃ,
But as soon as that wickedness ripens,

atha dukkhaṃ nigacchati.
they fall into suffering.

Hantā labhati hantāraṃ,
A killer creates a killer;

jetāraṃ labhate jayaṃ;
a conqueror creates a conqueror;

Akkosako ca akkosāṃ,
an abuser creates abuse,

rosetārañca rosako;
and a bully creates a bully.

Atha kammavivaṭṭena,
And so as deeds unfold

so vilutto viluppati”ti.
the plunderer is plundered.”

Samyutta Nikāya 3
Linked Discourses 3

2. Dutiyavagga
2. Childless

16. Mallikāsutta A Daughter

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.**
Then King Pasenadi of Kosala went up to the Buddha, bowed, and
sat down to one side.

**Atha kho aññataro puriso yena rājā pasenadi kosalo
tenupasaṅkami; upasaṅkamtivā rañño pasenadissa kosalassa
upakaṇṇake ārocesi:**

Then a man went up to the king and whispered in his ear,

“mallikā, deva, devī dhītaram vijātā”ti.

“Your Majesty, Queen Mallikā has given birth to a daughter.”

Evam vutte, rājā pasenadi kosalo anattamano ahosi.

When this was said, King Pasenadi was disappointed.

**Atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ anattamanataṃ
viditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:**

Then, knowing that King Pasenadi was disappointed, on that
occasion the Buddha recited these verses:

“Itthīpi hi ekacciyā,

“Well, some women are better than men,

seyyā posa janāhipa;

O ruler of the people.

Medhāvinī sīlavatī,

Wise and virtuous,

sassudevā patibbatā.

a devoted wife who honors her mother in law.

Tassā yo jāyati poso,

And when she has a son,

sūro hoti disampati;

he becomes a hero, O lord of the land.

Tādisā subhagiyā putto,

The son of such a blessed lady

rajjampi anusāsatī”ti.

may even rule the realm.”

Saṃyutta Nikāya 3
Linked Discourses 3

2. Dutiyavagga
2. Childless

17. Appamādasutta Diligence

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Seated to one side, King Pasenadi said to the Buddha,

“atthi nu kho, bhante, eko dhammo yo ubho atthe samadhiggayha tiṭṭhati—

“Sir, is there one thing that secures benefits for both

diṭṭhadhammikañceva atthaṃ samparāyikañcā”ti?
the present life and lives to come?”

“Atthi kho, mahārāja, eko dhammo yo ubho atthe samadhiggayha tiṭṭhati—

“There is, great king.”

diṭṭhadhammikañceva atthaṃ samparāyikañcā”ti.

“Katamo pana, bhante, eko dhammo, yo ubho atthe samadhiggayha tiṭṭhati—

“So what is that one thing?”

diṭṭhadhammikañceva atthaṃ samparāyikañcā”ti?

“Appamādo kho, mahārāja, eko dhammo, yo ubho atthe samadhiggayha tiṭṭhati—

“Diligence, great king, is one thing that, when developed and cultivated, secures benefits for both

diṭṭhadhammikañceva atthaṃ samparāyikañcāti.

the present life and lives to come.

Seyyathāpi, mahārāja, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesāṃ aggamakkhāyati—yadidaṃ mahantattena;

The footprints of all creatures that walk can fit inside an elephant’s footprint. So an elephant’s footprint is said to be the biggest of them all.

evameva kho, mahārāja, appamādo eko dhammo, yo ubho atthe samadhiggayha tiṭṭhati—

In the same way, diligence is one thing that secures benefits for both

diṭṭhadhammikañceva atthaṃ samparāyikañcā”ti.

the present life and lives to come.”

Idamavoca ...pe...

That is what the Buddha said. ...

“Āyuraṃ arogiyaṃ vaṇṇaṃ,

“For one who desires a continuous flow

saggaṃ uccākulīnataṃ;

of exceptional delights—

Ratiyo patthayantena,

long life, beauty, and health,

uḷārā aparāparā.

heaven, and birth in an eminent family—

Appamādaṃ pasaṃsanti,

the astute praise diligence

puññakiriyāsu paṇḍitā;
in making merit.

Appamatto ubho atthe,
Being diligent, an astute person

adhiggaṇhāti paṇḍito.
secures both benefits:

Diṭṭhe dhamme ca yo attho,
the benefit in this life,

yo cattho samparāyiko;
and in lives to come.

Atthābhisamayā dhīro,
A wise one, comprehending the meaning,

paṇḍitoti pavuccatī”ti.
is said to be astute.”

Saṃyutta Nikāya 3
Linked Discourses 3

2. Dutiyavagga
2. Childless

18. Kalyāṇamittasutta Good Friends

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ
etadavoca:**

Seated to one side, King Pasenadi said to the Buddha,

**“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso
parivitakko udapādi:**

“Just now, sir, as I was in private retreat this thought came to mind.

**‘svākkhāto bhagavatā dhammo, so ca kho kalyāṇamittassa
kalyāṇasahāyassa kalyāṇasampavaṅkassa, no pāpamittassa no
pāpasahāyassa no pāpasampavaṅkassā’”ti.**

‘The teaching is well explained by the Buddha. But it’s for someone with good friends, companions, and associates, not for someone with bad friends, companions, and associates.’”

“Evametaṃ, mahārāja, evametaṃ, mahārāja.

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

**Svākkhāto, mahārāja, mayā dhammo. So ca kho
kalyāṇamittassa kalyāṇasahāyassa kalyāṇasampavaṅkassa, no
pāpamittassa no pāpasahāyassa no pāpasampavaṅkassāti.**

**Ekamidāhaṃ, mahārāja, samayaṃ sakkesu viharāmi nagarakaṃ
nāma sakyānaṃ nigamo.**

“Great king, this one time I was staying in the land of the Sakyans where they have a town named Townsville.

Atha kho, mahārāja, ānando bhikkhu yenāhaṃ tenupasaṅkami; upasaṅkamtivā maṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho, mahārāja, ānando bhikkhu maṃ etadavoca:

Then the mendicant Ānanda came to me, bowed, sat down to one side, and said:

‘upaḍḍhamidaṃ, bhante, brahmacariyassa—yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā’ti.

‘Sir, good friends, companions, and associates are half the spiritual life.’

Evaṃ vuttāhaṃ, mahārāja, ānandaṃ bhikkhuṃ etadavocaṃ:

When he had spoken, I said to him:

‘mā hevaṃ, ānanda, mā hevaṃ, ānanda.

‘Not so, Ānanda! Not so, Ānanda!

Sakalameva hidaṃ, ānanda, brahmacariyaṃ—yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.

Good friends, companions, and associates are the whole of the spiritual life.

Kalyāṇamittassetā, ānanda, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

Kathaṅca, ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idhānanda, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, sammāsaṅkappaṃ bhāveti ... sammāvācaṃ bhāveti ... sammākammaṃ bhāveti ... sammājīvaṃ bhāveti ... sammāvāyāmaṃ bhāveti ... sammāsatīṃ bhāveti ... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṃ kho, ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

That's how a mendicant with good friends develops and cultivates the noble eightfold path.

Tadamināpetam, ānanda, pariyāyena veditabbaṃ yathā sakalamevidaṃ brahmacariyaṃ—yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti.

And here's another way to understand how good friends are the whole of the spiritual life.

Mamañhi, ānanda, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, byādhidhammā sattā byādhito parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti.

For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.

Iminā kho etaṃ, ānanda, pariyāyena veditabbaṃ yathā sakalamevidaṃ brahmacariyaṃ—yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā'ti.

This is another way to understand how good friends are the whole of the spiritual life.'

Tasmātiha te, mahārāja, evaṃ sikkhitabbaṃ:

So, great king, you should train like this:

**'kalyāṇamitto bhavissāmi kalyāṇasahāyo
kalyāṇasampavaṅko'ti.**

'I will have good friends, companions, and associates.'

Evañhi te, mahārāja, sikkhitabbaṃ.

That's how you should train.

**Kalyāṇamittassa te, mahārāja, kalyāṇasahāyassa
kalyāṇasampavaṅkassa ayaṃ eko dhammo upanissāya
vihātabbo—**

When you have good friends, companions, and associates, you should live supported by one thing:

appamādo kusalesu dhammesu.

diligence in skillful qualities.

**Appamattassa te, mahārāja, viharato appamādaṃ upanissāya,
itthāgārassa anuyantassa evaṃ bhavissati:**

When you're diligent, supported by diligence, your ladies of the harem,

'rājā kho appamatto viharati, appamādaṃ upanissāya.

**Handa mayampi appamattā viharāma, appamādaṃ
upanissāyā'ti.**

**Appamattassa te, mahārāja, viharato appamādaṃ upanissāya,
khattiyānampi anuyantānaṃ evaṃ bhavissati:**

aristocrat vassals,

'rājā kho appamatto viharati appamādaṃ upanissāya.

Handa mayampi appamattā viharāma, appamādaṃ upanissāyā'ti.

Appamattassa te, mahārāja, viharato appamādaṃ upanissāya, balakāyassapi evaṃ bhavissati:

troops,

'rājā kho appamatto viharati appamādaṃ upanissāya.

Handa mayampi appamattā viharāma, appamādaṃ upanissāyā'ti.

Appamattassa te, mahārāja, viharato appamādaṃ upanissāya, negamajānapadassapi evaṃ bhavissati:

and people of town and country will think:

'rājā kho appamatto viharati, appamādaṃ upanissāya.

'The king lives diligently, supported by diligence.

Handa mayampi appamattā viharāma, appamādaṃ upanissāyā'ti?

We'd better live diligently, supported by diligence!'

Appamattassa te, mahārāja, viharato appamādaṃ upanissāya, attāpi gutto rakkhito bhavissati—

When you're diligent, supported by diligence, then not only you yourself,

itthāgārampi guttaṃ rakkhitaṃ bhavissati, kosakoṭṭhāgārampi guttaṃ rakkhitaṃ bhavissatī'ti.

but your ladies of the harem, and your treasury and storehouses will be guarded and protected."

Idamavoca ...pe...

That is what the Buddha said. ...

"Bhoge patthayamānena,

"For one who desires a continuous flow

uḷāre aparāpare;
of exceptional wealth,

Appamādam pasamsanti,
the astute praise diligence

puññakiriyāsu paṇḍitā;
in making merit.

Appamatto ubho atthe,
Being diligent, an astute person

adhiggaṇhāti paṇḍito.
secures both benefits:

Diṭṭhe dhamme ca yo attho,
the benefit in this life,

yo cattho samparāyiko;
and in lives to come.

Atthābhisamayā dhīro,
A wise one, comprehending the meaning,

paṇḍitoti pavuccatī”ti.
is said to be astute.”

Saṃyutta Nikāya 3
Linked Discourses 3

2. Dutiyavagga
2. Childless

19. Paṭhamaaputtakasutta Childless (1st)

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho rājā pasenadi kosalo divā divassa yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantaraṃ abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho rājānaṃ
pasenadiṃ kosalaṃ bhagavā etadavoca:**

Then King Pasenadi of Kosala went up to the Buddha in the middle of the day, bowed, and sat down to one side. The Buddha said to him,

“handa kuto nu tvaṃ, mahārāja, āgacchasi divā divassā”ti?
“So, great king, where are you coming from in the middle of the day?”

“Idha, bhante, sāvattiyaraṃ seṭṭhi gahapati kālaṅkato.
“Sir, here in Sāvattihī a financier householder has passed away.

**Tamahaṃ aputtakaṃ sāpateyyaraṃ rājantepuraṃ atiharitvā
āgacchāmi.**

Since he died childless, I have come after transferring his fortune to the royal compound.

**Asīti, bhante, satahassāni hiraṇṇasseva, ko pana vādo
rūpiyassa.**

There was eight million in gold, not to mention the silver.

**Tassa kho pana, bhante, seṭṭhissa gahapatissa evarūpo
bhattabhogo ahosi—**

And yet that financier ate meals of

kaṇḍājakam̐ bhuñjati bilaṅgadutiyam̐.

rough gruel with pickles.

Evarūpo vatthabhogo ahosi—

He wore clothes consisting of

sāṇam̐ dhāreti tipakkhavasanaṃ.

three pieces of sunn hemp.

Evarūpo yānabhogo ahosi—

He traveled around in a vehicle that was

jajjararathakena yāti paṇṇachattakena dhāriyamānenā”ti.

a dilapidated little cart, holding a leaf as sunshade.”

“Evametaṃ, mahārāja, evametaṃ, mahārāja.

“That’s so true, great king! That’s so true!

**Asappuriso kho, mahārāja, uḷāre bhoge labhitvā nevattānaṃ
sukheti pīṇeti, na mātāpitaro sukheti pīṇeti, na puttadāraṃ
sukheti pīṇeti, na dāsakammakaraporise sukheti pīṇeti, na
mittāmacce sukheti pīṇeti, na samaṇabrāhmaṇesu
uddhaggikaṃ dakkhiṇaṃ paṭiṭṭhāpeti sovaggikaṃ
sukhavipākaṃ saggasaṃvattanikaṃ.**

When a bad person has acquired exceptional wealth they don’t make themselves happy and pleased. Nor do they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they don’t establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.

**Tassa te bhoge evaṃ sammā aparibhuñjīyamāne rājāno vā
haranti corā vā haranti aggi vā ḍahati udakaṃ vā vahati appiyā
vā dāyādā haranti.**

Because they haven’t made proper use of that wealth, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or

unloved heirs take it.

**Evaṃsa te, mahārāja, bhogā sammā aparibhuñjīyamānā
parikkhayaṃ gacchanti, no paribhogaṃ.**

Since that wealth is not properly utilized, it's wasted, not used.

**Seyyathāpi, mahārāja, amanussaṭṭhāne pokkharāṇī acchodakā
sītodakā sātodakā setodakā supatitthā ramaṇīyā.**

Suppose there was a lotus pond in an uninhabited region with clear, sweet, cool water, clean, with smooth banks, delightful.

**Taṃ jano neva hareyya na piveyya na nahāyeyya na
yathāpaccayaṃ vā kareyya.**

But people don't collect it or drink it or bathe in it or use it for any purpose.

**Evañhi taṃ, mahārāja, udakaṃ sammā aparibhuñjīyamānaṃ
parikkhayaṃ gaccheyya, no paribhogaṃ.**

Since that water is not properly utilized, it's wasted, not used.

**Evameva kho, mahārāja, asappuriso uḷāre bhoge labhitvā
nevattānaṃ sukheti pīṇeti, na mātāpitaro sukheti pīṇeti, na
puttadāraṃ sukheti pīṇeti, na dāsakammakaraporise sukheti
pīṇeti, na mittāmacce sukheti pīṇeti, na samaṇabrāhmaṇesu
uddhaggikaṃ dakkhiṇaṃ patitṭhāpeti sovaggikaṃ
sukhavipākaṃ saggasaṃvattanikaṃ.**

In the same way, when a bad person has acquired exceptional wealth ...

**Tassa te bhoge evaṃ sammā aparibhuñjīyamāne rājāno vā
haranti, corā vā haranti, aggi vā ḍahati, udakaṃ vā vahati,
appiyā vā dāyādā haranti.**

**Evaṃsa te, mahārāja, bhogā sammā aparibhuñjīyamānā
parikkhayaṃ gacchanti, no paribhogaṃ.**

it's wasted, not used.

Sappuriso ca kho, mahārāja, uḷāre bhoge labhitvā attānaṃ sukheti pīṇeti, mātāpitaro sukheti pīṇeti, puttadāraṃ sukheti pīṇeti, dāsakammakaraporise sukheti pīṇeti, mittāmacce sukheti pīṇeti, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpeti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ.

When a good person has acquired exceptional wealth they make themselves happy and pleased. And they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.

Tassa te bhoge evaṃ sammā paribhuñjijamāne neva rājāno haranti, na corā haranti, na aggi ḍahati, na udakaṃ vahati, na appiyā dāyādā haranti.

Because they make proper use of that wealth, rulers or bandits don't take it, fire doesn't consume it, flood doesn't sweep it away, and unloved heirs don't take it.

Evaṃsa te, mahārāja, bhogā sammā paribhuñjijamānā paribhogaṃ gacchanti, no parikkhayaṃ.

Since that wealth is properly utilized, it's used, not wasted.

Seyyathāpi, mahārāja, gāmassa vā nigamassa vā avidūre pokkharāṇī acchodakā sītodakā sātodakā setodakā supatitthā ramaṇīyā.

Suppose there was a lotus pond not far from a town or village with clear, sweet, cool water, clean, with smooth banks, delightful.

Tañca udakaṃ jano hareyyapi piveyyapi nahāyeyyapi yathāpaccayampi kareyya.

And people collected it and drank it and bathed in it and used it for their own purpose.

Evañhi taṃ, mahārāja, udakaṃ sammā paribhuñjijamānaṃ paribhogaṃ gaccheyya, no parikkhayaṃ.

Since that water is properly utilized, it's used, not wasted.

**Evameva kho, mahārāja, sappuriso uḷāre bhoge labhitvā
attānaṃ sukheti pīṇeti, mātāpitaro sukheti pīṇeti, puttadāraṃ
sukheti pīṇeti, dāsakammakaraporise sukheti pīṇeti,
mittāmacce sukheti pīṇeti, samaṇabrāhmaṇesu uddhaggikaṃ
dakkhiṇaṃ paṭiṭṭhāpeti sovaggikaṃ sukhavipākaṃ
saggasaṃvattanikaṃ.**

In the same way, when a good person has acquired exceptional wealth ...

**Tassa te bhoge evaṃ sammā paribhuññijyamāne neva rājāno
haranti, na corā haranti, na aggi ḍahati, na udakaṃ vahati, na
appiyā dāyādā haranti.**

**Evaṃsa te, mahārāja, bhogā sammā paribhuññijyamānā
paribhogaṃ gacchanti, no parikkhayan”ti.**

it’s used, not wasted.

**“Amanussaṭṭhāne udakaṃva sītaṃ,
As cool water in an uninhabited region**

**Tadapeyyamānaṃ parisosameti;
evaporates when not drunk;**

**Evaṃ dhanam kāpuriso labhitvā,
so too when a sinner acquires wealth,**

**Nevattanā bhuñjati no dadāti.
they neither use it themselves nor give it away.**

**Dhīro ca viññū adhigamma bhoge,
But when a wise and sensible person gets hold of wealth,**

**So bhuñjati kiccakaro ca hoti;
they use it and do their duty.**

**So ñātisaṅghaṃ nisabho bharitvā,
That head, having supported the family unit,**

**Anindito saggamupeti ṭhānan”ti.
blameless, goes to a heavenly place.”**

20. Dutiyaaputtakasutta Childless (2nd)

**Atha kho rājā pasenadi kosalo divā divassa yena bhagavā
tenupasaṅkami; upasaṅkamitvā ekamantaṃ nisinnaṃ kho
rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca:**

Then King Pasenadi of Kosala went up to the Buddha in the middle of the day ... The Buddha said to him,

“handa kuto nu tvaṃ, mahārāja, āgacchasi divā divassā”ti?
“So, great king, where are you coming from in the middle of the day?”

“Idha, bhante, sāvattiyā seṭṭhi gahapati kālaṅkato.

“Sir, here in Sāvattī a financier householder has passed away.

**Tamaṃ aputtakaṃ sāpateyyaṃ rājantepuraṃ atiharitvā
āgacchāmi.**

Since he died childless, I have come after transferring his fortune to the royal compound.

**Sataṃ, bhante, satahassāni hiraṇṇasseva, ko pana vādo
rūpiyassa.**

There was ten million in gold, not to mention the silver.

**Tassa kho pana, bhante, seṭṭhissa gahapatissa evarūpo
bhattabhogo ahosi—**

And yet that financier ate meals of

kaṇājakaṃ bhuñjati bilaṅgadutiyaṃ.
rough gruel with pickles.

Evarūpo vatthabhogo ahosi—

He wore clothes consisting of

sāṇaṃ dhāreti tipakkhavaśanaṃ.

three pieces of sunn hemp.

Evarūpo yānabhogo ahoṣi—

He traveled around in a vehicle that was

jajjararathakena yāti paṇṇachattakena dhāriyamānenā”ti.

a dilapidated little cart, holding a leaf as sunshade.”

“Evametaṃ, mahārāja, evametaṃ, mahārāja.

“That’s so true, great king! That’s so true!

Bhūtapubbaṃ so, mahārāja, seṭṭhi gahapati taggarasikhiṃ

nāma paccekasambuddhaṃ piṇḍapātena paṭipādesi.

Once upon a time, great king, that financier householder provided alms-food on behalf of a Buddha awakened for himself named Tagarasikhī.

‘Detha samaṇassa piṇḍan’ti vatvā uṭṭhāyāsanā pakkāmi.

He instructed: ‘Give alms to that ascetic,’ before getting up from his seat and leaving.

Datvā ca pana pacchā vippaṭisārī ahoṣi:

But after giving he regretted it:

‘varametaṃ piṇḍapātaṃ dāsā vā kammakarā vā bhuñjeyyun’ti.

‘It would have been better to feed the bondservants or workers with that alms-food.’

Bhātu ca pana ekaputtakaṃ sāpateyyassa kāraṇā jīvitā

voropesi.

What’s more, he murdered his brother’s only child for the sake of his fortune.

Yaṃ kho so, mahārāja, seṭṭhi gahapati taggarasikhiṃ

paccekasambuddhaṃ piṇḍapātena paṭipādesi, tassa kammaṃ vipākena sattakkhattuṃ sugatiṃ saggāṃ lokāṃ upapajji.

Because that financier provided Tagarasikhī with alms-food, as a result of that deed he was reborn seven times in a good place, a

heavenly realm.

Tasseva kammaṣṣa vipākāvasesena imissāyeva sāvattiyā sattakkhattuṃ seṭṭhitaṃ kāresi.

And as a residual result of that same deed he held the position of financier seven times right here in Sāvattihī.

Yaṃ kho so, mahārāja, seṭṭhi gahapati datvā pacchā vippaṭṭisārī ahoṣi:

But because that financier regretted giving alms,

‘varametaṃ piṇḍapātaṃ dāsā vā kammakarā vā bhuñjeyyuntī, tassa kammaṣṣa vipākena nāssuḷārāya bhattabhogāya cittaṃ namati, nāssuḷārāya vatthabhogāya cittaṃ namati, nāssuḷārāya yānabhogāya cittaṃ namati, nāssuḷārānaṃ pañcannaṃ kāmaguṇānaṃ bhogāya cittaṃ namati.

as a result of that deed his mind didn’t tend to enjoy nice food, clothes, vehicles, or the five refined kinds of sensual stimulation.

Yaṃ kho so, mahārāja, seṭṭhi gahapati bhātu ca pana ekaputtakaṃ sāpateyyassa kāraṇā jīvitā voropesi, tassa kammaṣṣa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni niraye paccittha.

And because that financier murdered his brother’s only child for the sake of his fortune, as a result of that deed he burned in hell for many years, for many hundreds, many thousands, many hundreds of thousands of years.

Tasseva kammaṣṣa vipākāvasesena idaṃ sattamaṃ aputtakaṃ sāpateyyaṃ rājakosaṃ paveseti.

And as a residual result of that same deed, he is childless for the seventh time, his fortune ending up in the royal treasury.

Tassa kho, mahārāja, seṭṭhissa gahapatissa purāṇaṅca puññaṃ parikkhīṇaṃ, navaṅca puññaṃ anupacitaṃ.

Now the old merit of that financier has been used up, and he hasn’t accumulated new merit.

Ajja pana, mahārāja, seṭṭhi gahapati mahāroruve niraye paccatī”ti.

Today, great king, that financier burns in the Great Hell of Screams.”

“Evaṃ, bhante, seṭṭhi gahapati mahāroruvaṃ nirayaṃ upapanno”ti.

“Really, sir, that financier has been reborn in the Great Hell of Screams?”

“Evaṃ, mahārāja, seṭṭhi gahapati mahāroruvaṃ nirayaṃ upapanno”ti.

“Yes he has, great king.”

Idamavoca ...pe....

That is what the Buddha said. ...

“Dhaññaṃ dhanam rajataṃ jātārūpaṃ,

“Grain, wealth, silver, and gold,

Pariggahaṃ vāpi yadatthi kiñci;

or whatever other possessions there are;

Dāsā kammakarā pessā,

bondservants, workers, employees,

Ye cassa anujīvino.

and those dependent for their livelihood:

Sabbaṃ nādāya gantabbaṃ,

you must go on without taking these;

sabbaṃ nikkhippagāminam;

all of them are left behind.

Yañca karoti kāyena,

But the deeds you do

vācāya uda cetasā.

by body, speech, and mind—

Tañhi tassa sakam hoti,
that's what you can call your own.

taṃva ādāya gacchati;
That's what you take when you go.

Taṃvassa anugam hoti,
That's what goes with you,

chāyāva anapāyinī.
like a shadow that never leaves.

Tasmā kareyya kalyāṇam,
That's why you should do good,

nicayam samparāyikam;
investing in the future life.

Puññāni paralokasmim,
The good deeds of sentient beings

patitṭhā honti pāṇinan"ti.
support them in the next world."

Dutiyo vaggo.

Tassuddānam

Jaṭilā pañca rājāno,

Doṇapākakurena ca;

Saṅgāmena dve vuttāni,

Mallikā dve appamādena ca;

Aputtakena dve vuttā,

Vaggo tena pavuccatīti.

21. Puggalasutta Persons

Sāvattihinidānaṃ.

At Sāvattihī.

**Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantarṃ abhivādetvā ekamantarṃ nisīdi.
Ekamantarṃ nisinnarṃ kho rājānaṃ pasenadirṃ kosalaṃ
bhagavā etadavoca:**

Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“cattārome, mahārāja puggalā santo saṃvijjamānā lokasmim.
“Great king, these four people are found in the world.

Katame cattāro?

What four?

1. **Tamotamaparāyano,**
The dark bound for darkness,
2. **tamojotiparāyano,**
the dark bound for light,
3. **jotitamaparāyano,**
the light bound for darkness,
4. **jotijotiparāyano.**
and the light bound for light.

Kathaṅca, mahārāja puggalo tamotamaparāyano hoti?

And how is a person dark and bound for darkness?

Idha, mahārāja, ekacco puggalo nīce kule paccājāto hoti, caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.

It's when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

So ca hoti dubbaṇṇo duddasiko okoṭimako bāvābādho kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting.

So kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

And they do bad things by way of body, speech, and mind.

So kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Seyyathāpi, mahārāja, puriso andhakārā vā andhakāraṃ gaccheyya, tamā vā tamaṃ gaccheyya, lohitalamā vā lohitalamaṃ gaccheyya.

This person is like someone who goes from darkness to darkness, from blackness to blackness, from bloodstain to bloodstain.

Tathūpamaṃ, mahārāja, imaṃ puggalaṃ vadāmi.

Evam kho, mahārāja, puggalo tamotamaparāyano hoti.

That's how a person is dark and bound for darkness.

Kathañca, mahārāja, puggalo tamojotiparāyano hoti?

And how is a person dark and bound for light?

Idha, mahārāja, ekacco puggalo nīce kule paccājāto hoti, caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.

It's when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

So ca kho hoti dubbaṇṇo duddasiko okoṭimako bāvābādho, kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting.

So kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati.

But they do good things by way of body, speech, and mind.

So kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokāṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Seyyathāpi, mahārāja, puriso pathaviyā vā pallaṅkaṃ āroheyya, pallaṅkā vā assapiṭṭhīṃ āroheyya, assapiṭṭhiyā vā hatthikkhandhaṃ āroheyya, hatthikkhandhā vā pāsādaṃ āroheyya.

This person is like someone who ascends from the ground to a couch; from a couch to horseback; from horseback to an elephant; and from an elephant to a stilt longhouse.

Tathūpamāhaṃ, mahārāja, imaṃ puggalaṃ vadāmi.

Evaṃ kho, mahārāja, puggalo tamojotiparāyano hoti.

That's how a person is dark and bound for light.

Kathañca, mahārāja, puggalo jotitamaparāyano hoti?

And how is a person light and bound for darkness?

Idha, mahārāja, ekacco puggalo ucce kule paccājāto hoti, khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā, aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe.

It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

So ca hoti abhirūpo dassanīyo pāsādiko, paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting.

So kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

But they do bad things by way of body, speech, and mind.

So kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

**Seyyathāpi, mahārāja, puriso pāsādā vā hatthikkhandham
oroheyya, hatthikkhandhā vā assapiṭṭhim oroheyya,
assapiṭṭhiyā vā pallaṅkam oroheyya, pallaṅkā vā pathavim
oroheyya, pathaviyā vā andhakāram paviseyya.**

This person is like someone who descends from a stilt longhouse to an elephant; from an elephant to horseback; from horseback to a couch; and from a couch to the ground; and from the ground they enter darkness.

Tathūpamāham, mahārāja, imam puggalam vadāmi.

Evam kho, mahārāja, puggalo jotitamarāyano hoti.

That's how a person is light and bound for darkness.

Kathaṅca, mahārāja, puggalo jotijotiparāyano hoti?

And how is a person light and bound for light?

**Idha, mahārāja, ekacco puggalo ucce kule paccājāto hoti,
khattiyamahāsālakule vā brāhmaṇamahāsālakule vā
gahapatimahāsālakule vā, aḍḍhe mahaddhane mahābhoge
pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhañṇe.**

It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

**So ca hoti abhirūpo dassanīyo pāsādiko, paramāya
vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa
vatthassa yānassa mālāgandhavilepanassa
seyyāvasathapadīpeyyassa.**

And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting.

**So kāyena sucaritam carati, vācāya sucaritam carati, manasā
sucaritam carati.**

And they do good things by way of body, speech, and mind.

**So kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā
sucaritaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapajjati.**

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

**Seyyathāpi, mahārāja, puriso pallaṅkā vā pallaṅkaṃ
saṅkameyya, assapiṭṭhiyā vā assapiṭṭhiṃ saṅkameyya,
hatthikkhandhā vā hatthikkhandhaṃ saṅkameyya, pāsādā vā
pāsādaṃ saṅkameyya.**

This person is like someone who shifts from one couch to another; from the back of one horse to another; from one elephant to another; or from one stilt longhouse to another.

Tathūpamaṃ, mahārāja, imaṃ puggalaṃ vadāmi.

Evaṃ kho, mahārāja, puggalo jotijotiparāyano hoti.

That's how a person is light and bound for light.

**Ime kho, mahārāja, cattāro puggalā santo saṃvijjamānā
lokasmin"ti.**

These are the four people found in the world."

Idamavoca ...pe...

That is what the Buddha said. ...

"Daliddo puriso rāja,

"O king, some people are poor,

assaddho hoti maccharī;

faithless and stingy.

Kadariyo pāpasaṅkappo,

Miserly, with bad intentions,

micchādiṭṭhi anādaro.

they lack regard, they have wrong view.

Samaṇe brāhmaṇe vāpi,
They abuse and insult

aññe vāpi vanibbake;
ascetics and brahmins

Akkosati paribhāsati,
and other renunciates.

natthiko hoti rosako.
They're nihilists and bullies,

Dadamānaṃ nivāreti,
who prevent others from giving

yācamānāna bhojanaṃ;
food to beggars.

Tādiso puriso rāja,
O king, ruler of the people:

mīyamāno janādhipa;
when such people die

Upeti nirayaṃ ghoraṃ,
they fall into the terrible hell—

tamotamaparāyano.
from darkness they're bound for darkness.

Daliddo puriso rāja,
O king, some people are poor,

saddho hoti amaccharī;
but faithful and not stingy.

Dadāti seṭṭhasaṅkappo,
They give with best of intentions,

abyaggamanaso naro.
that peaceful-hearted person.

Samaṇe brāhmaṇe vāpi,
They rise for and bow to

aññe vāpi vanibbake;
ascetics and brahmins

Uṭṭhāya abhivādeti,
and other renunciates.

samacariyāya sikkhati.
Training in moral conduct,

Dadamānaṃ na vāreti,
they don't prevent others from giving

yācamānāna bhojanaṃ;
food to beggars.

Tādiso puriso rāja,
O king, ruler of the people:

mīyamāno janādhipa;
when such people die

Upeti tidivaṃ ṭhānaṃ,
they go to the heaven of the Three and Thirty—

tamojotiparāyano.
from darkness they're bound for light.

Aḍḍho ce puriso rāja,
O king, some people are rich,

assaddho hoti maccharī;
but faithless and stingy.

Kadariyo pāpasaṅkappo,
Miserly, with bad intentions,

micchādiṭṭhi anādaro.
they lack regard, they have wrong view.

Samaṇe brāhmaṇe vāpi,
They abuse and insult

aññe vāpi vanibbake;
ascetics and brahmins

Akkosati paribhāsati,
and other renunciates.

natthiko hoti rosako.
They're nihilists and bullies,

Dadamānaṃ nivāreti,
who prevent others from giving

yācamānāna bhojanaṃ;
food to beggars.

Tādiso puriso rāja,
O king, ruler of the people:

mīyamāno janādhipa;
when such people die

Upeti nirayaṃ ghoraṃ,
they fall into the terrible hell—

jotitamaparāyano.
from light they're bound for darkness.

Aḍḍho ce puriso rāja,
O king, some people are rich,

saddho hoti amaccharī;
faithful and not stingy.

Dadāti seṭṭhasaṅkappo,
They give with best of intentions,

abyaggamanaso naro.
that peaceful-hearted person.

Samaṇe brāhmaṇe vāpi,
They rise for and bow to

aññe vāpi vanibbake;
ascetics and brahmins

Uṭṭhāya abhivādeti,
and other renunciates.

samacariyāya sikkhati.
Training in moral conduct,

Dadamānaṃ na vāreti,
they don't prevent others from giving

yācamānāna bhojanaṃ;
food to beggars.

Tādiso puriso rāja,
O king, ruler of the people:

mīyamāno janādhipa;
when such people die

Upeti tidivaṃ ṭhānaṃ,
they go to the heaven of the Three and Thirty—

jotijotiparāyano”ti.
from light they're bound for light.”

Saṃyutta Nikāya 3
Linked Discourses 3

3. Tatiyavagga
3. Kosala

22. Ayyikāsutta Grandmother

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ
bhagavā etadavoca:**

King Pasenadi of Kosala sat to one side, and the Buddha said to him,

“handa kuto nu tvaṃ, mahārāja, āgacchasi divādivassā”ti?
“So, great king, where are you coming from in the middle of the day?”

**“Ayyikā me, bhante, kālaṅkatā jīṇṇā vuḍḍhā mahallikā
addhagatā vayoanuppattā vīsavassasatikā jātiyā.**

“Sir, my grandmother has passed away. She was old, elderly and senior. She was advanced in years and had reached the final stage of life; she was a hundred and twenty years old.

Ayyikā kho pana me, bhante, piyā hoti manāpā.
But I loved my grandmother; she was dear to me.

**Hatthiratanena cepāhaṃ, bhante, labheyyaṃ ‘mā me ayyikā
kālamakāsī’ti, hatthiratanampāhaṃ dadeyyaṃ:**

If by giving away the elephant treasure I could get my grandmother back, I’d do it.

‘mā me ayyikā kālamakāsī’ti.

**Assaratanena cepāhaṃ, bhante, labheyyaṃ ‘mā me ayyikā
kālamakāsī’ti, assaratanampāhaṃ dadeyyaṃ:**

If by giving away the horse treasure I could get my grandmother back, I'd do it.

'mā me ayyikā kālamakāsī'ti.

Gāmavarena cepāhaṃ, bhante, labheyyaṃ 'mā me ayyikā kālamakāsī'ti, gāmavarampāhaṃ dadeyyaṃ:

If by giving away a prize village I could get my grandmother back, I'd do it.

'mā me ayyikā kālamakāsī'ti.

Janapadapadesena cepāhaṃ, bhante, labheyyaṃ 'mā me ayyikā kālamakāsī'ti, janapadapadesampāhaṃ dadeyyaṃ:

If by giving away the whole country I could get my grandmother back, I'd do it."

'mā me ayyikā kālamakāsī'ti.

'Sabbe sattā, mahārāja, maraṇadhammā maraṇapariyosānā maraṇaṃ anatītā'ti.

"Great king, all sentient beings are liable to die. Death is their end; they're not exempt from death."

'Acchariyaṃ, bhante, abbhutaṃ, bhante.

"It's incredible, sir, it's amazing,

Yāvasubhāsitamidaṃ, bhante, bhagavatā—

how well said this was by the Buddha:

sabbe sattā maraṇadhammā maraṇapariyosānā maraṇaṃ anatītā'ti.

"All sentient beings are liable to die. Death is their end; they're not exempt from death."

'Evametaṃ, mahārāja, evametaṃ, mahārāja.

"That's so true, great king! That's so true!"

Sabbe sattā maraṇadhammā maraṇapariyosānā maraṇaṃ anatītā.

All sentient beings are liable to die. Death is their end; they're not exempt from death.

Seyyathāpi, mahārāja, yāni kānici kumbhakārabhājanāni āmakāni ceva pakkāni ca sabbāni tāni bhedanadhammāni bhedanapariyosānāni bhedanaṃ anatītāni;

It's like the vessels made by potters. Whatever kind they are, whether baked or unbaked, all of them are liable to break apart. Breaking is their end; they're not exempt from breakage.

evameva kho, mahārāja, sabbe sattā maraṇadhammā maraṇapariyosānā maraṇaṃ anatītā”ti.

In the same way, all sentient beings are liable to die. Death is their end; they're not exempt from death.”

Idamavoca ...pe...

That is what the Buddha said. ...

“Sabbe sattā marissanti,

“All beings will die,

marañantañhi jīvitam;

for life ends with death.

Yathākammaṃ gamissanti,

They pass on according to their deeds,

puññapāpaphalūpagā;

reaping the fruits of good and bad.

Nirayaṃ pāpakammantā,

Those who do bad go to hell,

puññakammā ca suggatiṃ.

and if you do good you go to heaven.

Tasmā kareyya kalyāṇaṃ,

That's why you should do good,

nicayaṃ samparāyikaṃ;

investing in the future life.

Puññāni paralokasmiṃ,

The good deeds of sentient beings

patiṭṭhā honti pāṇinan”ti.

support them in the next world.”

Saṃyutta Nikāya 3
Linked Discourses 3

3. Tatiyavagga
3. Kosala

23. Lokasutta The World

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ
etadavoca:**

Seated to one side, King Pasenadi said to the Buddha,

**“kati nu kho, bhante, lokassa dhammā uppajjamānā uppajjanti
ahitāya dukkhāya aphāsuvihārāya”ti?**

“Sir, how many things arise in the world for its harm, suffering, and discomfort?”

**“Tayo kho, mahārāja, lokassa dhammā uppajjamānā uppajjanti
ahitāya dukkhāya aphāsuvihārāya.**

“Great king, three things arise in the world for its harm, suffering, and discomfort.

Katame tayo?

What three?

**Lobho kho, mahārāja, lokassa dhammo, uppajjamāno uppajjati
ahitāya dukkhāya aphāsuvihārāya.**

Greed,

**Doso kho, mahārāja, lokassa dhammo, uppajjamāno uppajjati
ahitāya dukkhāya aphāsuvihārāya.**

hate,

**Moho kho, mahārāja, lokassa dhammo, uppajjamāno uppajjati
ahitāya dukkhāya aphāsuvihārāya.**

and delusion.

**Ime kho, mahārāja, tayo lokassa dhammā uppajjamānā
uppajjanti ahitāya dukkhāya aphāsuvihārāyā”ti.**

These three things arise in the world for its harm, suffering, and discomfort.”

Idamavoca ...pe...

That is what the Buddha said. ...

“Lobho doso ca moho ca,

“When greed, hate, and delusion,

purisaṃ pāpacetasam;

have arisen inside oneself,

Himsanti attasambhūtā,

they harm a person of wicked heart,

tacasāraṃva samphalan”ti.

as a reed is destroyed by its own fruit.”

Saṃyutta Nikāya 3
Linked Discourses 3

3. Tatiyavagga
3. Kosala

24. Issattasutta Archery

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Seated to one side, King Pasenadi said to the Buddha,

“kattha nu kho, bhante, dānaṃ dātabban”ti?

“Sir, where should a gift be given?”

“Yattha kho, mahārāja, cittaṃ pasīdatī”ti.

“Wherever your heart feels inspired, great king.”

“Kattha pana, bhante, dinnaṃ mahapphalan”ti?

“But sir, where is a gift very fruitful?”

“Aññaṃ kho etaṃ, mahārāja, kattha dānaṃ dātabbaṃ, aññaṃ panetaṃ kattha dinnaṃ mahapphalanti?

“Where a gift should be given is one thing, great king, but where a gift is very fruitful is another.

Sīlavato kho, mahārāja, dinnaṃ mahapphalaṃ, no tathā dussīle.

A gift is very fruitful when it’s given to an ethical person, not so much to an unethical person.

Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā, te khameyya, tathā naṃ byākareyyāsi.

Well then, great king, I'll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

idha tyassa yuddhaṃ paccupaṭṭhitaṃ saṅgāmo samupabyūḥo.
Suppose you were at war, ready to fight a battle.

**Atha āgaccheyya khattiyakumāro asikkhito akatahattho
akatayoggo akatūpāsano bhīru chambhī utrāsī palāyī.**
Then along comes an aristocrat youth who is untrained, inexpert,
unfit, inexperienced. And he's fearful, cowardly, trembling, quick to
flee.

Bhareyyāsi taṃ purisaṃ, attho ca te tādīsena purisenā”ti?
Would you employ such a man? Would he be of any use to you?”

**“Nāhaṃ, bhante, bhareyyaṃ taṃ purisaṃ, na ca me attho
tādīsena purisenā”ti.**

“No, sir, I would have no use for such a man.”

“Atha āgaccheyya brāhmaṇakumāro asikkhito ...pe...

“What about a brahmin youth,

atha āgaccheyya vessakumāro asikkhito ...pe...

a merchant youth,

atha āgaccheyya suddakumāro asikkhito ...pe...

or a worker youth who was similar?”

na ca me attho tādīsena purisenā”ti.

“No, sir, I would have no use for such a man.”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

idha tyassa yuddhaṃ paccupaṭṭhitaṃ saṅgāmo samupabyūḥo.

Suppose you were at war, ready to fight a battle.

**Atha āgaccheyya khattiyakumāro susikkhito katahattho
katayoggo katūpāsano abhīru acchambhī anutrāsī apalāyī.**

Then along comes an aristocrat youth who is trained, expert, fit, experienced. And he's fearless, brave, bold, standing his ground.

Bhareyyāsi taṃ purisaṃ, attho ca te tādīsena purisenā”ti?

Would you employ such a man? Would he be of any use to you?”

**“Bhareyyāhaṃ, bhante, taṃ purisaṃ, attho ca me tādīsena
purisenā”ti.**

“Yes, sir, I would have a use for such a man.”

“Atha āgaccheyya brāhmaṇakumāro ...pe...

“What about a brahmin youth,

atha āgaccheyya vessakumāro ...pe...

a merchant youth,

**atha āgaccheyya suddakumāro susikkhito katahattho
katayoggo katūpāsano abhīru acchambhī anutrāsī apalāyī.**

or a worker youth who was similar?

Bhareyyāsi taṃ purisaṃ, attho ca te tādīsena purisenā”ti?

Would you employ such a man? Would he be of any use to you?”

**“Bhareyyāhaṃ, bhante, taṃ purisaṃ, attho ca me tādīsena
purisenā”ti.**

“Yes, sir, I would have a use for such a man.”

**“Evameva kho, mahārāja, yasmā kasmā cepi kulā agārasmā
anagāriyaṃ pabbajito hoti, so ca hoti pañcaṅgavippahīno
pañcaṅgasamannāgato, tasmim dinnam mahapphalaṃ hoti.**

“In the same way, a gift to anyone who has given up five factors and possesses five factors is very fruitful, no matter what family they've gone forth from.

Katamāni pañcaṅgāni pahīnāni honti?

What are the five factors they've given up?

Kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti.

Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Imāni pañcaṅgāni pahīnāni honti.

These are the five factors they've given up.

Katamehi pañcahaṅgehi samannāgato hoti?

What are the five factors they possess?

Asekkhena sīlakkhandhena samannāgato hoti, asekkhena samādhikkhandhena samannāgato hoti, asekkhena paññākkhandhena samannāgato hoti, asekkhena vimuttikkhandhena samannāgato hoti, asekkhena vimuttiñāḍassanakkhandhena samannāgato hoti.

The entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

Imehi pañcahaṅgehi samannāgato hoti.

These are the five factors they possess.

Iti pañcaṅgavippahīne pañcaṅgasamannāgate dinnam mahapphalan"ti.

I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful."

Idamavoca bhagavā ...pe...

That is what the Buddha said.

satthā:

Then the Holy One, the Teacher, went on to say:

“Issattaṃ balavīriyañca,
“Any youth skilled at archery,

yasmiṃ vijjetha māṇave;
powerful and vigorous,

Taṃ yuddhattho bhare rājā,
would be employed by a king going to war—

nāsūraṃ jātipaccayā.
one is not a coward because of one’s birth.

Tatheva khantisoraccaṃ,
Just so, whoever is settled

dhammā yasmiṃ patiṭṭhitā;
in the qualities of patience and gentleness,

Ariyavuttiṃ medhāviṃ,
a clever person with noble conduct,

hīnajaccampi pūjaye.
should be venerated even if they’re low born.

Kāraye assame ramme,
You should build lovely hermitages

vāsayettha bahussute;
and settle learned people in them.

Papañca vivane kayirā,
You should set up water supplies in barren regions

dugge saṅkamanāni ca.
and passages in places hard to travel.

Annaṃ pānaṃ khādanīyaṃ,
Food, drink, edibles,

vatthasenāsanāni ca;
clothes, and lodgings

Dadeyya ujubhūtesu,
should be given to the upright ones,

vippasannena cetasā.
with a clear and confident heart.

Yathā hi megho thanayaṃ,
The thundering rain cloud,

vijjumālī satakkaku;
its hundred peaks wreathed in lightning,

Thalaṃ ninnañca pūreti,
pours down over the rich earth,

abhivassaṃ vasundharaṃ.
soaking the uplands and valleys.

Tatheva saddho sutavā,
So too an astute person,

abhisañkhacca bhojanaṃ;
faithful and learned,

Vanibbake tappayati,
should prepare a meal to satisfy

annapānena paṇḍito.
renunciates with food and drink.

Āmodamāno pakireti,
Rejoicing, they strew gifts about,

detha dethāti bhāsati;
crying 'Give! give!'

Taṃ hissa gajjitaṃ hoti,
For that is their thunder,

devasseva pavassato;

like the gods when it rains.

Sā puññadhārā vipulā,
That stream of merit so abundant

dātāraṃ abhivassatī”ti.
showers down on the giver.”

25. Pabbatūpamasutta The Simile of the Mountain

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ
bhagavā etadavoca:**

King Pasenadi of Kosala sat to one side, and the Buddha said to him,

“handa kuto nu tvaṃ, mahārāja, āgacchasi divā divassā”ti?
“So, great king, where are you coming from in the middle of the day?”

**“Yāni tāni, bhante, raññaṃ khattiyānaṃ muddhāvasittānaṃ
issariyamadamattānaṃ kāmagedhapariyuṭṭhitānaṃ
janapadatthāvariyappattānaṃ mahantaṃ pathavimaṇḍalaṃ
abhivijīya ajjhāvasantānaṃ rājakaraṇīyāni bhavanti, tesu
khvāhaṃ, etarahi ussukkamāpanno”ti.**

“Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Today I have been busy fulfilling the duties of such kings.”

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?

**idha te puriso āgaccheyya puratthimāya disāya saddhāyiko
paccayiko.**

Suppose a trustworthy and reliable man were to come from the east.

So taṃ upasaṅkamtivā evaṃ vadeyya:

He'd approach you and say:

'yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi puratthimāya disāya.

'Please sir, you should know this. I come from the east.

Tatthaddasaṃ mahantaṃ pabbataṃ abbhasamaṃ, sabbe pāṇe nippothento āgacchati.

There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures.

Yaṃ te, mahārāja, karaṇīyaṃ, taṃ karohī'ti.

So then, great king, do what you must!'

Atha dutiyo puriso āgaccheyya pacchimāya disāya ...pe...

Then a second trustworthy and reliable man were to come from the west ...

atha tatiyo puriso āgaccheyya uttarāya disāya ...

a third from the north ...

atha catuttho puriso āgaccheyya dakkhiṇāya disāya saddhāyiko paccayiko.

and a fourth from the south.

So taṃ upasaṅkamtivā evaṃ vadeyya:

He'd approach you and say:

'yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi dakkhiṇāya disāya.

'Please sir, you should know this. I come from the south.

Tatthaddasaṃ mahantaṃ pabbataṃ abbhasamaṃ sabbe pāṇe nippothento āgacchati.

There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures.

Yaṃ te, mahārāja, karaṇīyaṃ taṃ karohī'ti.

So then, great king, do what you must!'

Evarūpe te, mahārāja, mahati mahabbhaye samuppanne dāruṇe manussakkhaye dullabhe manussatte kimassa karaṇīyan”ti?
Should such a dire threat arise—a terrible loss of human life, when human birth is so rare—what would you do?”

“Evarūpe me, bhante, mahati mahabbhaye samuppanne dāruṇe manussakkhaye dullabhe manussatte kimassa karaṇīyaṃ aññatra dhammacariyāya aññatra samacariyāya aññatra kusalakiriyāya aññatra puññakiriyāyā”ti?
“Sir, what could I do but practice the teachings, practice morality, doing skillful and good actions?”

“Ārocemi kho te, mahārāja, paṭivedemi kho te, mahārāja, adhivattati kho taṃ, mahārāja, jarāmaraṇaṃ.
“I tell you, great king, I announce to you: old age and death are advancing upon you.

Adhivattamāne ce te, mahārāja, jarāmaraṇe kimassa karaṇīyan”ti?
Since old age and death are advancing upon you, what would you do?”

“Adhivattamāne ca me, bhante, jarāmaraṇe kimassa karaṇīyaṃ aññatra dhammacariyāya samacariyāya kusalakiriyāya puññakiriyāya?
“Sir, what can I do but practice the teachings, practice morality, doing skillful and good actions?”

Yāni tāni, bhante, raññaṃ khattiyānaṃ muddhāvasittānaṃ issariyamadamattānaṃ kāmagedhapariyuṭṭhitānaṃ janapadatthāvariyaṃ pathavimaṇḍalaṃ abhivijīya ajjhāvasantānaṃ hatthiyuddhāni bhavanti;
Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have

attained stability in the country, occupying a vast conquered territory.
Such kings engage in battles of elephants,

**tesampi, bhante, hatthiyuddhānaṃ natthi gati natthi visayo
adhivattamāne jarāmaraṇe.**

**Yānipi tāni, bhante, raññaṃ khattiyānaṃ muddhāvasittānaṃ ...
pe...**

ajjhāvasantānaṃ assayuddhāni bhavanti ...pe...
cavalry,

rathayuddhāni bhavanti ...pe...
chariots,

pattiyuddhāni bhavanti;
or infantry.

**tesampi, bhante, pattiyuddhānaṃ natthi gati natthi visayo
adhivattamāne jarāmaraṇe.**

But there is no place, no scope for such battles when old age and
death are advancing.

**Santi kho pana, bhante, imasmim̐ rājakule mantino mahāmattā,
ye pahonti āgate paccatthike mantehi bhedayitum̐.**

In this royal court there are ministers of wise counsel who are
capable of dividing an approaching enemy by wise counsel.

**Tesampi, bhante, mantayuddhānaṃ natthi gati natthi visayo
adhivattamāne jarāmaraṇe.**

But there is no place, no scope for such diplomatic battles when old
age and death are advancing.

**Samvijjati kho pana, bhante, imasmim̐ rājakule pahūtaṃ
hiraññasuvaṇṇaṃ bhūmigatañceva vehāsaṭṭhañca, yena mayaṃ
pahoma āgate paccatthike dhanena upalāpetum̐.**

In this royal court there is abundant gold coin and bullion stored in
dungeons and towers. Using this wealth we can pay off an
approaching enemy.

**Tesampi, bhante, dhanayuddhānaṃ natthi gati natthi visayo
adhivattamāne jarāmaṇe.**

But there is no place, no scope for such monetary battles when old age and death are advancing.

**Adhivattamāne ca me, bhante, jarāmaṇe kimassa karaṇīyaṃ
aññatra dhammacariyāya samacariyāya kusalakariyāya
puññakariyāyā”ti?**

When old age and death are advancing, what can I do but practice the teachings, practice morality, doing skillful and good actions?”

“Evametaṃ, mahārāja, evametaṃ, mahārāja.

“That’s so true, great king! That’s so true!

**Adhivattamāne jarāmaṇe kimassa karaṇīyaṃ aññatra
dhammacariyāya samacariyāya kusalakariyāya
puññakariyāyā”ti?**

When old age and death are advancing, what can you do but practice the teachings, practice morality, doing skillful and good actions?”

Idamavoca bhagavā ...pe...

That is what the Buddha said.

sathā:

Then the Holy One, the Teacher, went on to say:

“Yathāpi selā vipulā,

“Suppose there were vast mountains

nabhaṃ āhacca pabbatā;

of solid rock touching the sky

Samantānupariyāyeyyūṃ,

drawing in from all sides

nippotheno catuddisā.

and crushing the four quarters.

Evaṃ jarā ca maccu ca,

So too old age and death

adhivattanti pāṇine;

advance upon all living creatures—

Khattiye brāhmaṇe vesse,

aristocrats, brahmins, merchants,

sudde caṇḍālapukkuse;

workers, outcastes, and scavengers.

Na kiñci parivajjeti,

They spare nothing.

sabbamevābhimaddati.

They crush all beneath them.

Na tattha hatthīnaṃ bhūmi,

There's nowhere for elephants to take a stand,

na rathānaṃ na pattiyā;

nor chariots nor infantry.

Na cāpi mantayuddhena,

They can't be defeated

sakkā jetuṃ dhanena vā.

by diplomatic battles or by wealth.

Tasmā hi paṇḍito poso,

That's why an astute person,

sampassaṃ atthamattano;

seeing what's good for themselves,

Buddhe dhamme ca saṅghe ca,

being wise, would place faith

dhīro saddham̃ nivesaye.

in the Buddha, the teaching, and the Saṅgha.

Yo dhammaṃ cari kāyena,

Whoever lives by the teaching

vācāya uda cetasā;

in body, speech, and mind,

Idheva naṃ pasaṃsanti,

is praised in this life

pecca sagge pamodatī”ti.

and departs to rejoice in heaven.”

Tatiyo vaggo.

Tassuddānaṃ

Puggalo ayyikā loko,

issattaṃ pabbatūpamā;

Desitaṃ buddhaseṭṭhena,

imaṃ kosalapañcakanti.

Kosalasaṃyuttaṃ samattaṃ.

The Linked Discourses with the Kosalan are completed.

4. Māra Saṃyutta: With Māra

Saṃyutta Nikāya 4
Linked Discourses 4

1. Paṭhamavagga
1. Life Span

1. Tapokammasutta Mortification

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya
tīre ajapālanigrodhamūle paṭhamābhisambuddho.**

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

**Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso
parivittakko udapādi:**

Then as he was in private retreat this thought came to his mind,

“mutto vatamhi tāya dukkarakārikāya.

“I am truly freed from that grueling work!

Sādhu mutto vatamhi tāya anattasamhitāya dukkarakārikāya.

Thank goodness I'm freed from that pointless grueling work.

Sādhu vatamhi mutto bodhiṃ samajjhagan”ti.

Thank goodness that, steadfast and mindful, I have attained awakening.”

**Atha kho māro pāpimā bhagavato cetasā
cetoparivittakkamaññāya yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantam gāthāya ajjhabhāsi:**

And then Māra the Wicked, knowing what the Buddha was thinking, went up to him and addressed him in verse:

“Tapokammā apakkamma,
“You’ve departed from the practice of mortification

ye na sujjhanti māṇavā;
by which humans purify themselves.

Asuddho maññasi suddho,
You’re impure, but think yourself pure;

suddhimaggā aparaddho”ti.
you’ve strayed from the path of purity.”

**Atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ
pāpimantaṃ gāthāhi ajjhabhāsi:**

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“Anatthasaṃhitam ñatvā,
“I realized that it’s pointless;

yaṃ kiñci amaraṃ tapaṃ;
all that mortification in search of immortality

Sabbaṃ natthāvahaṃ hoti,
is as futile

phiyārittaṃva dhammani.
as oars and rudder on dry land.

Sīlaṃ samādhi paññañca,
Ethics, immersion, and wisdom:

Maggam bodhāya bhāvayaṃ;
by developing this path to awakening

Pattosmi paramaṃ suddhim,
I attained ultimate purity.

Nihato tvamasi antakā”ti.
You’re beaten, terminator!”

Atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti, dukkhī dummano tatthevantaradhāyīti.

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

2. Hatthirājavaṇṇasutta In the Form of an Elephant King

Evam me sutam—

So I have heard.

**ekam samayam bhagavā uruvelāyam viharati najjā nerañjarāya
tīre ajapālanigrodhamūle paṭhamābhisambuddho.**

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

**Tena kho pana samayena bhagavā rattandhakāratimisāyam
abbhokāse nisinno hoti, devo ca ekamekam phusāyati.**

Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

**Atha kho māro pāpimā bhagavato bhayam chambhitattam
lomahaṁsam uppādetukāmo mahantam hatthirājavaṇṇam
abhinimmitvā yena bhagavā tenupasaṅkami.**

Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a huge elephant king and approached him.

Seyyathāpi nāma mahāariṭṭhako maṇi;
Its head was like a huge block of soapstone.

evamassa sīsam hoti.

Seyyathāpi nāma suddham rūpiyam;
Its tusks were like pure silver.

evamassa dantā honti.

Seyyathāpi nāma mahatī naṅgalīsā;

Its trunk was like a long plough pole.

evamassa soṇḍo hoti.

**Atha kho bhagavā “māro ayam pāpimā” iti veditvā māraṃ
pāpimantaṃ gāthāya ajjhabhāsi:**

Then the Buddha, knowing that this was Māra the Wicked,
addressed him in verse:

“Saṃsaraṃ dīghamaddhānaṃ,

“Transmigrating for such a long time,

Vaṇṇaṃ katvā subhāsubhaṃ;

you’ve made forms beautiful and ugly.

Alaṃ te tena pāpima,

Enough of this, Wicked One!

Nihato tvamasi antakā”ti.

You’re beaten, terminator!”

**Atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ
sugato”ti dukkhī dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy
One knows me!” miserable and sad, vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

1. Paṭhamavagga
1. Life Span

3. Subhasutta
Beautiful

Evaṃ me sutam—
So I have heard.

**ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya
tīre ajapālanigrodhamūle paṭhamābhisambuddho.**

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd’s banyan tree on the bank of the Nerañjarā River.

**Tena kho pana samayena bhagavā rattandhakāratimisāyaṃ
abbhokāse nisinno hoti, devo ca ekamekaṃ phusāyati.**

Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

**Atha kho māro pāpimā, bhagavato bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetukāmo, yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavato avidūre uccāvacā vaṇṇanibhā
upadaṃseti, subhā ceva asubhā ca.**

Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and while not far away generated a rainbow of bright colors, both beautiful and ugly.

**Atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ
pāpimantaṃ gāthāhi ajjhabhāsi:**

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“Saṃsaram̐ dīghamaddhānam̐,
“Transmigrating for such a long time,
vaṇṇam̐ katvā subhāsubham̐;
you’ve made forms beautiful and ugly.

Alam̐ te tena pāpima,
Enough of this, Wicked One!

nihatō tvamasi antaka.
You’re beaten, terminator.

Ye ca kāyena vācāya,
Those who are well restrained

manasā ca susaṃvutā;
in body, speech, and mind

Na te māraṃvasānugā,
don’t fall under Māra’s sway,

na te māraṃssa baddhagū”ti.
they don’t become your footmen.”

Atha kho māro ...pe... tatthevantaradhāyīti.
Then Māra ... vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

1. Paṭhamavagga
1. Life Span

4. Paṭhamamārapāsasutta Māra's Snares (1st)

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane
migadāye.**

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Mayhaṃ kho, bhikkhave, yoniso manasikārā yoniso
sammappadhānā anuttarā vimutti anuppattā, anuttarā vimutti
sacchikatā.**

“Mendicants, I have attained and realized supreme freedom through proper attention and proper effort.

**Tumhepi, bhikkhave, yoniso manasikārā yoniso
sammappadhānā anuttaraṃ vimuttiṃ anupāpuṇātha, anuttaraṃ
vimuttiṃ sacchikarothā”ti.**

You too should attain and realize supreme freedom through proper attention and proper effort.”

**Atha kho māro pāpimā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ gāthāya ajjhabhāsi:**

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Baddhosi mārapāsenā,
“You’re bound by Māra’s snares,

ye dibbā ye ca mānusā;
both human and divine.

Mārabandhanabaddhosi,
You’re bound by Māra’s bonds:

na me samaṇa mokkhasī”ti.
you won’t escape me, ascetic!”

“Muttāhaṃ mārapāsenā,
“I’m freed from Māra’s snares,

Ye dibbā ye ca mānusā;
both human and divine.

Mārabandhanamuttomhi,
I’m freed from Māra’s bonds.

Nihato tvamasi antakā”ti.
You’re beaten, terminator!”

Atha kho māro pāpimā ...pe... tatthevantaradhāyīti.

Then Māra ... vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

1. Paṭhamavagga
1. Life Span

5. Dutiyamārapāsasutta
Māra's Snares (2nd)

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Muttāhaṃ, bhikkhave, sabbapāsehi ye dibbā ye ca mānusā.

“Mendicants, I am freed from all snares, both human and divine.

Tumhepi, bhikkhave, muttā sabbapāsehi ye dibbā ye ca mānusā.

You are also freed from all snares, both human and divine.

Caratha, bhikkhave, cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Mā ekena dve agamittha.

Let not two go by one road.

**Desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhekalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ pakāsetha.**

Teach the Dhamma that's good in the beginning, good in the middle,
and good in the end, meaningful and well-phrased. And reveal a
spiritual practice that's entirely full and pure.

**Santi sattā apparajakkhajātikā, assavanatā dhammassa
parihāyanti.**

There are beings with little dust in their eyes. They're in decline
because they haven't heard the teaching.

Bhavissanti dhammassa aññātāro.

There will be those who understand the teaching!

**Ahampi, bhikkhave, yena uruvelā senānigamo
tenupasaṅkamissāmi dhammadesanāyā"ti.**

I will travel to Uruvelā, the village of Senāni, in order to teach the
Dhamma."

**Atha kho māro pāpimā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ gāthāya ajjhabhāsi:**

Then Māra the Wicked went up to the Buddha and addressed him in
verse:

**"Baddhosi sabbapāsehi,
"You're bound by all snares,**

**ye dibbā ye ca mānusā;
both human and divine.**

**Mahābandhanabaddhosi,
You're bound by the great bond:**

na me samaṇa mokkhasī”ti.
you won’t escape me, ascetic!”

“Muttāhaṃ sabbapāsehi,
“I’m freed from all snares,

Ye dibbā ye ca mānusā;
both human and divine.

Mahābandhanamuttomhi,
I’m freed from the great bonds;

Nihato tvamasi antakā”ti.
You’re beaten, terminator!”

Atha kho māro pāpimā ...pe... tatthevantaradhāyīti.
Then Māra ... vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

1. Paṭhamavagga
1. Life Span

6. Sappasutta A Serpent

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena bhagavā rattandhakāratimisāyaṃ
abbhokāse nisinno hoti, devo ca ekamekaṃ phusāyati.**

Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

**Atha kho māro pāpimā bhagavato bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetukāmo mahantaṃ sapparājavaṇṇaṃ
abhinimminivā yena bhagavā tenupasaṅkami.**

Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a huge serpent king and approached him.

Seyyathāpi nāma mahatī ekarukkhikā nāvā;

Its body was like a huge canoe carved from a single tree.

evamassa kāyo hoti.

Seyyathāpi nāma mahantaṃ soṇḍikākilañjaṃ;

Its hood was like a large brewer's sieve.

evamassa phaṇo hoti.

Seyyathāpi nāma mahatī kosalikā kaṃsapāti;

Its eyes were like those big bronze dishes from Kosala.

evamassa akkhīni bhavanti.

Seyyathāpi nāma deve gaḷagaḷāyante vijjullatā niccharanti;

Its tongue flickered from its mouth like lightning flashes in a thunderstorm.

evamassa mukhato jivhā niccharati.

Seyyathāpi nāma kammāragaggiyā dhamamānāya saddo hoti;

The sound of its breathing was like the puffing of a blacksmith's bellows.

evamassa assāsapassāsānaṃ saddo hoti.

**Atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ
pāpimantaṃ gāthāhi ajjhabhāsi:**

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“Yo suññagehāni sevati,

“A self-controlled sage frequents

Seyyā so muni attasaññato;

empty buildings for lodging.

Vossajja careyya tattha so,

It's appropriate for such a person

Patirūpañhi tathāvidhassa taṃ.

to live there after relinquishing.

Carakā bahū bheravā bahū,

Though there are lots of creepy crawlies,

Atho ḍaṃsasarīsapā bahū;

and lots of flies and snakes,

Lomampi na tattha iñjaye,

they wouldn't stir a hair

Suññāgāragato mahāmuni.
of a great sage in that empty hut.

Nabhaṃ phaleyya pathavī caleyya,
Though the sky may split and the earth may quake,

Sabbepi paṇā uda santaseyyuṃ;
and all creatures be stricken with fear;

Sallampi ce urasi pakappayeyyuṃ,
and even if an arrow's aimed at their breast,

Upadhīsu tāṇaṃ na karonti buddhā”ti.
the Buddhas take no shelter in attachments.”

**Atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ
sugato”ti dukkhī dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

1. Paṭhamavagga
1. Life Span

7. Supatisutta
Sleeping

**Ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho bhagavā bahudevarattiṃ abbhokāse caṅkamtivā
rattiyā paccūsasamayaṃ pāde pakkhāletvā vihāraṃ pavisitvā**
He spent most of the night walking mindfully in the open. At the crack of dawn he washed his feet and entered his dwelling.

**dakkiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ
accādhāya sato sampajāno uṭṭhānasaññaṃ manasi karitvā.**
He laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

**Atha kho māro pāpimā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ gāthāya ajjhabhāsi:**
Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Kiṃ soppasi kiṃ nu soppasi,
“What, you're asleep? Really, you're asleep?

Kimidaṃ soppasi dubbhago viya;
You sleep like a loser—what's up with that?

Suññaṃ agāranti soppasi,
You sleep, thinking that the hut is empty.

Kimidaṃ soppasi sūriye uggate”ti.

You sleep when the sun has come up—what’s up with that?”

“Yassa jālinī visattikā,

“For them there is no craving—

Taṇhā natthi kuhiñci netave;

the weaver, the clinger—to track them anywhere.

Sabbūpadhiparikkhayā buddho,

With the ending of all attachments the awakened Buddha sleeps.

Soppati kiṃ tavettha mārā”ti.

What’s that got to do with you, Māra?”

Atha kho māro pāpimā ...pe... tatthevantaradhāyīti.

Then Māra ... vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

1. Paṭhamavagga
1. Life Span

8. Nandatisutta
Delighting

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

**Atha kho māro pāpimā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavato santike imaṃ gāthaṃ abhāsi:**

Then Māra the Wicked went up to the Buddha and recited this verse
in the Buddha’s presence:

“Nandati puttehi puttimā,

“Your children bring you delight!

Gomā gobhi tatheva nandati;

Your cattle also bring you delight!

Upadhīhi narassa nandanā,

For attachments are a man’s delight;

Na hi so nandati yo nirūpadhī”ti.

without attachments there’s no delight.”

“Socati puttehi puttimā,

“Your children bring you sorrow.

Gomā gobhi tatheva socati;

Your cattle also bring you sorrow.

Upadhīhi narassa socanā,
For attachments are a man's sorrow;

Na hi so socati yo nirūpadhī"ti.
without attachments there are no sorrows."

**Atha kho māro pāpimā "jānāti maṃ bhagavā, jānāti maṃ
sugato"ti dukkhī dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

1. Paṭhamavagga
1. Life Span

9. Paṭhamaāyusutta Life Span (1st)

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Appamidam, bhikkhave, manussānam āyu.

“Mendicants, the life span of humans is short.

**Gamanīyo samparāyo, kattabbaṃ kusalaṃ, caritabbaṃ
brahmacariyaṃ.**

You must go to the next life. So you should do what is skillful, you should practice the spiritual life.

Natthi jātassa amaraṇam.

No-one born is immortal.

Yo, bhikkhave, ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo”ti.
A long life is a hundred years or a little more.”

**Atha kho māro pāpimā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ gāthāya ajjhabhāsi:**

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Dīghamāyu manussānaṃ,

“The life of humans is long!

na naṃ hīle suporiso;

A good person wouldn’t scorn it.

Careyya khīramattova,

Live like a suckling babe,

natthi maccussa āgamo”ti.

for Death has not come for you.”

“Appamāyu manussānaṃ,

“The life of humans is short,

hīleyya naṃ suporiso;

and a good person scorns it.

Careyyādittasīsova,

They should live as though their head was on fire,

natthi maccussa nāgamo”ti.

for Death comes for everyone.”

Atha kho māro ...pe... tatthevantaradhāyīti.

Then Māra ... vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

1. Paṭhamavagga
1. Life Span

10. Dutiyaāyusutta Life Span (2nd)

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho bhagavā ...pe... etadavoca:
There the Buddha ... said:

“Appamidam, bhikkhave, manussānam āyu.
“Mendicants, the life span of humans is short.

**Gamanīyo samparāyo, kattabbaṃ kusalam, caritabbaṃ
brahmacariyaṃ.**

You must go to the next life. So you should do what is skillful, you should practice the spiritual life.

Natthi jātassa amaraṇam.
No-one born is immortal.

Yo, bhikkhave, ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo”ti.
A long life is a hundred years or a little more.”

**Atha kho māro pāpimā yena bhagavā tenupasaṅkhami;
upasaṅkhamitvā bhagavantaṃ gāthāya ajjhabhāsi:**

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Nāccayanti ahorattā,
“The days and nights don’t rush by,

Jīvitam nūparujjhati;
and life isn’t cut short.

Āyu anupariyāyati maccānam,
The life of mortals keeps rolling on,

Nemīva rathakubbaran”ti.
like a chariot’s rim around the hub.”

“Accayanti ahorattā,
“The days and nights rush by,

jīvitam uparujjhati;
and then life is cut short.

Āyu khīyati maccānam,
The life of mortals wastes away,

kunnadīnamva odakan”ti.
like the water in tiny streams.”

**Atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ
sugato”ti dukkhī dummano tатhevantaradhāyīti.**

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

Paṭhamo vaggo.

Tassuddānam

Tapokammañca nāgo ca,

subham pāsena te duve;

Sappo supati nandanam,

āyunā apare duveti.

Saṃyutta Nikāya 4
Linked Discourses 4

2. Dutiyavagga
2. Rule

11. Pāsāṇasutta Boulders

Ekam̐ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena bhagavā rattandhakāratimisāyaṃ abbhokāse nisinno hoti, devo ca ekamekam̐ phusāyati.

Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Atha kho māro pāpimā bhagavato bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavato avidūre mahante pāsāṇe padālesi.

Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and crushed some large boulders close by him.

Atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ pāpimantaṃ gāthāya ajjhabhāsi:

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Sacepi kevalaṃ sabbam̐,

“Even if you shake

gijjhakūṭaṃ calessasi;

this entire Vulture's Peak,

Neva sammāvimuttānaṃ,

the rightly released,

buddhānaṃ atthi iñjitaṃ”ti.
the awakened, are unshaken.”

**Atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ
sugato”ti dukkhī dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

2. Dutiyavagga
2. Rule

12. Kinnusīhasutta

Lion

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena bhagavā mahatiyā parisāya parivuto
dhammaṃ deseti.**

Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

Atha kho māraṣṣa pāpimato etadahosi:

Then Māra thought,

**“ayaṃ kho samaṇo gotamo mahatiyā parisāya parivuto
dhammaṃ deseti.**

“The ascetic Gotama is teaching Dhamma, surrounded by a large assembly.

**Yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ
vicakkhukammāyā”ti.**

Why don't I go and pull the wool over their eyes?”

**Atha kho māro pāpimā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ gāthāya ajjhabhāsi:**

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Kinnu sīhova nadasī,

“Why now do you roar like a lion?

parisāyaṃ visārado;

You're so self-assured in the assembly!

Paṭimallo hi te atthi,

For there is someone who'll wrestle with you,

vijitāvī nu maññasī"ti.

so why do you imagine you're the victor?"

"Nadanti ve mahāvīrā,

"The great heroes they roar,

parisāsu visāradā;

self-assured in the assemblies.

Tathāgatā balappattā,

The Realized One, attained to power,

tiṇṇā loke visattikan"ti.

has crossed over clinging to the world."

**Atha kho māro pāpimā "jānāti maṃ bhagavā, jānāti maṃ
sugato"ti dukkhī dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

2. Dutiyavagga
2. Rule

13. Sakalikasutta A Splinter

Evaṃ me sutam—
So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati maddakucchismiṃ
migadāye.**

At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park.

**Tena kho pana samayena bhagavato pādo sakalikāya khato
hoti,**

Now at that time the Buddha's foot had been cut by a splinter.

**bhusā sudamṃ bhagavato vedanā vattanti sārīrikā dukkhā tībā
kharā kaṭukā asātā amanāpā.**

The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable.

Tā sudamṃ bhagavā sato sampajāno adhvāseti avihaññamāno.

But he endured with mindfulness and situational awareness, without worrying.

**Atha kho bhagavā catugguṇaṃ saṅghāṭiṃ paññapetvā
dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ
accādhāya sato sampajāno.**

And then he spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

**Atha kho māro pāpimā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam gāthāya ajjhabhāsi:**

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Mandiyā nu kho sesi udāhu kāveyyamatto,

“Are you feeble that you lie down? Or are you drunk on poetry?

Atthā nu te sampacurā na santi;

Don't you have all that you need?

Eko vivitte sayanāsanamhi,

Alone in a secluded lodging,

Niddāmukho kimidaṃ soppase vā”ti.

why this sleeping, sleepyhead?”

“Na mandiyā sayāmi nāpi kāveyyamatto,

“I'm not feeble that I lie down, nor am I drunk on poetry.

Atthaṃ sameccāhamapetasoko;

Having reached the goal, I'm rid of sorrow.

Eko vivitte sayanāsanamhi,

Alone in a secluded lodging,

Sayāmahaṃ sabbabhūtānukampī.

I lie down full of compassion for all living creatures.

Yesampi sallaṃ urasi pavitṭhaṃ,

Even those with a dart stuck in the breast,

Muhūṃ muhūṃ hadayaṃ vedhamānaṃ;

piercing the heart again and again,

Tepīdha soppaṃ labhare sasallā,

are able to get some sleep.

Tasmā ahaṃ na supe vītasallo.

So why not I, whose dart is drawn out?

Jaggaṃ na saṅke nāpi bhemi sottaṃ,
I don't lie awake tense, nor do I fear to sleep.

Rattindivā nānutapanti māmaṃ;
The days and nights don't disturb me,

Hāniṃ na passāmi kuhiñci loke,
as I see no decline for myself in the world.

Tasmā supe sabbabhūtānukampī"ti.
That's why I lie down full of compassion for all living creatures."

**Atha kho māro pāpimā "jānāti maṃ bhagavā, jānāti maṃ
sugato"ti dukkhī dummano tatthevantaradhāyīti.**
Then Māra the Wicked, thinking, "The Buddha knows me! The Holy
One knows me!" miserable and sad, vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

2. Dutiyavagga
2. Rule

14. Patirūpasutta Appropriate

**Ekam̐ samayaṃ bhagavā kosalesu viharati ekasālāyaṃ
brāhmaṇagāme.**

At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Ekasālā.

**Tena kho pana samayena bhagavā mahatiyā ghiparisāya
parivuto dhammaṃ deseti.**

Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly of laypeople.

Atha kho māraṃ pāpimato etadahosi:

Then Māra thought,

**“ayaṃ kho samaṇo gotamo mahatiyā ghiparisāya parivuto
dhammaṃ deseti.**

“The ascetic Gotama is teaching Dhamma, surrounded by a large assembly of laypeople.

**Yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ
vicakkhukammāyā”ti.**

Why don't I go and pull the wool over their eyes?”

**Atha kho māro pāpimā yena bhagavā tenupasaṅkameyyaṃ
upasaṅkameyyaṃ gāthāya ajjhabhāsi:**

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Netam̐ tava patirūpaṃ,

“It’s not appropriate for you

yadaññamanusāsasi;

to instruct others.

Anurodhavirodhesu,

As you engage in this,

mā sajjittho tadācaran”ti.

don’t get caught up in favoring and opposing.”

“Hitānukampī sambuddho,

“The Buddha instructs others

yadaññamanusāsati;

out of compassion for their welfare.

Anurodhavirodhehi,

The Realized One is liberated

vippamutto tathāgato”ti.

from favoring and opposing.”

**Atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ
sugato”ti dukkhī dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

2. Dutiyavagga
2. Rule

15. Mānasasutta A Mental Snare

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

**Atha kho māro pāpimā yena bhagavā tenupasaṅkhami;
upasaṅkhamitvā bhagavantam gāthāya ajjhabhāsi:**

Then Māra the Wicked went up to the Buddha and addressed him in
verse:

“Antalikkhacaro pāso,

“There's a mental snare

yvāyam carati mānaso;

wandering the sky.

Tena tam bādhayissāmi,

I'll bind you with it—

na me samaṇa mokkhasī”ti.

you won't escape me, ascetic!”

“Rūpā saddā rasā gandhā,

“Sights, sounds, tastes, smells,

Phoṭṭhabbā ca manoramā;

and touches so delightful:

Ettha me vigato chando,
desire for these is gone from me.

Nihato tvamasi antakā”ti.
You’re beaten, terminator!”

**Atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ
sugato”ti dukkhī dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

2. Dutiyavagga
2. Rule

16. Pattasutta The Alms Bowls

Sāvattihinidānaṃ.
At Sāvattihī.

**Tena kho pana samayena bhagavā pañcannaṃ
upādānakkhandhānaṃ upādāya bhikkhūnaṃ dhammiyā
kathāya sandasseti samādapeti samuttejeti sampahaṃseti.**

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates.

**Te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā
samannāharitvā ohitasotā dhammaṃ suṇanti.**

And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho māraṃsa pāpimato etadahosi:
Then Māra thought,

**“ayaṃ kho samaṇo gotamo pañcannaṃ upādānakkhandhānaṃ
upādāya bhikkhūnaṃ dhammiyā kathāya sandasseti
samādapeti samuttejeti sampahaṃseti.**

“This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates.

**Te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā
samannāharitvā ohitasotā dhammaṃ suṇanti.**

And the mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ vicakkhukammāyā”ti.

Why don't I go and pull the wool over their eyes?"

Tena kho pana samayena sambahulā pattā abbhokāse nikkhattā honti.

At that time several alms bowls were placed in the open air.

Atha kho māro pāpimā balībaddavaṇṇaṃ abhinimminivā yena te pattā tenupasaṅkami.

Then Māra the Wicked manifested in the form of an ox and approached those bowls.

Atha kho aññataro bhikkhu aññataraṃ bhikkhuṃ etadavoca:

One of the mendicants said to another,

“bhikkhu bhikkhu, eso balībaddo patte bhindeyyā”ti.

“Mendicant, mendicant, that ox will break the bowls.”

Evaṃ vutte, bhagavā taṃ bhikkhuṃ etadavoca:

When this was said, the Buddha said to that mendicant,

“na so, bhikkhu, balībaddo.

“Mendicant, that's no ox.

Māro eso pāpimā tumhākaṃ vicakkhukammāya āgato”ti.

That's Māra the Wicked come to pull the wool over your eyes!"

Atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ pāpimantaṃ gāthāya ajjhabhāsi:

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Rūpaṃ vedayitaṃ saññā,

“Sights, feeling, and perception,

viññāṇaṃ yañca saṅkhatam;

consciousness and what is chosen:

Nesohamasmi netam me,

'I am not this' and 'this is not mine';

evam tattha virajjati.

that's how to be free of desire them.

Evaṃ virattaṃ khemattaṃ,

When you're detached, secure,

sabbasaṃyojanātigam;

all fetters transcended,

Anvesaṃ sabbaṭṭhānesu,

though Māra and his army chase everywhere

mārasenāpi nājjhagā"ti.

they never find you."

Atha kho māro pāpimā ...pe... tatthevantaradhāyīti.

Then Māra ... vanished right there.

17. Chaphassāyatanasutta The Six Fields of Contact

**Ekam̐ samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena bhagavā channaṃ phassāyatanānaṃ
upādāya bhikkhūnaṃ dhammiyā kathāya sandasseti
samādapeti samuttejeti sampahaṃseti.**

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact.

**Te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā
samannāharitvā ohitasotā dhammaṃ suṇanti.**

And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho māraṃsa pāpimato etadahosi:

Then Māra thought,

**“ayaṃ kho samaṇo gotamo channaṃ phassāyatanānaṃ
upādāya bhikkhūnaṃ dhammiyā kathāya sandasseti
samādapeti samuttejeti sappahaṃseti.**

“This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact.

**Te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā
samannāharitvā ohitasotā dhammaṃ suṇanti.**

And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ vicakkhukammāyā”ti.

Why don’t I go and pull the wool over their eyes?”

**Atha kho māro pāpimā yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavato avidūre mahantaṃ bhayabheravaṃ
saddamakāsi, apissudaṃ pathavī maññe undrīyati. Atha kho
aññataro bhikkhu aññataraṃ bhikkhuṃ etadavoca:**

Then Māra the Wicked went up to the Buddha and made a terrifyingly loud noise close by him. It seemed as if the earth were shattering, so that one of the mendicants said to another,

“bhikkhu bhikkhu, esā pathavī maññe undrīyatī”ti.

“Mendicant, mendicant, it seems like the earth is shattering!”

Evaṃ vutte, bhagavā taṃ bhikkhuṃ etadavoca:

When this was said, the Buddha said to that mendicant,

“nesā, bhikkhu, pathavī undrīyati.

“Mendicant, that’s not the earth shattering.

Māro eso pāpimā tumhākaṃ vicakkhukammāya āgato”ti.

That’s Māra the Wicked come to pull the wool over your eyes!”

**Atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ
pāpimantaṃ gāthāya ajjhabhāsi:**

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Rūpā saddā rasā gandhā,

“Sights, sounds, tastes, smells,

phassā dhammā ca kevalā;

touches, and thoughts, the lot of them—

Etaṃ lokāmiṣaṃ ghoram,
this is the dreadful bait

ettha loko vimucchito.
that the world's infatuated by.

Etañca samatikkamma,
But a mindful disciple of the Buddha

sato buddhassa sāvako;
has transcended all that.

Māradheyyaṃ atikkamma,
Having slipped free of Māra's sway,

ādiccova virocātī"ti.
they shine like the sun."

Atha kho māro pāpimā ...pe... tatthevantaradhāyīti.
Then Māra ... vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

2. Dutiyavagga
2. Rule

18. Piṇḍasutta Alms Food

Ekam̐ samayaṃ bhagavā magadhesu viharati pañcasālāyaṃ brāhmaṇagāme.

At one time the Buddha was staying in the land of the Magadhans near the brahmin village of Pañcasālā.

Tena kho pana samayena pañcasālāyaṃ brāhmaṇagāme kumārikānaṃ pāhunakāni bhavanti.

Now at that time in Pañcasālā the young women were taking care of guests.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya pañcasālaṃ brāhmaṇagāmaṃ piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Pañcasālā for alms.

Tena kho pana samayena pañcasāleyyakā brāhmaṇagahapatikā mārena pāpimatā anvāviṭṭhā bhavanti:

Now at that time Māra had possessed the brahmins and householders of Pañcasālā, so that they thought,

“mā samaṇo gotamo piṇḍamalattā”ti.

“Don’t let the ascetic Gotama get any alms!”

Atha kho bhagavā yathāhotena pattena pañcasālaṃ brāhmaṇagāmaṃ piṇḍāya pāvisi tathāhotena pattena paṭikkami.

Then the Buddha left the village with his bowl as clean-washed as it was when he entered for alms.

**Atha kho māro pāpimā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ etadvoca:**

Then Māra the Wicked went up to the Buddha and said to him,

“api tvaṃ, samaṇa, piṇḍamalathā”ti?

“Well, ascetic, did you get any alms?”

**“Tathā nu tvaṃ, pāpima, akāsi yathāhaṃ piṇḍaṃ na
labheyyaṃ”ti.**

“Wicked One, did you make sure I didn’t get any alms?”

**“Tena hi, bhante, bhagavā dutiyampi pañcasālaṃ
brāhmaṇagāmaṃ piṇḍāya pavisatu.**

“Well then, sir, let the Buddha enter Pañcasālā a second time for alms.

Tathāhaṃ karissāmi yathā bhagavā piṇḍaṃ lacchatī”ti.

I’ll make sure you get alms.”

“Apuññaṃ pasavi māro,

“Māra’s made bad karma

āsajja naṃ tathāgataṃ;

in attacking the Realized One.

Kiṃ nu maññasi pāpima,

Wicked One, do you imagine that

na me pāpaṃ vipaccati.

your wickedness won’t bear fruit?

Susukhaṃ vata jīvāma,

Let us live so very happily,

yesaṃ no natthi kiñcanaṃ;

we who have nothing.

Pītibhakkhā bhavissāma,

We shall feed on rapture,

devā ābhassarā yathā”ti.

like the gods of streaming radiance.”

**Atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ
sugato”ti dukkhī dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

2. Dutiyavagga
2. Rule

19. Kassakasutta A Farmer

Sāvattihinidānaṃ.
At Sāvattihī.

**Tena kho pana samayena bhagavā bhikkhūnaṃ
nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti
samādapeti samuttejeti sampahaṃseti.**

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

**Te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā
samannāharitvā ohitasotā dhammaṃ suṇanti.**

And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho mārasa pāpimato etadahosi:
Then Māra thought,

**“ayaṃ kho samaṇo gotamo bhikkhūnaṃ
nibbānapaṭisaṃyuttāya dhammiyā kathāya ...pe...**

“The ascetic Gotama is giving a Dhamma talk about extinguishment ... and the mendicants are listening well.

**yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ
vicakkhukammāyā”ti.**

Why don't I go and pull the wool over their eyes?”

**Atha kho māro pāpimā kassakavaṇṇaṃ abhinimminivā
mahantaṃ naṅgalaṃ khandhe karitvā dīghapācanayaṭṭhiṃ**

**gahetvā haṭṭhaṭṭakeso sāṇasāṭṭinivattho kaddamamakkhitehi
pādehi yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantam etadavoca:**

Then Māra the Wicked manifested in the form of a farmer carrying a large plough on his shoulder. He held a long goad, his hair was messy, he was clad in sunn hemp, and his feet were muddy. He went up to the Buddha and said to him,

“api, samaṇa, balībadde addasā”ti?

“So, ascetic, did you happen to see any oxen?”

“Kiṃ pana, pāpima, te balībaddehī”ti?

“But what have you to do with oxen, Wicked One?”

**“Mameva, samaṇa, cakkhu, mama rūpā, mama
cakkhusamphassaviññāṇāyatanaṃ.**

“Mine alone, ascetic, is the eye, mine are sights, mine is the field of eye contact consciousness.

Kuhiṃ me, samaṇa, gantvā mokkhasi?

Where can you escape me, ascetic?

Mameva, samaṇa, sotaṃ, mama saddā ...pe...

Mine alone is the ear ...

mameva, samaṇa, ghānaṃ, mama gandhā;

nose ...

mameva, samaṇa, jivhā, mama rasā;

tongue ...

mameva, samaṇa, kāyo, mama phoṭṭhabbā;

body ...

**mameva, samaṇa, mano, mama dhammā, mama
manosamphassaviññāṇāyatanaṃ.**

mind, mine are thoughts, mine is the field of mind contact consciousness.

Kuhiṃ me, samaṇa, gantvā mokkhasi”ti?

Where can you escape me, ascetic?”

“Taveva, pāpima, cakkhu, tava rūpā, tava cakkhusamphassaviññāṇāyatanaṃ.

“Yours alone, ascetic, is the eye, yours are sights, yours is the field of eye contact consciousness.

Yattha ca kho, pāpima, natthi cakkhu, natthi rūpā, natthi cakkhusamphassaviññāṇāyatanaṃ, agati tava tattha, pāpima.

Where there is no eye, no sights, no eye contact consciousness—you have no place there, Wicked One!

Taveva, pāpima, sotaṃ, tava saddā, tava sotasamphassaviññāṇāyatanaṃ.

Yours alone is the ear ...

Yattha ca kho, pāpima, natthi sotaṃ, natthi saddā, natthi sotasamphassaviññāṇāyatanaṃ, agati tava tattha, pāpima.

Taveva, pāpima, ghānaṃ, tava gandhā, tava ghānasamphassaviññāṇāyatanaṃ.

nose ...

Yattha ca kho, pāpima, natthi ghānaṃ, natthi gandhā, natthi ghānasamphassaviññāṇāyatanaṃ, agati tava tattha, pāpima.

Taveva, pāpima, jivhā, tava rasā, tava jivhāsamphassaviññāṇāyatanaṃ ...pe...

tongue ...

taveva, pāpima, kāyo, tava phoṭṭhabbā, tava kāyasamphassaviññāṇāyatanaṃ ...pe...

body ...

taveva, pāpima, mano, tava dhammā, tava manosamphassaviññāṇāyatanaṃ.

mind, yours are thoughts, yours is the field of mind contact consciousness.

Yattha ca kho, pāpima, natthi mano, natthi dhammā, natthi manosamphassaviññāṇāyatanaṃ, agati tava tattha, pāpimā”ti.

Where there is no mind, no thoughts, no mind contact
consciousness—you have no place there, Wicked One!”

“Yaṃ vadanti mama yidanti,

“The things they call ‘mine’,

ye vadanti mamanti ca;

and those who say ‘it’s mine’:

Ettha ce te mano atthi,

if your mind remains there,

na me samaṇa mokkhasī”ti.

you won’t escape me, ascetic!”

“Yaṃ vadanti na taṃ mayhaṃ,

“The things they speak of aren’t mine;

ye vadanti na te ahaṃ;

I’m not someone who speaks like that.

Evaṃ pāpima jānāhi,

So know this, Wicked One:

na me maggampi dakkhasī”ti.

you won’t even see the path I take.”

Atha kho māro pāpimā ...pe... tatthevantaradhāyīti.

Then Māra ... vanished right there.

Saṃyutta Nikāya 4
Linked Discourses 4

2. Dutiyavagga
2. Rule

20. Rajjasutta Ruling

**Ekam̐ samayaṃ bhagavā kosalesu viharati himavantapadese
araññakuṭikāyaṃ.**

At one time the Buddha was staying in the land of the Kosalans, in a wilderness hut on the slopes of the Himalayas.

**Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso
parivitakko udapādi:**

Then as he was in private retreat this thought came to his mind,

**“sakkā nu kho rajjaṃ kāretuṃ ahanāṃ aghātayaṃ ajinaṃ
ajāpayaṃ asocaṃ asocāpayaṃ dhammenā”ti?**

“I wonder if it’s possible to rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow?”

**Atha kho māro pāpimā bhagavato cetasā
cetoparivitakkamaññāya yena bhagavā tenupasaṅkhami;
upasaṅkhamitvā bhagavantaṃ etadavoca:**

And then Māra the Wicked, knowing what the Buddha was thinking, went up to him and said,

**“kāretu, bhante, bhagavā rajjaṃ, kāretu, sugato, rajjaṃ ahanāṃ
aghātayaṃ ajinaṃ ajāpayaṃ asocaṃ asocāpayaṃ
dhammenā”ti.**

“Rule, Blessed One! Rule, Holy One! Rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow!”

“Kiṃ pana me tvaṃ, pāpima, passasi yaṃ maṃ tvaṃ evaṃ vadesi:

“But what do you see, Wicked One, that you say this to me?”

‘kāretu, bhante, bhagavā rajjaṃ, kāretu sugato, rajjaṃ ahanam aghātayaṃ ajinaṃ ajāpayam asocaṃ asocāpayam dhammenā’”ti?

“Bhagavatā kho, bhante, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā.

“The Blessed One, sir, has developed and cultivated the four bases for psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them.

Ākaṅkhamāno ca, bhante, bhagavā himavantam pabbatarājam suvaṇṇam tveva adhimucceyya suvaṇṇaṅca panassā’”ti.

If he wished, the Blessed One need only determine that the Himalaya, king of mountains, was gold, and it would turn into gold.”

“Pabbatassa suvaṇṇassa,

“Take a golden mountain,

jātarūpassa kevalo;

made entirely of gold, and double it—

Dvittāva nālamekassa,

it’s still not enough for one!

iti vidvā samañcare.

Knowing this, live a moral life.

Yo dukkhamaddakkhi yatonidānam,

When a person has seen where suffering comes from

Kāmesu so jantu katham nameyya;

how could they incline towards sensual pleasures?

Upadhiṃ veditvā saṅgoti loke,

Realizing that attachment is a chain in the world,

Tasseva jantu vinayāya sikkhe”ti.
a person would train to remove it.”

**Atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ
sugato”ti dukkhī dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

Dutiyo vaggo.

Tassuddānaṃ

**Pāsāṇo sīho sakalikaṃ,
Patirūpañca mānasaṃ;
Pattaṃ āyatanaṃ piṇḍaṃ,
Kassakaṃ rajjena te dasāti.**

21. Sambahulasutta Several

Evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sakkesu viharati silāvatiyaṃ.

At one time the Buddha was staying in the land of the Sakyans near Silāvati.

**Tena kho pana samayena sambahulā bhikkhū bhagavato
avidūre appamattā ātāpino pahitattā viharanti.**

Now at that time several mendicants were meditating not far from the Buddha, diligent, keen, and resolute.

**Atha kho māro pāpimā brāhmaṇavaṇṇaṃ abhinimminivā
mahantena jaṭaṇḍuvena ajinakkhipanivattho jiṇṇo
gopānasivaṅko ghurughurupassāsī udumbaradaṇḍaṃ gahetvā
yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū
etadavoca:**

Then Māra the Wicked manifested in the form of a brahmin with a large matted dreadlock, wearing an antelope hide. He was old, bent double, wheezing, and held a staff made of cluster fig tree wood. He went up to those mendicants and said,

**“daharā bhavanto pabbajitā susū kāḷakesā bhadrena
yobbanena samannāgatā paṭhamena vayasā anikkīlitāvino
kāmesu.**

“You’ve gone forth while young, reverends. You’re black-haired, blessed with youth, in the prime of life, and you’ve never flirted with sensual pleasures.

Bhuñjantu bhavanto mānusake kāme.

Enjoy human sensual pleasures.

Mā sandiṭṭhikaṃ hitvā kālikaṃ anudhāvitthā”ti.

Don't give up what is visible in the present to chase after what takes effect over time.”

“Na kho mayaṃ, brāhmaṇa, sandiṭṭhikaṃ hitvā kālikaṃ anudhāvāma.

“Brahmin, that's not what we're doing.

Kālikañca kho mayaṃ, brāhmaṇa, hitvā sandiṭṭhikaṃ anudhāvāma.

We're giving up what takes effect over time to chase after what is visible in the present.

Kālikā hi, brāhmaṇa, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

For the Buddha says that sensual pleasures take effect over time; they give much suffering and distress, and they are all the more full of drawbacks.

Sandiṭṭhiko ayaṃ dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī”ti.

But this teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

Evaṃ vutte, māro pāpimā sīsaṃ okampetvā jivhaṃ nillāletvā tivisākhaṃ nalāṭe nalāṭikaṃ vuṭṭhāpetvā daṇḍamolubbha pakkāmi.

When they had spoken, Māra the Wicked shook his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and departed leaning on his staff.

Atha kho te bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ

nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum̐:

Then those senior mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said,

“idha mayaṃ, bhante, bhagavato avidūre appamattā ātāpino pahitattā viharāma.

Atha kho, bhante, aññataro brāhmaṇo mahantena jaṭaṇḍuvena ajinakkhipanivattho jiṇṇo gopānasivaṅko ghurughurupassāsī udumbaraḍaṇḍaṃ gahetvā yena mayaṃ tenupasaṅkami; upasaṅkamtivā amhe etadavoca:

‘daharā bhavanto pabbajitā susū kāḷakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikkīlitāvino kāmesu.

Bhuñjantu bhavanto mānusaḷe kāme.

Mā sandiṭṭhikaṃ hitvā kālikaṃ anudhāvitthā’ti.

Evaṃ vutte, mayaṃ, bhante, taṃ brāhmaṇaṃ etadavocumha:

‘na kho mayaṃ, brāhmaṇa, sandiṭṭhikaṃ hitvā kālikaṃ anudhāvāma.

Kālikañca kho mayaṃ, brāhmaṇa, hitvā sandiṭṭhikaṃ anudhāvāma.

Kālikā hi, brāhmaṇa, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

Sandiṭṭhiko ayaṃ dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ti.

Evaṃ vutte, bhante, so brāhmaṇo sīsaṃ okampetvā jivhaṃ nillāletvā tivasākhāṃ nalāṭe nalāṭikaṃ vuṭṭhāpetvā daṇḍamolubbha pakkanto”ti.

“Neso, bhikkhave, brāhmaṇo.

“Mendicants, that was no brahmin.

Māro eso pāpimā tumhākaṃ vicakkhukammāya āgato”ti.

That was Māra the Wicked who came to pull the wool over your eyes!”

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

Then, knowing the meaning of this, on that occasion the Buddha recited this verse:

“Yo dukkhamaddakkhi yatonidānaṃ,

“When a person has seen where suffering comes from

Kāmesu so jantu kathaṃ nameyya;

how could they incline towards sensual pleasures?

Upadhiṃ veditvā saṅgoti loke,

Realizing that attachment is a chain in the world,

Tasseva jantu vinayāya sikkhe”ti.

a person would train to remove it.”

Saṃyutta Nikāya 4
Linked Discourses 4

3. Tatiyavagga
3. Māra

22. Samiddhisutta

With Samiddhi

Ekam̐ samayaṃ bhagavā sakkesu viharati silāvatiyaṃ.

At one time the Buddha was staying in the land of the Sakyans near Silāvati.

Tena kho pana samayena āyasmā samiddhi bhagavato avidūre appamatto ātāpī pahitatto viharati.

Now at that time Venerable Samiddhi was meditating not far from the Buddha, diligent, keen, and resolute.

Atha kho āyasmato samiddhissa rahogatassa paṭisallīnassa evaṃ cetaso parivītakko udapādi:

Then as Venerable Samiddhi was in private retreat this thought came to his mind,

“lābhā vata me, suladdhaṃ vata me,

“I’m so fortunate, so very fortunate,

yassa me satthā araham̐ sammāsambuddho.

to have a teacher who is a perfected one, a fully awakened Buddha!

Lābhā vata me, suladdhaṃ vata me,

I’m so fortunate, so very fortunate,

yvāhaṃ evaṃ svākkhāte dhammavinaye pabbajito.

to have gone forth in a teaching and training so well explained!

Lābhā vata me, suladdhaṃ vata me,

I’m so fortunate, so very fortunate,

yassa me sabrahmacārino sīlavanto kalyāṇadhammā”ti.

to have spiritual companions who are ethical and of good character.”

**Atha kho māro pāpimā āyasmato samiddhissa cetasā
cetoparivitakkamaññāya yenāyasmā samiddhi tenupasaṅkami;
upasaṅkamitvā āyasmato samiddhissa avidūre mahantaṃ
bhayabheravaṃ saddamakāsi, apissudaṃ pathavī maññe
undrīyati.**

And then Māra the Wicked, knowing what Samiddhi was thinking, went up to him and made a terrifyingly loud noise close by him. It seemed as if the earth was shattering.

**Atha kho āyasmā samiddhi yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno āyasmā samiddhi bhagavantaṃ etadavoca:
Then Samiddhi went up to the Buddha, bowed, sat down to one side,
and told him what had happened. The Buddha said,**

**“idhāhaṃ, bhante, bhagavato avidūre appamatto ātāpī pahitatto
viharāmi.**

**Tassa mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso
parivitakko udapādi:**

‘lābhā vata me, suladdhaṃ vata me,

yassa me satthā arahaṃ sammāsambuddho.

Lābhā vata me, suladdhaṃ vata me,

yvāhaṃ evaṃ svākkhāte dhammavinaye pabbajito.

Lābhā vata me, suladdhaṃ vata me,

yassa me sabrahmacārino sīlavanto kalyāṇadhammā’ti.

**Tassa mayhaṃ, bhante, avidūre mahābhayabheravasaddo
ahosi, apissudaṃ pathavī maññe undrīyatī”ti.**

“Nesā, samiddhi, pathavī undrīyati.

“Samiddhi, that’s not the earth shattering.

Māro eso pāpimā tuyhaṃ vicakkhukammāya āgato.

That’s Māra the Wicked come to pull the wool over your eyes!

Gaccha tvaṃ, samiddhi, tattheva appamatto ātāpī pahitatto viharāhī”ti.

Go back to that same place, Samiddhi, and meditate, diligent, keen, and resolute.”

“Evaṃ, bhante”ti kho āyasmā samiddhi bhagavato paṭissutvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

“Yes, sir,” replied Samiddhi. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Dutiyampi kho āyasmā samiddhi tattheva appamatto ātāpī pahitatto vihāsi.

And for a second time Samiddhi was meditating in that same place, diligent, ardent, and resolute.

Dutiyampi kho āyasmato samiddhissa rahogatassa paṭisallīnassa ...pe...

And for a second time he had the same thought ...

dutiyampi kho māro pāpimā āyasmato samiddhissa cetasā cetoparivitakkamaññāya ...pe...

and Māra made an earth-shattering noise.

apissudam pathavī maññe undriyati.

Atha kho āyasmā samiddhi māram pāpimantam gāthāya ajjhabhāsi:

Then Samiddhi addressed Māra the Wicked One in verse:

“Saddhāyāham pabbajito,

“I went forth out of faith

agāasmā anagāriyam;

from the lay life to homelessness.

Sati paññā ca me buddhā,
My mindfulness and wisdom are mature,

cittañca susamāhitam;
my mind is serene in immersion.

Kāmaṃ karassu rūpāni,
Make whatever illusions you want,

neva maṃ byādhayissasī”ti.
it won't bother me.”

**Atha kho māro pāpimā “jānāti maṃ samiddhi bhikkhū”ti dukkhī
dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The mendicant Samiddhi knows me!” miserable and sad, vanished right there.

23. Godhikasutta With Godhika

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā godhiko isigilipasse viharati
kāḷasilāyaṃ.**

Now at that time Venerable Godhika was staying on the slopes of Isigili at the Black Rock.

**Atha kho āyasmā godhiko appamatto ātāpī pahitatto viharanto
sāmayikaṃ cetovimuttiṃ phusi.**

Then Venerable Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart.

**Atha kho āyasmā godhiko tamhā sāmayikāya cetovimuttiyā
parihāyi.**

But then he fell away from that temporary freedom of heart.

**Dutiyampi kho āyasmā godhiko appamatto ātāpī pahitatto
viharanto sāmayikaṃ cetovimuttiṃ phusi.**

For a second ...

**Dutiyampi kho āyasmā godhiko tamhā sāmayikāya
cetovimuttiyā parihāyi.**

**Tatiyampi kho āyasmā godhiko appamatto ātāpī pahitatto
viharanto sāmayikaṃ cetovimuttiṃ phusi.**

third ...

Tatīyampi kho āyasmā godhiko tamhā ...pe... parihāyi.

Catutthampi kho āyasmā godhiko appamatto ...pe... vimuttiṃ phusi.

fourth ...

Catutthampi kho āyasmā godhiko tamhā ...pe... parihāyi.

Pañcamampi kho āyasmā godhiko ...pe... cetovimuttiṃ phusi.

fifth ...

Pañcamampi kho āyasmā ...pe... vimuttiyā parihāyi.

Chaṭṭhampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmayaṃ cetovimuttiṃ phusi.

sixth time Godhika experienced temporary freedom of heart.

Chaṭṭhampi kho āyasmā godhiko tamhā sāmayaṃ cetovimuttiyā parihāyi.

But for a sixth time he fell away from it.

Sattamampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmayaṃ cetovimuttiṃ phusi.

For a seventh time Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart.

Atha kho āyasmato godhikassa etadahosi:

Then he thought,

“yāva chaṭṭhaṃ khvāhaṃ sāmayaṃ cetovimuttiyā parihīno.

“I’ve fallen away from this temporary freedom of heart no less than six times.

Yannūnāhaṃ satthaṃ āhareyyan”ti.

Why don’t I slit my wrists?”

Atha kho māro pāpimā āyasmato godhikassa cetasā cetoparivitakkamaññāya yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ gāthāhi ajjhabhāsi:

And then Māra the Wicked, knowing what Godhika was thinking, went up to the Buddha and addressed him in verse:

“Mahāvīra mahāpañña,
“O great hero, O greatly wise!

iddhiyā yāsasā jala;
Shining with power and glory.

Sabbaverabhayātīta,
You’ve gone beyond all threats and perils,

pāde vandāmi cakkhuma.
I bow to your feet, O seer!

Sāvako te mahāvīra,
Great hero, master of death,

maraṇaṃ maraṇābhibhū;
your disciple longs for death,

Ākaṅkhati cetayati,
he’s planning for it.

taṃ nisedha jutindhara.
Stop him, O light-bringer!

Kathaṅhi bhagavā tuyhaṃ,
For how, Blessed One, can a disciple of yours,

Sāvako sāsane rato;
one who loves your teaching,

Appattamānaso sekkho,
a trainee who hasn’t achieved their heart’s desire,

Kālaṃ kayirā janesutā”ti.
take his own life, O renowned one?”

Tena kho pana samayena āyasmatā godhikena satthaṃ āharitaṃ hoti.

Now at that time Venerable Godhika had already slit his wrists.

Atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ pāpimantaṃ gāthāya ajjhabhāsi:

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Evañhi dhīrā kubbanti,
“This is how the wise act,

nāvakaṅkhanti jīvitaṃ;
for they don’t long for life.

Samūlaṃ taṇhamabbuyha,
Having plucked out craving, root and all,

godhiko parinibbuto”ti.
Godhika is extinguished.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“āyāma, bhikkhave, yena isigilipassaṃ kāḷasilā tenupasaṅkamissāma yattha godhikena kulaputtena satthaṃ āharitaṃ”ti.

“Come, mendicants, let’s go to the Black Rock on the slopes of Isigili where Godhika, who came from a good family, slit his wrists.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ yena isigilipassaṃ kāḷasilā tenupasaṅkami.

Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili.

Addasā kho bhagavā āyasmantaṃ godhikaṃ dūratova mañcake vivattakkhandhaṃ semānaṃ.

The Buddha saw Godhika off in the distance lying on his cot, having cast off the aggregates.

Tena kho pana samayena dhūmāyitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ, gacchati adho, gacchati anudisaṃ.

Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“passatha no tumhe, bhikkhave, etaṃ dhūmāyitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ, gacchati adho, gacchati anudisaṃ”ti?

“Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?”

“Evaṃ, bhante”.

“Yes, sir.”

“Eso kho, bhikkhave, māro pāpimā godhikassa kulaputtassa viññāṇaṃ samanvesati:

“That’s Māra the Wicked searching for Godhika’s consciousness, wondering:

‘kattha godhikassa kulaputtassa viññāṇaṃ patiṭṭhitaṃ’ti?

‘Where is Godhika’s consciousness established?’

Appatiṭṭhitena ca, bhikkhave, viññāṇena godhiko kulaputto parinibbuto”ti.

But since his consciousness is not established, Godhika is extinguished.”

**Atha kho māro pāpimā beluvapaṇḍuvīṇaṃ ādāya yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantaṃ gāthāya
ajjhabhāsi:**

Then Māra, carrying his harp of yellow wood apple, went up to the Buddha and addressed him in verse:

“Uddhaṃ adho ca tiriyaṃ,

“Above, below, and all around,

disā anudisā svahaṃ;

in the four quarters and in-between,

Anvesaṃ nādhigacchāmi,

I’ve been searching without success:

godhiko so kuhiṃ gato”ti.

where has that Godhika got to?”

“Yo dhīro dhitisampanno,

“He was a wise and steadfast sage,

jhāyī jhānarato sadā;

a meditator who loved to practice absorption.

Ahorattaṃ anuyuñjaṃ,

By day and by night he applied himself,

jīvitaṃ anikāmayāṃ.

without concern for his life.

Jetvāna maccuno senaṃ,

He defeated the army of death,

anāgantvā punabbhavaṃ;

and won’t return for any future life.

Samūlaṃ taṇhamabbuyha,
Having plucked out craving root and all
godhiko parinibbuto”ti.
Godhika is extinguished.”

Tassa sokaparetassa,
Stricken with sorrow,
vīṇā kacchā abhassatha;
his harp dropping from his armpit,
Tato so dummano yakkho,
that spirit, downcast,
tatthevantaradhāyathāti.
vanished right there.

24. Sattavassānubandhasutta Seven Years of Following

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya
tīre ajapālanigrodhe.**

At one time the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

**Tena kho pana samayena māro pāpimā sattavassāni
bhagavantam anubandho hoti otārāpekkho otāram alabhamāno.**

Now at that time Māra the Wicked had been following the Buddha for seven years hoping to find a vulnerability without success.

**Atha kho māro pāpimā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam gāthāya ajjhabhāsi:**

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Sokāvatiṇṇo nu vanamhi jhāyasi,

“Are you swamped by sorrow that you meditate in the forest?

Vittam nu jīno uda patthayāno;

Have you lost a fortune, or do you long for one?

Āguṃ nu gāmasmimakāsi kiñci,

Or perhaps you've committed some crime in the village?

Kasmā janena na karosi sakkhim;

Why don't you get too close to people?

Sakkhī na sampajjati kenaci te”ti.

And why does no-one get close to you?”

“Sokassa mūlaṃ palikhāya sabbaṃ,

“I’ve dug out the root of sorrow completely.

Anāgu jhāyāmi asocamāno;

I practice absorption free of guilt or sorrow.

Chetvāna sabbaṃ bhavalobhajappaṃ,

I’ve cut off all greed and hunger for future lives.

Anāsavo jhāyāmi pamattabandhū”ti.

Undefined, I practice absorption, O kinsman of the negligent!”

“Yaṃ vadanti mama yidanti,

“The things they call ‘mine’,

ye vadanti mamanti ca;

and those who say ‘it’s mine’:

Ettha ce te mano atthi,

if your mind remains there,

na me samaṇa mokkhasī”ti.

you won’t escape me, ascetic!”

“Yaṃ vadanti na taṃ mayhaṃ,

“The things they speak of aren’t mine;

ye vadanti na te ahaṃ;

I’m not someone who speaks like that.

Evaṃ pāpima jānāhi,

So know this, Wicked One:

na me maggampi dakkhasī”ti.

you won’t even see the path I take.”

“Sace maggaṃ anubuddhaṃ,

“If you’ve discovered the path

khemam̐ amatagāminam̐;

that’s safe, and leads to the deathless,

Apehi gaccha tvameveko,

go and walk that path alone—

kimaññamanusāsasī”ti.

why teach it to anyone else?”

“**Amaccudheyym̐ pucchanti,**

“Those crossing to the far shore

ye janā pāragāmino;

ask what’s beyond the domain of Death.

Tesāham̐ puṭṭho akkhāmi,

When I’m asked, I explain to them

yam̐ saccam̐ tam̐ nirūpadhin”ti.

the truth without attachments.”

“**Seyyathāpi, bhante, gāmassa vā nigamassa vā avidūre
pokkharañī.**

“Sir, suppose there was a lotus pond not far from a town or village,

Tatrassa kakkaṭako.

and a crab lived there.

**Atha kho, bhante, sambahulā kumārakā vā kumārikāyo vā
tamhā gāmā vā nigamā vā nikkhamitvā yena sā pokkharañī
tenupasaṅkameyyum̐; upasaṅkamtivā tam̐ kakkaṭakam̐ udakā
uddharitvā thale patitṭhapeyyum̐.**

Then several boys or girls would leave the town or village and go to
the pond, where they’d pull out the crab and put it on dry land.

**Yam̐ yadeva hi so, bhante, kakkaṭako aḷam̐ abhininnāmeyya tam̐
tadeva te kumārakā vā kumārikāyo vā kaṭṭhena vā kathalāya vā
sañchindeyyum̐ sambhañjeyyum̐ sampalibhañjeyyum̐.**

Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone.

Evañhi so, bhante, kakkaṭako sabbehi aḷehi sañchinnehi sambhaggehi sampalibhaggehi abhabbo taṃ pokkharañiṃ otarituṃ.

And when that crab's claws had all been snapped, cracked, and broken off it wouldn't be able to return down into that lotus pond.

Evameva kho, bhante, yāni kānici visūkāyikāni visevitāni vipphanditāni, sabbāni tāni bhagavatā sañchinnāni sambhaggāni sampalibhaggāni.

In the same way, sir, the Buddha has snapped, cracked, and broken off all my tricks, dodges, and evasions.

Abhabbo dānāhaṃ, bhante, puna bhagavantam upasaṅkमितुṃ yadidaṃ otārāpekkho”ti.

Now I'm not able to approach the Buddha again in hopes of finding a vulnerability.”

Atha kho māro pāpimā bhagavato santike imā nibbejanīyā gāthāyo abhāsi:

Then Māra the Wicked recited these verses of disappointment in the Buddha's presence:

“Medavaṇṇaṅca pāsāṇaṃ,

“A crow once circled a stone

vāyaso anupariyagā;

that looked like a lump of fat.

Apettha muduṃ vindema,

‘Perhaps I'll find something tender,’ it thought,

api assādanā siyā.

‘perhaps there's something tasty.’

Aladdhā tattha assādaṃ,
But it didn't find anything tasty,

vāyasetto apakkame;
so the crow left that place.

Kākova selamāsajja,
Like the crow that pecked the stone,

nibbijāpema gotamā"ti.
I leave Gotama disappointed."

25. Māradhītusutta Māra's Daughters

**Atha kho māro pāpimā bhagavato santike imā nibbejanīyā
gāthāyo abhāsivā tamhā ṭhānā apakkamma bhagavato avidūre
pathaviyaṃ pallaṅkena nisīdi tuṅhībhūto maṅkubhūto
pattakkhandho adhomukho pajjhāyanto appaṭibhāno kaṭṭhena
bhūmiṃ vilikhanto.**

And then Māra the Wicked, after reciting these verses of disillusionment in the Buddha's presence, left that place. He sat cross-legged on the ground not far from the Buddha, silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, scratching the ground with a stick.

**Atha kho taṅhā ca arati ca ragā ca māradhītaro yena māro
pāpimā tenupasaṅkamimṣu; upasaṅkamtivā māraṃ
pāpimantaṃ gāthāya ajjhabhāsimṣu:**

Then Māra's daughters Craving, Delight, and Lust went up to Māra the Wicked, and addressed him in verse:

**“Kenāsi dummano tāta,
“Why so downhearted, dad?**

**purisaṃ kaṃ nu socasi;
What man are you upset about?**

**Mayaṃ taṃ rāgapāseṇa,
We'll catch him with the snare of lust,**

**āraññamiva kuñjaraṃ;
like an elephant in the wild.**

Bandhitvā ānayissāma,
We'll tie him up and bring him back—

vasago te bhavissatī”ti.
he'll fall under your sway!”

“Araham sugato loke,
“In this world he is the perfected one, the Holy One.

na rāgena suvānayo;
He's not easily seduced by lust.

Māradheyyaṃ atikkanto,
He has slipped free of Māra's sway;

tasmā socāmaṃ bhusan”ti.
that's why I'm so upset.”

**Atha kho taṇhā ca arati ca ragā ca māradhītarō yena bhagavā
tenupasaṅkamimṣu; upasaṅkamtivā bhagavantam etadavocum:**
Then Māra's daughters Craving, Delight, and Lust went up to the
Buddha, and said to him,

“pāde te, samaṇa, paricāremā”ti.
“We serve at your feet, ascetic.”

**Atha kho bhagavā na manasākāsi, yathā taṃ anuttare
upadhisāṅkhaye vimutto.**

But the Buddha ignored them, since he was freed with the supreme
ending of attachments.

**Atha kho taṇhā ca arati ca ragā ca māradhītarō ekamantaṃ
apakkamma evaṃ samacintesum:**

Then Craving, Delight, and Lust withdrew to one side to think up a
plan.

“uccāvacā kho purisānaṃ adhippāyā.
“Men have a diverse spectrum of tastes.

Yannūna mayam̐ ekasatam̐ ekasatam̐ kumārivaṇṇasatam̐ abhinimmineyyāmā”ti.

Why don't we each manifest in the form of a hundred young maidens?"

Atha kho taṇhā ca arati ca ragā ca māradhītarō ekasatam̐ ekasatam̐ kumārivaṇṇasatam̐ abhinimminivā yena bhagavā tenupasaṅkamim̐su; upasaṅkavitvā bhagavantam̐ etadavocum̐:
So that's what they did. Then they went up to the Buddha and said to him,

“pāde te, samaṇa, paricāremā”ti.

“We serve at your feet, ascetic.”

Tampi bhagavā na manasākāsi, yathā tam̐ anuttare upadhisāṅkhaye vimutto.

But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Atha kho taṇhā ca arati ca ragā ca māradhītarō ekamantam̐ apakkamma evam̐ samacintesum̐:

Then Craving, Delight, and Lust withdrew to one side to think up a plan.

“uccāvacā kho purisānam̐ adhippāyā.

“Men have a diverse spectrum of tastes.

Yannūna mayam̐ ekasatam̐ ekasatam̐ avijātavaṇṇasatam̐ abhinimmineyyāmā”ti.

Why don't we each manifest in the form of a hundred women who have never given birth?"

Atha kho taṇhā ca arati ca ragā ca māradhītarō ekasatam̐ ekasatam̐ avijātavaṇṇasatam̐ abhinimminivā yena bhagavā tenupasaṅkamim̐su; upasaṅkavitvā bhagavantam̐ etadavocum̐:
So that's what they did. Then they went up to the Buddha and said to him,

“pāde te, samaṇa, paricāremā”ti.

“We serve at your feet, ascetic.”

**Tampi bhagavā na manasākāsi, yathā taṃ anuttare
upadhisāṅkhaye vimutto.**

But the Buddha still ignored them, since he was freed with the
supreme ending of attachments.

Atha kho taṇhā ca ...pe...

Then Craving, Delight, and Lust ...

**yannūna mayaṃ ekasataṃ ekasataṃ sakim vijātavaṇṇasataṃ
abhinimmineyyāmāti.**

Atha kho taṇhā ca ...pe...

**sakim vijātavaṇṇasataṃ abhinimminivā yena bhagavā
tenupasaṅkamimsu; upasaṅkavitvā bhagavantaṃ etadavocum:**
each manifested in the form of a hundred women who have given
birth once ...

“pāde te, samaṇa, paricāremā”ti.

**Tampi bhagavā na manasākāsi, yathā taṃ anuttare
upadhisāṅkhaye vimutto.**

Atha kho taṇhā ca ...pe...

**yannūna mayaṃ ekasataṃ ekasataṃ duvijātavaṇṇasataṃ
abhinimmineyyāmāti.**

Atha kho taṇhā ca ...pe...

duvijātavaṇṇasataṃ abhinimminivā yena bhagavā ...pe...
women who have given birth twice ...

yathā taṃ anuttare upadhisāṅkhaye vimutto.

Atha kho taṇhā ca ...pe...

majjhimitthivaṇṇasataṃ abhinimmineyyāmā”ti.

Atha kho taṇhā ca ...pe...

majjhimitthivaṇṇasataṃ abhinimminivā ...pe...

middle-aged women ...

anuttare upadhisaṅkhaye vimutto.

Atha kho taṇhā ca ...pe...

mahitthivaṇṇasataṃ abhinimmineyyāmāti.

Atha kho taṇhā ca ...pe...

mahitthivaṇṇasataṃ abhinimminivā yena bhagavā ...pe...

old women ...

anuttare upadhisaṅkhaye vimutto.

But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Atha kho taṇhā ca arati ca ragā ca māradhītarō ekamantaṃ apakkamma etadavocum:

Then Craving, Delight, and Lust withdrew to one side and said,

“saccam kira no pitā avoca:

“What our father said is true:

‘Araham sugato loke,

‘In this world he is the perfected one, the Holy One.

na rāgena suvānayo;

He’s not easily seduced by lust.

Māradheyyaṃ atikkanto,

He has slipped free of Māra’s sway;

tasmā socāmahaṃ bhusan’ti.

that’s why I’m so upset.’

Yañhi mayaṃ samaṇaṃ vā brāhmaṇaṃ vā avītarāgaṃ iminā upakkamena upakkameyyāma hadayaṃ vāssa phaleyya, uṇhaṃ lohitaṃ vā mukhato uggaccheyya, ummādaṃ vā pāpuṇeyya cittakkhepaṃ vā.

For if we had come on to any ascetic or brahmin like this who was not free of lust, his heart would explode, or he'd spew hot blood from his mouth, or he'd go mad and lose his mind.

Seyyathā vā pana naḷo harito luto ussussati visussati milāyati;
He'd dry up, wither away, and shrivel up like a green reed that was mowed down."

evameva ussusseyya visusseyya milāyeyyā"ti.

**Atha kho taṇhā ca arati ca ragā ca māradhītarō yena bhagavā
tenupasaṅkamimsu; upasaṅkamtivā ekamantaṃ aṭṭhaṃsu.**

Then Māra's daughters Craving, Delight, and Lust went up to the Buddha, and stood to one side.

**Ekamantaṃ t̥hitā kho taṇhā māradhītā bhagavantaṃ gāthāya
ajjhabhāsi:**

Māra's daughter Craving addressed the Buddha in verse:

"Sokāvatiṇṇo nu vanamhi jhāyasi,

"Are you swamped by sorrow that you meditate in the forest?

Vittaṃ nu jīno uda patthayāno;

Have you lost a fortune, or do you long for one?

Āguṃ nu gāmasmimakāsi kiñci,

Or perhaps you've committed some crime in the village?

Kasmā janena na karosi sakkhiṃ;

Why don't you get too close to people?

Sakkhī na sampajjati kenaci te"ti.

And why does no-one get close to you?"

"Atthassa pattim hadayassa santim,

"I've reached the goal, peace of heart.

Jetvāna senaṃ piyasātarūpaṃ;

Having conquered the army of the likable and pleasant,

Ekohaṃ jhāyaṃ sukhamanubodhiṃ,
alone, practicing absorption, I awakened to bliss.

Tasmā janena na karomi sakkhiṃ;
That's why I don't get too close to people,

Sakkhī na sampajjati kenaci me”ti.
and no-one gets too close to me.”

Atha kho arati māradhītā bhagavantam gāthāya ajjhabhāsi:
Then Māra's daughter Delight addressed the Buddha in verse:

“Kathaṃvihārībahulodha bhikkhu,
“How does a mendicant who has crossed five floods

Pañcoghaṭiṇṇo atarīdha chaṭṭham;
usually meditate here while crossing the sixth?

Kathaṃ jhāyim bahulaṃ kāmasaññā,
How do they usually practice absorption so that sensual
perceptions

Paribāhirā honti aladdha yo tan”ti.
are kept out and don't get hold of them?”

“Passaddhakāyo suvimuttacitto,
“With tranquil body and mind well freed,

Asaṅkharāno satimā anoko;
without making plans, mindful, homeless;

Aññāya dhammaṃ avitakkajhāyī,
understanding the teaching, they practice absorption without
placing the mind;

Na kuppati na sarati na thino.
they're not shaking or drifting or rigid.

Evaṃvihārībahulodha bhikkhu,

That's how a mendicant who has crossed five floods

Pañcoghatinno atarīdha chaṭṭham;

usually meditates here while crossing the sixth.

Evaṃ jhāyimaṃ bahulaṃ kāmasañña,

That's how they usually practice absorption so that sensual perceptions

Paribāhirā honti aladdha yo tan”ti.

are kept out and don't get hold of them.”

Atha kho ragā māradhītā bhagavato santike gāthāya ajjhabhāsi:

Then Māra's daughter Lust addressed the Buddha in verse:

“Acchejja taṇhaṃ gaṇasaṅghacārī,

“He lives with his community after cutting off craving,

Addhā carissanti bahū ca saddhā;

and many of the faithful will cross over for sure.

Bahuṃ vatāyaṃ janataṃ anoko,

Alas, this homeless one will snatch many men away,

Acchejja nessati maccurājassa pāraṇ”ti.

and lead them past the King of Death!”

“Nayanti ve mahāvīrā,

“The great heroes they lead

saddhammena tathāgatā;

by means of the true teaching.

Dhammena nayamānaṃ,

When the Realized Ones are leading by the teaching,

kā usūyā vijānatan”ti.

how could anyone who knows be jealous?”

**Atha kho taṇhā ca aratī ca ragā ca māradhītarō yena māro
pāpimā tenūpasaṅkamimsu.**

Then Māra’s daughters Craving, Delight, and Lust went up to Māra
the Wicked.

**Addasā kho māro pāpimā taṇhañca aratīñca ragañca
māradhītarō dūratova āgacchantiyo.**

Māra the Wicked saw them coming off in the distance,

Disvāna gāthāhi ajjhabhāsi:

and addressed them in verse:

“Bālā kumudanālehi,

“Fools! You drill into a mountain

pabbataṃ abhimatthatha;

with lotus stalks!

Giriṃ nakhena khanatha,

You dig up a hill with your nails!

ayo dantehi khādatha.

You chew iron with your teeth!

Selaṃva siraśūhacca,

You seek a footing in the deeps, as it were,

pātāle gādhamesatha;

while lifting a rock with your head!

Khāṇumva urasāsajja,

After attacking a stump with your breast, as it were,

nibbijjāpetha gotamā”ti.

you leave Gotama disappointed.”

“Daddallamānā āgañchum,

“They came in their splendor—

taṇhā ca aratī ragā;

Craving, Delight, and Lust.

Tā tattha panudī satthā,
But the Teacher brushed them off right there,
tūlaṃ bhaṭṭhaṃva māluto”ti.
like the breeze, a fallen tuft.”

Tatiyo vaggo.

Tassuddānaṃ

Sambahulā samiddhi ca,
Godhikaṃ sattavassāni;
Dhītaṃ desitaṃ buddha,
Seṭṭhena imaṃ mārapañcakanti.

Mārasamyuttaṃ samattaṃ.
The Linked Discourses with Māra are complete.

5. Bhikkhunī Saṃyutta:
With Nuns

Saṃyutta Nikāya 5
Linked Discourses 5

1. Bhikkhunīvagga
1. Nuns

1. Āḷavikāsutta With Āḷavikā

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho āḷavikā bhikkhunī pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.**

Then the nun Āḷavikā robed up in the morning and, taking her bowl and robe, entered Sāvattihī for alms.

**Sāvattiyaṃ piṇḍāya carivā pacchābhattaṃ
piṇḍapātaṭikkantā yena andhavanam tenupasaṅkami
vivekatthinī.**

She wandered for alms in Sāvattihī. After the meal, on her return from alms-round, she went to the Dark Forest seeking seclusion.

**Atha kho māro pāpimā āḷavikāya bhikkhuniyā bhayaṃ
chambhitattaṃ lomahaṃsaṃ uppādetukāmo vivekamhā
cāvetukāmo yena āḷavikā bhikkhunī tenupasaṅkami;
upasaṅkamtivā āḷavikaṃ bhikkhuniṃ gāthāya ajjhabhāsi:**

Then Māra the Wicked, wanting to make the nun Āḷavikā feel fear, terror, and goosebumps, wanting to make her fall away from seclusion, went up to her and addressed her in verse:

“Natthi nissaraṇaṃ loke,

“There’s no escape in the world,

kiṃ vivekena kāhasi;

so what will seclusion do for you?

Bhuñjassu kāmaratiyo,

Enjoy the delights of sensual pleasure;

māhu pacchānutāpinī”ti.

don’t regret it later.”

Atha kho āḷavikāya bhikkhuniyā etadahosi:

Then the nun Āḷavikā thought,

“ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati”ti?

“Who’s speaking this verse, a human or a non-human?”

Atha kho āḷavikāya bhikkhuniyā etadahosi:

Then she thought,

“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ

lomahaṃsaṃ uppādetukāmo vivekamhā cāvetukāmo gāthaṃ

bhāsati”ti.

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from seclusion!”

Atha kho āḷavikā bhikkhunī “māro ayaṃ pāpimā” iti veditvā

māraṃ pāpimantaṃ gāthāhi paccabhāsi:

Then Āḷavikā, knowing that this was Māra the Wicked, replied to him in verse:

“Atthi nissaraṇaṃ loke,

“There is an escape in the world,

paññāya me suphussitaṃ;

and I’ve personally experienced it with wisdom.

Pamattabandhu pāpima,

O Wicked One, kinsman of the negligent,

na tvaṃ jānāsi taṃ padaṃ.
you don't know that place.

Sattisūlūpamā kāmā,
Sensual pleasures are like swords and stakes;

khandhāsaṃ adhikuṭṭanā;
the aggregates are their chopping block.

Yaṃ tvaṃ kāmaratiṃ brūsi,
What you call sensual delight

arati mayha sā ahū"ti.
has become no delight for me."

**Atha kho māro pāpimā "jānāti maṃ āḷavikā bhikkhunī"ti dukkhī
dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, "The nun Āḷavikā knows me!"
miserable and sad, vanished right there.

Saṃyutta Nikāya 5
Linked Discourses 5

1. Bhikkhunīvagga
1. Nuns

2. Somāsutta With Somā

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho somā bhikkhunī pubbaṅhasamayāṃ nivāsetvā
pattacīvaramādāya sāvattiṃ piṇḍāya pāvīsi.**

Then the nun Somā robed up in the morning and, taking her bowl and robe, entered Sāvattihī for alms.

**Sāvattiyāṃ piṇḍāya caritvā pacchābhattaṃ
piṇḍapātaṭikkantā yena andhavanāṃ tenupasaṅkami
divāvihārāya.**

She wandered for alms in Sāvattihī. After the meal, on her return from alms-round, she went to the Dark Forest,

**Andhavanāṃ ajjhogāhetvā aññatarasmim rukkhamūle
divāvihāraṃ nisīdi.**

plunged deep into it, and sat at the root of a tree for the day's meditation.

**Atha kho māro pāpimā somāya bhikkhuniyā bhayaṃ
chambhitattaṃ lomahaṃsaṃ uppādetukāmo samādhimhā
cāvetukāmo yena somā bhikkhunī tenupasaṅkami;
upasaṅkamtivā somaṃ bhikkhuniṃ gāthāya ajjhabhāsi:**

Then Māra the Wicked, wanting to make the nun Somā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“Yaṃ taṃ isīhi pattaḃbaṃ,

“That state’s very challenging;

ṭhānaṃ durabhisambhavaṃ;
it’s for the sages to attain.

Na taṃ dvaṅgulapaññāya,
It’s not possible for a woman,

sakkā pappotumitthiyā”ti.
with her two-fingered wisdom.”

Atha kho somāya bhikkhuniyā etadahosi:

Then the nun Somā thought,

“ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati”ti?

“Who’s speaking this verse, a human or a non-human?”

Atha kho somāya bhikkhuniyā etadahosi:

Then she thought,

**“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetukāmo samādhimhā cāvetukāmo gāthaṃ
bhāsati”ti.**

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

Atha kho somā bhikkhunī “māro ayaṃ pāpimā” iti veditvā

māraṃ pāpimantaṃ gāthāhi paccabhāsi:

Then Somā, knowing that this was Māra the Wicked, replied to him in verse:

“Itthibhāvo kiṃ kayirā,

“What difference does womanhood make

cittamhi susamāhite;

when the mind is serene,

Ñāṇamhi vattamānamhi,

and knowledge is present

sammā dhammaṃ vipassato.
as you rightly discern the Dhamma.

Yassa nūna siyā evaṃ,
Surely someone who might think:

Itthāhaṃ purisoti vā;
'I am woman', or 'I am man',

Kiñci vā pana aññasmi,
or 'I am' anything at all,

Taṃ māro vattumarahatī”ti.
is fit for Māra to address.”

**Atha kho māro pāpimā “jānāti maṃ somā bhikkhunī”ti dukkhī
dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The nun Somā knows me!”
miserable and sad, vanished right there.

Saṃyutta Nikāya 5
Linked Discourses 5

1. Bhikkhunīvagga
1. Nuns

3. Kisāgotamīsutta With Kisāgotamī

Sāvattthinidānaṃ.
At Sāvattthī.

**Atha kho kisāgotamī bhikkhunī pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya sāvattthiṃ piṇḍāya pāvisi.**

Then the nun Kisāgotamī robed up in the morning and, taking her bowl and robe, entered Sāvattthī for alms.

**Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ
piṇḍapātaṭikkantā yena andhavanam tenupasaṅkami,
upasaṅkamtivā divāvihārāya.**

She wandered for alms in Sāvattthī. After the meal, on her return from alms-round, she went to the Dark Forest,

**Andhavanam ajjhogāhetvā aññatarasmim rukkhamūle
divāvihāram nisīdi.**

plunged deep into it, and sat at the root of a tree for the day's meditation.

**Atha kho māro pāpimā kisāgotamiyā bhikkhuniyā bhayaṃ
chambhitattaṃ lomahaṃsaṃ uppādetukāmo samādhimhā
cāvetukāmo yena kisāgotamī bhikkhunī tenupasaṅkami;
upasaṅkamtivā kisāgotamiṃ bhikkhuniṃ gāthāya ajjhabhāsi:**

Then Māra the Wicked, wanting to make the nun Kisāgotamī feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“Kiṃ nu tvaṃ mataputtāva,

“Why do you sit alone and cry

ekamāsi rudammukhī;
as if your children have died?

Vanamajjhagatā ekā,
You’ve come to the woods all alone—

purisaṃ nu gavesasī”ti.
you must be looking for a man!”

Atha kho kisāgotamiyā bhikkhuniyā etadahosi:

Then the nun Kisāgotamī thought,

“ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati”ti?
“Who’s speaking this verse, a human or a non-human?”

Atha kho kisāgotamiyā bhikkhuniyā etadahosi:

Then she thought,

**“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetukāmo samādhimhā cāvetukāmo gāthaṃ
bhāsati”ti.**

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

**Atha kho kisāgotamī bhikkhunī “māro ayaṃ pāpimā” iti veditvā
māraṃ pāpimantaṃ gāthāhi paccabhāsi:**

Then Kisāgotamī, knowing that this was Māra the Wicked, replied to him in verse:

“Accantaṃ mataputtāmi,
“I’ve got over the death of children,

purisā etadantikā;
and I’m finished with men.

Na socāmi na rodāmi,
I don’t grieve or lament,

na taṃ bhāyāmi āvuso.
and I'm not afraid of you, sir!

Sabbattha vihatā nandī,
Relishing is destroyed in every respect,
tamokkhandho padālito;
and the mass of darkness is shattered.

Jetvāna maccuno senaṃ,
I've defeated the army of death,
viharāmi anāsavā"ti.
and live without defilements."

**Atha kho māro pāpimā "jānāti maṃ kisāgotamī bhikkhunī"ti
dukkhī dummano tatthevantaradhāyīti.**
Then Māra the Wicked, thinking, "The nun Kisāgotamī knows me!"
miserable and sad, vanished right there.

Saṃyutta Nikāya 5
Linked Discourses 5

1. Bhikkhunīvagga
1. Nuns

4. Vijayāsutta With Vijayā

Sāvattthinidānaṃ.
At Sāvattthī.

Atha kho vijayā bhikkhunī pubbaṇhasamayāṃ nivāsetvā ...pe...
Then the nun Vijayā robed up in the morning ...

aññatarasmiṃ rukkhamaṭṭhe divāvihāraṃ nisīdi.
and sat at the root of a tree for the day's meditation.

**Atha kho māro pāpimā vijayāya bhikkhuniyā bhayaṃ
chambhitattaṃ lomahaṃsaṃ uppādetukāmo samādhimhā
cāvetukāmo yena vijayā bhikkhunī tenupasaṅkami;
upasaṅkamtivā vijayaṃ bhikkhuniṃ gāthāya ajjhabhāsi:**
Then Māra the Wicked, wanting to make the nun Vijayā feel fear,
terror, and goosebumps, wanting to make her fall away from
immersion, went up to her and addressed her in verse:

“Daharā tvaṃ rūpavatī,
“You're so young and beautiful,

ahañca daharo susu;
and I'm a youth in my prime.

Pañcaṅgikena turiyena,
Come, my lady, let us enjoy

ehayyebhiraṃmāse”ti.
the music of a five-piece band.”

Atha kho vijayāya bhikkhuniyā etadahosi:

Then the nun Vijayā thought,

“ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsatī”ti?

“Who’s speaking this verse, a human or a non-human?”

Atha kho vijayāya bhikkhuniyā etadahosi:

Then she thought,

**“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetukāmo samādhimhā cāvetukāmo gāthaṃ
bhāsatī”ti.**

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

**Atha kho vijayā bhikkhunī “māro ayaṃ pāpimā” iti veditvā
māraṃ pāpimantaṃ gāthāhi paccabhāsi:**

Then Vijayā, knowing that this was Māra the Wicked, replied to him in verse:

“Rūpā saddā rasā gandhā,

“Sights, sounds, tastes, smells,

phoṭṭhabbā ca manoramā;

and touches so delightful.

Niyyātayāmi tuyheva,

I hand them right back to you, Māra,

māra nāhaṃ tenatthikā.

for I have no use for them.

lminā pūtikāyena,

This body is foul,

bhindaṇaṇa pabhaṅgunā;

decaying and frail.

Aṭṭiyāmi harāyāmi,

I'm horrified and repelled by it,
kāmatanḥā samūhatā.
and I've eradicated sensual craving.

Ye ca rūpūpagā sattā,
There are beings in the realm of luminous form,

ye ca arūpaṭṭhāyino;
others established in the formless,

Yā ca santā samāpatti,
and also those peaceful attainments:

sabbattha vihatō tamo”ti.
I've destroyed the darkness regarding all of them.”

**Atha kho māro pāpimā “jānāti maṃ vijayā bhikkhunī”ti dukkhī
dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The nun Vijayā knows me!”
miserable and sad, vanished right there.

Saṃyutta Nikāya 5
Linked Discourses 5

1. Bhikkhunīvagga
1. Nuns

5. Uppalavaṇṇāsutta With Uppalavaṇṇā

Sāvattihinidānaṃ.
At Sāvattihī.

Atha kho uppalavaṇṇā bhikkhunī pubbaṇhasamayaṃ nivāsetvā
...pe...

Then the nun Uppalavaṇṇā robed up in the morning ...

aññatarasmiṃ supupphitasālarukkhamūle aṭṭhāsi.
and stood at the root of a sal tree in full flower.

Atha kho māro pāpimā uppalavaṇṇāya bhikkhuniyā bhayaṃ
chambhitattaṃ lomahaṃsaṃ uppādetukāmo samādhimhā
cāvetukāmo yena uppalavaṇṇā bhikkhunī tenupasaṅkami;
upasaṅkamtivā uppalavaṇṇaṃ bhikkhuniṃ gāthāya ajjhabhāsi:
Then Māra the Wicked, wanting to make the nun Uppalavaṇṇā feel
fear, terror, and goosebumps, wanting to make her fall away from
immersion, went up to her and addressed her in verse:

“Supupphitaggaṃ upagamma bhikkhuni,
“You’ve come to this sal tree all crowned with flowers,

Ekā tuvaṃ tiṭṭhasi sālamūle;
and stand at its root all alone, O nun.

Na catthi te dutiyā vaṇṇadhātu,
Your beauty is second to none;

Bāle na tvaṃ bhāyasi dhuttakānaṃ”ti.
silly girl, aren’t you afraid of rascals?”

Atha kho uppalavaṇṇāya bhikkhuniyā etadahosi:

Then the nun Uppalavaṇṇā thought,

“ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati”ti?

“Who’s speaking this verse, a human or a non-human?”

Atha kho uppalavaṇṇāya bhikkhuniyā etadahosi:

Then she thought,

**“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetukāmo samādhimhā cāvetukāmo gāthaṃ
bhāsati”ti.**

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

**Atha kho uppalavaṇṇā bhikkhuni “māro ayaṃ pāpimā” iti
viditvā māraṃ pāpimantaṃ gāthāhi paccabhāsi:**

Then Uppalavaṇṇā, knowing that this was Māra the Wicked, replied to him in verse:

“Sataṃ sahaṣṣānipi dhuttakānaṃ,

“Even if 100,000 rascals like you

Idhāgatā tādisakā bhaveyyuṃ;

were to come here,

Lomaṃ na iñjāmi na santasāmi,

I’d stir not a hair nor panic.

Na māra bhāyāmi tamekikāpi.

I’m not scared of you, Māra, even alone.

Esā antaradhāyāmi,

I’ll vanish,

kucchiṃ vā pavisāmi te;

or I’ll enter your belly;

Pakhumantarikāyampi,

I could stand between your eyebrows

tiṭṭhantiṃ maṃ na dakkhasi.

and you still wouldn't see me.

Cittasmiṃ vasībhūtāmi,

I'm the master of my own mind,

iddhipādā subhāvitā;

I've developed the bases of psychic power well.

Sabbabandhanamuttāmi,

I'm free from all bonds,

na taṃ bhāyāmi āvuso"ti.

and I'm not afraid of you, sir!"

**Atha kho māro pāpimā "jānāti maṃ uppalavaṇṇā bhikkhunī"ti
dukkhī dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, "The nun Uppalavaṇṇā knows me!"
miserable and sad, vanished right there.

Saṃyutta Nikāya 5
Linked Discourses 5

1. Bhikkhunīvagga
1. Nuns

6. Cālāsutta With Cālā

Sāvattthinidānaṃ.
At Sāvattthī.

Atha kho cālā bhikkhunī pubbaṅhasamayāṃ nivāsetvā ...pe...
Then the nun Cālā robed up in the morning ...

aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.
and sat at the root of a tree for the day's meditation.

Atha kho māro pāpimā yena cālā bhikkhunī tenupasaṅkami;
upasaṅkamtvā cālaṃ bhikkhuniṃ etadavoca:
Then Māra the Wicked went up to Cālā and said to her,

“kiṃ nu tvaṃ, bhikkhuni, na rocesī”ti?
“Nun, what don't you approve of?”

“Jātiṃ khvāhaṃ, āvuso, na rocemī”ti.
“I don't approve of rebirth, sir.”

“Kiṃ nu jātiṃ na rocesi,
“Why don't you approve of rebirth?

jāto kāmāni bhuñjati;
When you're born, you get to enjoy sensual pleasures.

Ko nu taṃ idamādapayi,
Who put this idea in your head:

jātiṃ mā roca bhikkhunī”ti.

‘Nun, don’t approve of rebirth’?”

“Jātassa maraṇaṃ hoti,

“Death comes to those who are born,

jāto dukkhāni phussati;

when you’re born you undergo sufferings—

Bandhaṃ vadhāṃ pariklesaṃ,

killing, caging, misery—

tasmā jātiṃ na rocaye.

that’s why you shouldn’t approve of rebirth.

Buddho dhammadesesi,

The Buddha taught me the Dhamma

jātiyā samatikkamaṃ;

for passing beyond rebirth,

Sabbadukkhappahānāya,

for giving up all suffering;

so maṃ sacce nivesayi.

he settled me in the truth.

Ye ca rūpūpagā sattā,

There are beings in the realm of luminous form,

ye ca arūpaṭṭhāyino;

and others established in the formless.

Nirodhaṃ appajānantā,

Not understanding cessation,

āgantāro punabbhavaṃ”ti.

they return in future lives.”

**Atha kho māro pāpimā “jānāti maṃ cālā bhikkhunī”ti dukkhī
dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The nun Cālā knows me!”
miserable and sad, vanished right there.

Saṃyutta Nikāya 5
Linked Discourses 5

1. Bhikkhunīvagga
1. Nuns

7. Upacālāsutta With Upacālā

Sāvattihinidānaṃ.
At Sāvattihī.

Atha kho upacālā bhikkhunī pubbaṅhasamayaṃ nivāsetvā ...
pe...

Then the nun Upacālā robed up in the morning ...

aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.
and sat at the root of a tree for the day's meditation.

Atha kho māro pāpimā yena upacālā bhikkhunī tenupasaṅkami;
upasaṅkamtivā upacālaṃ bhikkhuniṃ etadavoca:

Then Māra the Wicked went up to Upacālā and said to her,

“kattha nu tvaṃ, bhikkhuni, uppajjitukāmā”ti?
“Nun, where do you want to be reborn?”

“Na khvāhaṃ, āvuso, katthaci uppajjitukāmā”ti.
“I don't want to be reborn anywhere, sir.”

“Tāvatisā ca yāmā ca,

“There are the Gods of the Thirty-Three, and those of Yama;

tusitā cāpi devatā;

also the Joyful Deities,

Nimmānaratino devā,

the Gods Who Love to Create,

ye devā vasavattino;

and the Gods Who Control the Creations of Others.

Tattha cittaṃ paṇidhehi,

Set your heart on such places,

ratim paccanubhossasī”ti.

and you’ll undergo delight.”

“Tāvatisā ca yāmā ca,

“The Gods of the Thirty-Three, and those of Yama;

tusitā cāpi devatā;

also the Joyful Deities,

Nimmānaratino devā,

the Gods Who Love to Create,

ye devā vasavattino;

and the Gods Who Control the Creations of Others—

Kāmabandhanabaddhā te,

they’re bound with the bonds of sensuality;

enti māraṇaṃ puna.

they fall under your sway again.

Sabbo ādīpito loko,

All the world is on fire,

sabbo loko padhūpito;

all the world is smoldering,

Sabbo pajjālito loko,

all the world is ablaze,

sabbo loko pakampito.

all the world is rocking.

Akampitaṃ apajjalitaṃ,

My mind adores that place

aputhujjanasevitam;
where Māra cannot go;

Agati yattha mārassa,
it's not shaking or burning,

tattha me nirato mano”ti.
and not frequented by ordinary people.”

Atha kho māro pāpimā “jānāti maṃ upacālā bhikkhunī”ti dukkhī
dummano tatthevantaradhāyīti.

Then Māra the Wicked, thinking, “The nun Upacālā knows me!”
miserable and sad, vanished right there.

Saṃyutta Nikāya 5
Linked Discourses 5

1. Bhikkhunīvagga
1. Nuns

8. Sīsupacālāsutta With Sīsupacālā

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho sīsupacālā bhikkhunī pubbaṅhasamayāṃ nivāsetvā ...
pe...**

Then the nun Sīsupacālā robed up in the morning ...

aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.
and sat at the root of a tree for the day's meditation.

**Atha kho māro pāpimā yena sīsupacālā bhikkhunī
tenupasaṅkami; upasaṅkamtivā sīsupacālāraṃ bhikkhunim
etadavoca:**

Then Māra the Wicked went up to Sīsupacālā and said to her,

“kassa nu tvaṃ, bhikkhuni, pāsaṅgaṃ rocesī”ti?
“Nun, whose creed do you believe in?”

“Na khvāhaṃ, āvuso, kassaci pāsaṅgaṃ rocemī”ti.
“I don't believe in anyone's creed, sir.”

“Kaṃ nu uddissa muṅḍāsi,
“In whose name did you shave your head?

Samaṇī viya dissasi;
You look like an ascetic,

Na ca rocesi pāsaṅgaṃ,
but you don't believe in any creed.

Kimiva carasi momūhā”ti.
Why do you live as if lost?”

“Ito bahiddhā pāsaṇḍā,
“Followers of other creeds

diṭṭhīsu pasīdanti te;
are confident in their views.

Na tesam dhammam rocemi,
But I don’t believe in their teaching,

te dhammassa akovidā.
for they’re no experts in the Dhamma.

Atthi sakyakule jāto,
But there is one born in the Sakyan clan,

buddho appaṭipuggalo;
the unrivaled Buddha,

Sabbābhibhū māranudo,
champion, dispeller of Māra,

sabbatthamaparājito.
everywhere undefeated,

Sabbattha mutto asito,
everywhere freed, and unattached,

sabham passati cakkhumā;
the all-seeing seer.

Sabbakammakkhayaṃ patto,
He has attained the end of all deeds,

vimutto upadhisaṅkhaye;
freed with the ending of attachments.

So mayham bhagavā satthā,
That Blessed One is my Teacher,

tassa rocemi sāsanan”ti.

and I believe in his instruction.”

**Atha kho māro pāpimā “jānāti maṃ sīsupacālā bhikkhunī”ti
dukkhī dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The nun Sīsupacālā knows me!”
miserable and sad, vanished right there.

Saṃyutta Nikāya 5
Linked Discourses 5

1. Bhikkhunīvagga
1. Nuns

9. Selāsutta With Selā

Sāvattthinidānaṃ.
At Sāvattthī.

Atha kho selā bhikkhunī pubbaṅhasamayāṃ nivāsetvā ...pe...
Then the nun Selā robed up in the morning ...

aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.
and sat at the root of a tree for the day's meditation.

**Atha kho māro pāpimā selāya bhikkhuniyā bhayaṃ
chambhitattaṃ lomahaṃsaṃ uppādetukāmo ...pe...**
Then Māra the Wicked, wanting to make the nun Selā feel fear,
terror, and goosebumps ...

selāṃ bhikkhuniṃ gāthāya ajjhabhāsi:
addressed her in verse:

“Kenidaṃ pakataṃ bimbaṃ,
“Who created this puppet?

kvanu bimbassa kāraḷo;
Where is its maker?

Kvanu bimbaṃ samuppannaṃ,
Where has the puppet arisen?

kvanu bimbaṃ nirujjhatī”ti.
And where does it cease?”

Atha kho selāya bhikkhuniyā etadahosi:

Then the nun Selā thought,

“ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsatī”ti?

“Who’s speaking this verse, a human or a non-human?”

Atha kho selāya bhikkhuniyā etadahosi:

Then she thought,

**“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetukāmo samādhimhā cāvetukāmo gāthaṃ
bhāsatī”ti.**

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

**Atha kho selā bhikkhunī “māro ayaṃ pāpimā” iti viditvā māraṃ
pāpimantaṃ gāthāhi paccabhāsi:**

Then Selā, knowing that this was Māra the Wicked, replied to him in verse:

“Nayidaṃ attakataṃ bimbaṃ,

“This puppet isn’t self-made,

nayidaṃ parakataṃ aghaṃ;

nor is this misery made by another.

Hetuṃ paṭicca sambhūtaṃ,

It comes to be because of a cause,

hetubhaṅgā nirujjhati.

and ceases when the cause breaks up.

Yathā aññataraṃ bījaṃ,

It’s like a seed that’s sown

khetto vuttaṃ virūhati;

in a field; it grows

Pathavīrasañcāgamma,

relying on both the soil's nutrients

sinehañca tadūbhayaṃ.

as well as moisture.

Evaṃ khandhā ca dhātuyo,

In the same way the aggregates and elements

cha ca āyatanā ime;

and these six sense fields

Hetuṃ paṭicca sambhūtā,

come to be because of a cause,

hetubhaṅgā nirujjhare”ti.

and cease when the cause breaks up.”

**Atha kho māro pāpimā “jānāti maṃ selā bhikkhunī”ti dukkhī
dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, “The nun Selā knows me!”
miserable and sad, vanished right there.

Saṃyutta Nikāya 5
Linked Discourses 5

1. Bhikkhunīvagga
1. Nuns

10. Vajirāsutta With Vajirā

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho vajirā bhikkhunī pubbaṅhasamayāṃ nivāsetvā
pattacīvaramādāya sāvattiṃ piṇḍāya pāvisi.**

Then the nun Vajirā robed up in the morning and, taking her bowl and robe, entered Sāvattihī for alms.

**Sāvattiyāṃ piṇḍāya caritvā pacchābhattaṃ
piṇḍapātapaṭikkantā yena andhavanāṃ tenupasaṅkami
divāvihārāya.**

She wandered for alms in Sāvattihī. After the meal, on her return from alms-round, she went to the Dark Forest,

**Andhavanāṃ ajjhogāhetvā aññatarasmim rukkhamūle
divāvihāraṃ nisīdi.**

plunged deep into it, and sat at the root of a tree for the day's meditation.

**Atha kho māro pāpimā vajirāya bhikkhuniyā bhayaṃ
chambhitattaṃ lomahaṃsaṃ uppādetukāmo samādhimhā
cāvetukāmo yena vajirā bhikkhunī tenupasaṅkami;
upasaṅkamtivā vajiraṃ bhikkhuniṃ gāthāya ajjhabhāsi:**

Then Māra the Wicked, wanting to make the nun Vajirā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“Kenāyaṃ pakato satto,

“Who created this sentient being?

kuvaṃ sattassa kāraḷo;

Where is its maker?

Kuvaṃ satto samuppanno,

Where has the being arisen?

kuvaṃ satto nirujjhatī”ti.

And where does it cease?”

Atha kho vajirāya bhikkhuniyā etadahosi:

Then the nun Vajirā thought,

“ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati”ti?

“Who’s speaking this verse, a human or a non-human?”

Atha kho vajirāya bhikkhuniyā etadahosi:

Then she thought,

**“māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetukāmo samādhimhā cāvetukāmo gāthaṃ
bhāsati”ti.**

“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

**Atha kho vajirā bhikkhunī “māro ayaṃ pāpimā” iti veditvā,
māraṃ pāpimantaṃ gāthāhi paccabhāsi:**

Then Vajirā, knowing that this was Māra the Wicked, replied to him in verse:

“Kiṃ nu sattoti paccesi,

“Why do you believe there’s such a thing as a ‘sentient being’?

māra ditṭhigataṃ nu te;

Māra, is this your theory?

Suddhasaṅkhārapuñjoyaṃ,

This is just a pile of conditions,

nayidha sattupalabbhati.

you won't find a sentient being here.

Yathā hi aṅgasambhārā,

When the parts are assembled

hoti saddo ratho iti;

we use the word 'chariot'.

Evaṃ khandhesu santesu,

So too, when the aggregates are present

hoti sattoti sammuti.

'sentient being' is the convention we use.

Dukkameva hi sambhoti,

But it's only suffering that comes to be,

dukkhaṃ tiṭṭhati veti ca;

lasts a while, then disappears.

Nāññatra dukkhā sambhoti,

Naught but suffering comes to be,

nāññaṃ dukkhā nirujjhatī"ti.

naught but suffering ceases."

**Atha kho māro pāpimā "jānāti maṃ vajirā bhikkhunī"ti dukkhī
dummano tatthevantaradhāyīti.**

Then Māra the Wicked, thinking, "The nun Vajirā knows me!"
miserable and sad, vanished right there.

Bhikkhunīvaggo paṭhamo.

Tassuddānaṃ

Āḷavikā ca somā ca,

**Gotamī vijayā saha;
Uppalavaṇṇā ca cālā,
Upacālā sīsupacālā ca;
Selā vajirāya te dasāti.**

Bhikkhunīsaṃyuttaṃ samattaṃ.
The Linked Discourses on Nuns are completed.

6. Brahma Saṃyutta: With Brahmās

1. Brahmāyācanasutta The Appeal of Brahmā

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya
tīre ajapālanigrodhamūle paṭhamābhisambuddho.**

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd’s banyan tree on the bank of the Nerañjarā River.

**Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso
parivitakko udapādi:**

Then as he was in private retreat this thought came to his mind,

**“adhigato kho myāyaṃ dhammo gambhīro duddaso
duranubodho santo paṇīto atakkāvacaro nipuṇo
paṇḍitavedanīyo.**

“This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā.

But people like attachment, they love it and enjoy it.

**Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya
duddasaṃ idaṃ ṭhānaṃ yadidaṃ
idappaccayatāpaṭiccasamuppādo.**

It’s hard for them to see this thing; that is, specific conditionality, dependent origination.

**Idampi kho ʘhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho
sabbūpadhipaṭinissaggo taṅhākkhayo virāgo nirodho
nibbānaṃ.**

It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

**Ahañceva kho pana dhammaṃ deseyyaṃ; pare ca me na
ājāneyyumaṃ; so mamassa kilamatho, sā mamassa vihesā”ti.**

And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me.”

**Apissu bhagavantaṃ imā anacchariyā gāthāyo paṭibhaṃsu
pubbe assutapubbā:**

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to the Buddha:

“Kicchena me adhigataṃ,

“I've struggled hard to realize this,

halaṃ dāni pakāsitumaṃ;

enough with trying to explain it!

Rāgadosaparetehi,

This principle is not easily understood

nāyaṃ dhammo susambudho.

by those mired in greed and hate.

Paṭisotagāmiṃ nipuṇaṃ,

Those caught up in greed can't see

gambhīraṃ duddasaṃ aṇumaṃ;

what's subtle, going against the stream,

Rāgarattā na dakkhanti,

deep, hard to see, and very fine,

tamokhandhena āvuṭṭā”ti.

for they're shrouded in a mass of darkness.”

Itiha bhagavato paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya.

And as the Buddha reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

Atha kho brahmuno sahampatissa bhagavato cetasā cetoparivitakkamaññāya etadahosi:

Then Brahmā Sahampati, knowing what the Buddha was thinking, thought,

“nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati, no dhammadesanāyā”ti.

“Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.”

Atha kho brahmā sahampati—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—brahmaloke antarahito bhagavato purato pāturahosi.

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā dakkhiṇajāṇumaṇḍalaṃ pathaviyaṃ nihantvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca:

He arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the Buddha, and said:

“desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ.

“Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti.

There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching.

Bhavissanti dhammassa aññātāro”ti.

There will be those who understand the teaching!”

Idamavoca brahmā sahampati, idaṃ vatvā athāparaṃ etadavoca:

This is what Brahmā Sahampati said. Then he went on to say:

“Pāturahosi magadhesu pubbe,

“Among the Magadhans there appeared in the past

Dhammo asuddho samalehi cintito;

an impure teaching thought up by those still stained.

Apāpuretaṃ amatassa dvāraṃ,

Fling open the door to the deathless!

Suṇantu dhammaṃ vimalenānubuddhaṃ.

Let them hear the teaching the immaculate one discovered.

Sele yathā pabbatamuddhaniṭṭhito,

Standing high on a rocky mountain,

Yathāpi passe janataṃ samantato;

you can see the people all around.

Tathūpamaṃ dhammamayaṃ sumedha,

In just the same way, all-seer, wise one,

Pāsādamāruyha samantacakkhu;

having ascended the Temple of Truth,

Sokāvatiṇṇaṃ janatamapetasoko,

rid of sorrow, look upon the people

Avekkhassu jātijarābhibhūtaṃ.

swamped with sorrow, oppressed by rebirth and old age.

Uṭṭhehi vīra vijitasāṅgāma,

Rise, hero! Victor in battle, leader of the caravan,

Satthavāha anaṇa vicara loke;

wander the world without obligation.

Desassu bhagavā dhammaṃ,

Let the Blessed One teach the Dhamma!

Aññātāro bhavissanti”ti.

There will be those who understand!”

Atha kho bhagavā brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruññataṃ paṭicca buddhacakkhunā lokaṃ volokesi.

Then the Buddha, understanding Brahmā’s invitation, surveyed the world with the eye of a Buddha, because of his compassion for sentient beings.

Addasā kho bhagavā buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvīne viharante, appekacce na paralokavajjabhayadassāvīne viharante.

And the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

Seyyathāpi nāma uppalinīyaṃ vā padumīniyaṃ vā

puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā

puṇḍarīkāni vā udake jātāni udake samvaḍḍhāni

udakānuggatāni anto nimuggaposīni, appekaccāni uppālāni vā

padumāni vā puṇḍarīkāni vā udake jātāni udake samvaḍḍhāni

samodakaṃ ṭhitāni, appekaccāni uppālāni vā padumāni vā

**puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakā
accuggamma ṭhitāni anupalittāni udakena;**

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

**evameva bhagavā buddhacakkhunā lokam volokento addasa
satte apparajakkhe mahārajakkhe tikkhindriye mudindriye
svākāre dvākāre suviññāpaye duviññāpaye, appekacce
paralokavajjabhayadassāvine viharante, appekacce na
paralokavajjabhayadassāvine viharante.**

In the same way, the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

Disvāna brahmānam saṁpatim gāthāya paccabhāsi:

When he had seen this he replied in verse to Brahmā Sahampati:

“Apārutā tesam amatassa dvārā,

“Flung open are the doors to the deathless!

Ye sotavanto pamuñcantu saddham;

Let those with ears to hear decide their faith.

Vihimsasaññī paguṇam na bhāsim,

Thinking it would be troublesome, Brahmā, I did not teach

Dhammam paṇītam manujesu brahme”ti.

the sophisticated, sublime Dhamma among humans.”

Atha kho brahmā sahampati “katāvakāso khomhi bhagavatā dhammadesanāyā”ti bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyīti.

Then Brahmā Sahampati, knowing that his request for the Buddha to teach the Dhamma had been granted, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Saṃyutta Nikāya 6
Linked Discourses 6

1. Paṭhamavagga
1. The Appeal

2. Gāravasutta
Respect

Evam me sutam—

So I have heard.

**ekam samayam bhagavā uruvelāyam viharati najjā nerañjarāya
tīre ajapālanigrodhamūle paṭhamābhisambuddho.**

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd’s banyan tree on the bank of the Nerañjarā River.

**Atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso
parivitakko udapādi:**

Then as he was in private retreat this thought came to his mind,

**“dukkham kho agāravo viharati appatisso, kam nu khvāham
samaṇam vā brāhmaṇam vā sakkatvā garum katvā upanissāya
vihareyyan”ti?**

“It’s unpleasant to live without respect and reverence. What ascetic or brahmin should I honor and respect and rely on?”

Atha kho bhagavato etadahosi:

Then it occurred to him:

**“aparipuṇṇassa kho sīlakkhandhassa pāripūriyā aññaṃ
samaṇam vā brāhmaṇam vā sakkatvā garum katvā upanissāya
vihareyyam.**

“I’d honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of ethics, if it were incomplete.

**Na kho panāhaṃ passāmi sadevake loke samāraḥ sabrahmaḥ
sassaṃaṇḍabrāhmaṇiyā pajāya sadevamaṇussāya attanā
sīlasaṃpaṇṇataraṃ aṅṅaṃ samaṇaṃ vā brāhmaṇaṃ vā,
yamaḥ sakkatvā gaṇuṃ katvā upanissāya vihareyyaṃ.**

But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in ethics, who I should honor and respect and rely on.

**Aparipuṇṇassa kho samādhikkhandhassa pāripūriyā aṅṅaṃ
samaṇaṃ vā brāhmaṇaṃ vā sakkatvā gaṇuṃ katvā upanissāya
vihareyyaṃ.**

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of immersion, if it were incomplete.

**Na kho panāhaṃ passāmi sadevake loke ...pe... attanā
samādhisaṃpaṇṇataraṃ aṅṅaṃ samaṇaṃ vā brāhmaṇaṃ vā,
yamaḥ sakkatvā gaṇuṃ katvā upanissāya vihareyyaṃ.**

But I don't see any other ascetic or brahmin ... who is more accomplished than myself in immersion ...

**Aparipuṇṇassa paṅṅākkhandhassa pāripūriyā aṅṅaṃ samaṇaṃ
vā brāhmaṇaṃ vā sakkatvā gaṇuṃ katvā upanissāya
vihareyyaṃ.**

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of wisdom, if it were incomplete.

**Na kho panāhaṃ passāmi sadevake ...pe... attanā
paṅṅāsaṃpaṇṇataraṃ aṅṅaṃ samaṇaṃ vā brāhmaṇaṃ vā,
yamaḥ sakkatvā gaṇuṃ katvā upanissāya vihareyyaṃ.**

But I don't see any other ascetic or brahmin ... who is more accomplished than myself in wisdom ...

**Aparipuṇṇassa kho vimuttikkhandhassa pāripūriyā aṅṅaṃ
samaṇaṃ vā brāhmaṇaṃ vā sakkatvā gaṇuṃ katvā upanissāya
vihareyyaṃ.**

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of freedom, if it were incomplete.

**Na kho panāhaṃ passāmi sadevake ...pe... attanā
vimuttisampannataraṃ aññaṃ samaṇaṃ vā brāhmaṇaṃ vā,
yamahaṃ sakkatvā garuṃ katvā upanissāya vihareyyaṃ.**

But I don't see any other ascetic or brahmin ... who is more accomplished than myself in freedom ...

**Aparipuṇṇassa kho vimuttiñāṇadassanakkhandhassa
pāripūriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garuṃ
katvā upanissāya vihareyyaṃ.**

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of the knowledge and vision of freedom, if it were incomplete.

**Na kho panāhaṃ passāmi sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya attanā
vimuttiñāṇadassanasampannataraṃ aññaṃ samaṇaṃ vā
brāhmaṇaṃ vā, yamahaṃ sakkatvā garuṃ katvā upanissāya
vihareyyaṃ.**

But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in the knowledge and vision of freedom, who I should honor and respect and rely on.

**Yannūnāhaṃ yvāyaṃ dhammo mayā abhisambuddho tameva
dhammaṃ sakkatvā garuṃ katvā upanissāya vihareyyaṃ”ti.**

Why don't I honor and respect and rely on the same Dhamma to which I was awakened?"

**Atha kho brahmā sahampati bhagavato cetasā
cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso
samiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ
samiñjeyya; evameva—brahmaloke antarahito bhagavato
purato pāturaḥosi.**

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca:
He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“evametaṃ, bhagavā, evametaṃ, sugata.

“That’s so true, Blessed One! That’s so true, Holy One!

Yepi te, bhante, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tepi bhagavanto dhammaññeva sakkatvā garuṃ katvā upanissāya vihariṃsu;

All the perfected ones, the fully awakened Buddhas who lived in the past honored and respected and relied on this same teaching.

yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto dhammaññeva sakkatvā garuṃ katvā upanissāya viharissanti.

All the perfected ones, the fully awakened Buddhas who will live in the future will honor and respect and rely on this same teaching.

Bhagavāpi, bhante, etarahi arahāṃ sammāsambuddho dhammaññeva sakkatvā garuṃ katvā upanissāya viharatū”ti.

May the Blessed One, who is the perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching.”

Idamavoca brahmā sahampati, idaṃ vatvā athāparaṃ etadavoca:

This is what Brahmā Sahampati said. Then he went on to say:

“Ye ca atītā sambuddhā,

“All Buddhas in the past,

ye ca buddhā anāgatā;
the Buddhas of the future,

Yo cetaṛahi sambuddho,
and the Buddha at present—

bahūnaṃ sokaṇāsano.
destroyer of the sorrows of many—

Sabbe saddhammagaruno,
respecting the true teaching

vihaṃsu viharanti ca;
they did live, they do live,

Tathāpi viharissanti,
and they also will live.

esā buddhāna dhammatā.
This is the nature of the Buddhas.

Tasmā hi attakāmena,
Therefore someone who loves themselves,

mahattamabhikaṅkhatā;
aspiring to transcendence,

Saddhammo garukātabbo,
should respect the true teaching,

saraṃ buddhāna sāsanaṃ”ti.
remembering the instructions of the Buddhas.”

Saṃyutta Nikāya 6
Linked Discourses 6

1. Paṭhamavagga
1. The Appeal

3. Brahmadevasutta
With Brahmadeva

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena aññatarissā brāhmaṇiyā brahmadevo
nāma putto bhagavato santike agārasmā anagāriyaṃ pabbajito
hoti.**

Now at that time a certain brahmin lady had a son called Brahmadeva, who had gone forth from the lay life to homelessness in the presence of the Buddha.

**Atha kho āyasmā brahmadevo eko vūpakaṭṭho appamatto ātāpī
pahitatto viharanto nacirasseva—yassatthāya kulaputtā
sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaram—
brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā
sacchikatvā upasampajja vihāsi.**

Then Venerable Brahmadeva, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā brahmadevo arahataṃ ahosi.

And Venerable Brahmadeva became one of the perfected.

Atha kho āyasmā brahmadevo pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya sāvattihī piṇḍāya pāvisi.

Then Brahmadeva robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

Sāvattiyaṃ sapaḍānaṃ piṇḍāya caramāno yena sakamātu nivesanaṃ tenupasaṅkama.

Wandering indiscriminately for alms-food in Sāvattihī, he approached his own mother’s house.

Tena kho pana samayena āyasmato brahmadevassa mātā brāhmaṇī brahmuno āhutiṃ niccaṃ paggaṇhāti.

Now at that time Brahmadeva’s mother, the brahmin lady, was offering up a regular oblation to Brahmā.

Atha kho brahmuno sahampatissa etadahosi:

Then Brahmā Sahampati thought,

“ayaṃ kho āyasmato brahmadevassa mātā brāhmaṇī brahmuno āhutiṃ niccaṃ paggaṇhāti.

“This Venerable Brahmadeva’s mother, the brahmin lady, offers up a regular oblation to Brahmā.

Yannūnāhaṃ taṃ upasaṅkamitvā saṃvejeyyan”ti.

Why don’t I go and stir up a sense of urgency in her?”

Atha kho brahmā sahampati—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ

**samiñjeyya; evameva—brahmaloke antarahito āyasmato
brahmadevassa mātu nivesane pāturahosi.**

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in the house of Brahmadeva's mother.

**Atha kho brahmā sahampati vehāsaṃ ṭhito āyasmato
brahmadevassa mātaraṃ brāhmaṇiṃ gāthāya ajjhabhāsi:**

Then Brahmā Sahampati, while standing in the air, addressed Brahmadeva's mother in verse:

“Dūre ito brāhmaṇi brahmaloko,
“Far from here is the Brahmā realm, madam,

Yassāhutim paggaṇhāsi niccaṃ;
to which you offer a regular oblation.

Netādiso brāhmaṇi brahmabhakkho,
But Brahmā doesn't eat that kind of food.

Kiṃ jappasi brahmapathaṃ ajānaṃ.
Why make invocations, when you don't know the path to
Brahmā?

Eso hi te brāhmaṇi brahmadevo,
This Brahmadeva, madam,

Nirūpadhiko atidevapatto;
free of attachments, has surpassed the gods.

Akiñcano bhikkhu anaññaposī,
A mendicant without possessions or dependents,

Yo te so piṇḍāya gharaṃ pavitṭho.
he has entered your house for alms.

Āhuneyyo vedagu bhāvitatto,
He's worthy of offerings to the gods, a knowledge master, self-
developed.

Narānaṃ devānañca dakkhiṇeyyo;

He's worthy of a religious donation from gods and men.

Bāhitvā pāpāni anūpalitto,

Having shunned all evils, he's unsullied.

Ghāsesanaṃ iriyati sītibhūto.

Cool at heart, he wanders looking for food.

Na tassa pacchā na puratthamatthi,

He has no before and after,

Santo vidhūmo anigho nirāso;

peaceful, unclouded, untroubled, with no need for hope,

Nikkhattadaṇḍo tasathāvaresu,

he has laid down the rod for all creatures firm and frail.

So tyāhutim̐ bhuñjatu aggapiṇḍam̐.

So let him enjoy your offering of choice alms.

Visenibhūto upasantacitto,

With peaceful mind, he has left the crowd,

Nāgo va danto carati anejo;

he wanders like a tamed elephant, unperturbed.

Bhikkhu susīlo suvimuttacitto,

He's a mendicant fair in ethics, with heart well freed.

So tyāhutim̐ bhuñjatu aggapiṇḍam̐.

So let him enjoy your offering of choice alms.

Tasmiṃ pasannā avikampamānā,

With unwavering confidence in him,

Patitṭhapehi dakkhiṇam̐ dakkhiṇeyye;

present your religious donation to one who is worthy of it.

Karohi puññaṃ sukhamāyatikaṃ,

Now that you've seen the sage who has crossed over, madam,

Disvā munim brāhmaṇi oghatiṇṇanti.
make merit for the sake of future happiness!”

Tasmim pasannā avikampamānā,
With unwavering confidence in him,

Patitṭhapesi dakkhiṇam dakkhiṇeyye;
she presented her religious donation to one who is worthy of it.

Akāsi puñṇam sukhamāyatikam,
After seeing the sage who had crossed over, the brahmin lady

Disvā munim brāhmaṇī oghatiṇṇan”ti.
made merit for the sake of future happiness.

Saṃyutta Nikāya 6
Linked Discourses 6

1. Paṭhamavagga
1. The Appeal

4. Bakabrahmasutta
With Baka the Brahmā

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena bakassa brahmuno evarūpaṃ
pāpakaṃ diṭṭhigataṃ uppannaṃ hoti:**

Now at that time Baka the Brahmā had the following harmful misconception:

**“idaṃ niccaṃ, idaṃ dhuvam, idaṃ sassataṃ, idaṃ kevalaṃ,
idaṃ acavanadhammaṃ, idaṃhi na jāyati na jīyati na mīyati na
cavati na upapajjati, ito ca panaññaṃ uttari nissaraṇaṃ
natthī”ti.**

“This is permanent, this is everlasting, this is eternal, this is whole, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.”

**Atha kho bhagavā bakassa brahmuno cetasā
cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso
samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ
samiñjeyya; evameva—jetavane antarahito tasmim brahmaloke
pāturahosi.**

Then the Buddha knew what Baka the Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta's Grove and reappeared in that Brahmā realm.

Addasā kho bako brahmā bhagavantaṃ dūratova āgacchantaṃ.

Baka the Brahmā saw the Buddha coming off in the distance

Disvāna bhagavantaṃ etadavoca:

and said to him,

“ehi kho, mārīsa, svāgataṃ te, mārīsa.

“Come, good sir! Welcome, good sir!

Cirassaṃ kho, mārīsa, imaṃ pariyāyama-kāsi yadidaṃ idhāgama-nāya.

It's been a long time since you took the opportunity to come here.

Idaṅhi, mārīsa, niccaṃ, idaṃ dhuvāṃ, idaṃ sassataṃ, idaṃ kevalaṃ, idaṃ acavanadhammaṃ, idaṅhi na jāyati na jīyati na mīyati na cavati na upapajjati. Ito ca panaññaṃ uttari nissaraṇaṃ natthī”ti.

For this is permanent, this is everlasting, this is eternal, this is complete, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.”

Evaṃ vutte, bhagavā bakaṃ brahmānaṃ etadavoca:

When he had spoken, the Buddha said to him,

“avijjāgato vata bho bako brahmā, avijjāgato vata bho bako brahmā.

“Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance!

Yatra hi nāma aniccaṃyeva samānaṃ niccanti vakkhati, adhuvaṃyeva samānaṃ dhuvanti vakkhati, asassataṃyeva samānaṃ sassatanti vakkhati, akevalaṃyeva samānaṃ kevalanti vakkhati, cavanadhammaṃyeva samānaṃ acavanadhammanti vakkhati.

Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable.

Yattha ca pana jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, tañca tathā vakkhati:

And where there is being born, growing old, dying, passing away, and being reborn, he says that

‘idañhi na jāyati na jīyati na mīyati na cavati na upapajjati’.
there’s no being born, growing old, dying, passing away, or being reborn.

Santañca panaññaṃ uttari nissaraṇaṃ, ‘natthaññaṃ uttari nissaraṇaṃ’ti vakkhatī”ti.

And although there is another escape beyond this, he says that there’s no other escape beyond this.”

“Dvāsattati gotama puññakammā,

“Gotama, we seventy-two merit-makers are now wielders of power,

Vasavattino jātijaraṃ atītā;

having passed beyond rebirth and old age.

Ayamantimā vedagū brahmupapatti,

This is our last rebirth as Brahmā, knowledge-master.

Asmābhijappanti janā anekā”ti.

And now many people pray to us.”

“Appañhi etaṃ na hi dīghamāyu,

“But, Baka, the life span here is short, not long,

Yaṃ tvaṃ baka maññasi dīghamāyuraṃ;

though you think it’s long.

Sataṃ sahaṣṣānaṃ nirabbudānaṃ,

I know that your life span

Āyurṃ pajānāmi tavāhaṃ brahme”ti.
is two quinquadecillion years, Brahmā.”

“Anantadassī bhagavāhamasmi,
“Blessed One, I am the one of infinite vision,

Jātijaraṃ sokamupātivatto;
who has gone beyond rebirth and old age and sorrow.

Kim me purāṇaṃ vatasīlavattaṃ,
What precepts and observances did I practice in the past?

Ācikkha me taṃ yamaṃ vijaññā”ti.
Explain to me so I can understand.”

“Yaṃ tvaṃ apāyesi bahū manusse,
“You gave drink to many people

Pipāsīte ghammani samparete;
who were oppressed by thirst and heat.

Taṃ te purāṇaṃ vatasīlavattaṃ,
They’re the precepts and observances you practiced in the past.

Suttappabuddhova anussarāmi.
I recollect it like one who has wakened from sleep.

Yaṃ eṇikūlasmimṃ janaṃ gahītaṃ,
When people at Deer River Bank were seized,

Amocayī gayhakaṃ nīyamānaṃ;
you released the captives as they were led away.

Taṃ te purāṇaṃ vatasīlavattaṃ,
That’s the precepts and observances you practiced in the past.

Suttappabuddhova anussarāmi.
I recollect it like one who has wakened from sleep.

Gaṅgāya sotasmimṃ gahītanāvaṃ,

When a boat on the Ganges River was seized

Luddena nāgena manussakamyā;
by a fierce dragon desiring human flesh,

Pamocayittha balasā pasayha,
you freed it wielding mighty force.

Taṃ te purāṇaṃ vatasīlavattaṃ;
That's the precepts and observances you practiced in the past.

Suttappabuddhova anussarāmi.
I recollect it like one who has wakened from sleep.

Kappo ca te baddhacaro ahoṣiṃ,
I used to be your servant named Kappa.

Sambuddhimantaṃ vatiṇaṃ amaññi;
You thought he was intelligent and loyal.

Taṃ te purāṇaṃ vatasīlavattaṃ,
That's the precepts and observances you practiced in the past.

Suttappabuddhova anussarāmi”ti.
I recollect it like one who has wakened from sleep.”

“Addhā pajānāsi mametamāyumaṃ,
“You certainly understand this life span of mine.

Aññepi jānāsi tathā hi buddho;
And others, too, you know; that's why you're the Buddha.

Tathā hi tyāyaṃ jalitānubhāvo,
And that's why your blazing glory

Obhāsayaṃ tiṭṭhati brahmalokaṃ”ti.
lights up even the Brahmā realm.”

Saṃyutta Nikāya 6
Linked Discourses 6

1. Paṭhamavagga
1. The Appeal

5. Aññatarabrahmasutta
A Certain Brahmā

Sāvattihinidānaṃ.
At Sāvattihī.

Tena kho pana samayena aññatarassa brahmuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti:

Now at that time a certain Brahmā had the following harmful misconception:

“natthi so samaṇo vā brāhmaṇo vā yo idha āgaccheyyā”ti.
“No ascetic or brahmin can come here!”

Atha kho bhagavā tassa brahmuno cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso ... pe... tasmim̐ brahmaloke pāturaḥosi.

Then the Buddha knew what that Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta’s Grove and reappeared in that Brahmā realm.

Atha kho bhagavā tassa brahmuno upari vehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā.

Then the Buddha sat cross-legged in the air above that Brahmā, having entered upon the fire element.

Atha kho āyasmato mahāmoggallānassa etadahosi:

Then Venerable Mahāmoggallāna thought,

“kahaṃ nu kho bhagavā etarahi viharatī”ti?
“Where is the Buddha staying at present?”

Addasā kho āyasmā mahāmoggallāno bhagavantam dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno upari vehāsam pallaṅkena nisinnam tejodhātum samāpannam.

With clairvoyance that is purified and superhuman, he saw the Buddha seated cross-legged in the air above that Brahmā, having entered upon the fire element.

Disvāna—seyyathāpi nāma balavā puriso samiñjitam vā bāham pasāreyya, pasāritam vā bāham samiñjeyya; evameva—jetavane antarahito tasmim brahmaloke pāturahosi.

Then, as easily as a strong person would extend or contract their arm, he vanished from Jeta's Grove and reappeared in that Brahmā realm.

Atha kho āyasmā mahāmoggallāno puratthimam disam nissāya tassa brahmuno upari vehāsam pallaṅkena nisīdi tejodhātum samāpajjitvā nīcataram bhagavato.

Then Mahāmoggallāna—positioning himself in the east, below the Buddha—sat cross-legged in the air above that Brahmā, having entered upon the fire element.

Atha kho āyasmato mahākassapassa etadahosi:

Then Venerable Mahākassapa ...

“kham nu kho bhagavā etarahi viharatī”ti?

Addasā kho āyasmā mahākassapo bhagavantam dibbena cakkhunā ...pe...

disvāna—seyyathāpi nāma balavā puriso ...pe... evameva—jetavane antarahito tasmim brahmaloke pāturahosi.

Atha kho āyasmā mahākassapo dakkhiṇam disam nissāya tassa brahmuno upari vehāsam pallaṅkena nisīdi tejodhātum samāpajjitvā nīcataram bhagavato.

positioned himself in the south ...

Atha kho āyasmato mahākappinassa etadahosi:

Venerable Mahākappina ...

“kahaṃ nu kho bhagavā etarahi viharatī”ti?

Addasā kho āyasmā mahākappino bhagavantam dibbena cakkhunā ...pe... tejodhātum samāpannam.

Disvāna—seyyathāpi nāma balavā puriso ...pe...

evameva—jetavane antarahito tasmim brahmaloke pāturahosi.

Atha kho āyasmā mahākappino pacchimaṃ disaṃ nissāya tassa brahmuno upari vehāsaṃ pallaṅkena nisīdi tejodhātum samāpajjitvā nīcataram bhagavato.

positioned himself in the west ...

Atha kho āyasmato anuruddhassa etadahosi:

Venerable Anuruddha ...

“kahaṃ nu kho bhagavā etarahi viharatī”ti?

Addasā kho āyasmā anuruddho ...pe... tejodhātum samāpannam.

Disvāna—seyyathāpi nāma balavā puriso ...pe... tasmim brahmaloke pāturahosi.

Atha kho āyasmā anuruddho uttaram disaṃ nissāya tassa brahmuno upari vehāsaṃ pallaṅkena nisīdi tejodhātum samāpajjitvā nīcataram bhagavato.

positioned himself in the north, below the Buddha, sitting cross-legged in the air above that Brahmā, having entered upon the fire element.

Atha kho āyasmā mahāmoggallāno tam brahmānam gāthāya ajjhabhāsi:

Then Mahāmoggallāna addressed that Brahmā in verse:

“Ajjāpi te āvuso sā diṭṭhi,

“Sir, do you still have the same view

Yā te diṭṭhi pure ahu;

that you had in the past?

Passasi vītivattantaṃ,
Or do you see the radiance

Brahmaloke pabhassaraṃ”ti.
transcending the Brahmā realm?”

“Na me mārisa sā diṭṭhi,
“Good sir, I don’t have that view

yā me diṭṭhi pure ahu;
that I had in the past.

Passāmi vītivattantaṃ,
I see the radiance

brahmaloke pabhassaraṃ;
transcending the Brahmā realm.

Svāhaṃ ajja kathaṃ vajjaṃ,
So how could I say today

ahaṃ niccomhi sassato”ti.
that I am permanent and eternal?”

**Atha kho bhagavā taṃ brahmānaṃ saṃvejetvā—seyyathāpi
nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ
vā bāhaṃ samiñjeyya; evameva—tasmim̐ brahmaloke
antarahito jetavane pāturaḥosi.**

Having inspired a sense of awe in the Brahmā, as easily as a strong person would extend or contract their arm, the Buddha vanished from the Brahmā realm and reappeared in Jeta’s Grove.

Atha kho so brahmā aññataraṃ brahmapārisajjaṃ āmantesi:
Then that Brahmā addressed a member of his retinue,

**“ehi tvaṃ, mārisa, yenāyasmā mahāmoggallāno
tenupasaṅkama; upasaṅkamtivā āyasmantaṃ**

mahāmoggallānaṃ evaṃ vadehi:

“Please, good sir, go up to Venerable Mahāmoggallāna and say to him:

**‘atthi nu kho, mārisa moggallāna, aññepi tassa bhagavato
sāvakā evaṃmahiddhikā evaṃmahānubhāvā;**

‘Moggallāna my good sir, are there any other disciples of the Buddha who have power and might

**seyyathāpi bhavaṃ moggallāno kassapo kappino
anuruddho’”ti?**

comparable to the masters Moggallāna, Kassapa, Kappina, and Anuruddha?’”

**“Evaṃ, mārisā’”ti kho so brahmapārisajjo tassa brahmuno
paṭissutvā yenāyasmā mahāmoggallāno tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ mahāmoggallānaṃ etadavoca:**

“Yes, good sir,” replied that retinue member. He went to Moggallāna and asked as instructed.

**“atthi nu kho, mārisa moggallāna, aññepi tassa bhagavato
sāvakā evaṃmahiddhikā evaṃmahānubhāvā;**

**seyyathāpi bhavaṃ moggallāno kassapo kappino
anuruddho’”ti?**

**Atha kho āyasmā mahāmoggallāno taṃ brahmapārisajjaṃ
gāthāya ajjhabhāsi:**

Then Mahāmoggallāna addressed that member of Brahmā’s retinue in verse:

“Tevijjā iddhipattā ca,

“There are many disciples of the Buddha

cetopariyāyakovidā;

who have the three knowledges,

Khīṇāsavā arahanto,

and have attained psychic power, expert in reading minds,

bahū buddhassa sāvakā”ti.

they’re perfected ones with defilements ended.”

**Atha kho so brahmapārisajjo āyasmato mahāmoggallānassa
bhāsitaṃ abhinanditvā anumoditvā yena so brahmā**

tenupasaṅkami; upasaṅkamtivā taṃ brahmānaṃ etadavoca:

Then that member of Brahmā’s retinue, having approved and agreed with what Mahāmoggallāna said, went to that Brahmā and said to him,

“āyasmā, mārīsa, mahāmoggallāno evamāha:

“Good sir, Venerable Mahāmoggallāna said this:

‘Tevijjā iddhipattā ca,

‘There are many disciples of the Buddha

cetopariyāyakovidā;

who have the three knowledges,

Khīṇāsavā arahanto,

and have attained psychic power, expert in reading minds,

bahū buddhassa sāvakā””ti.

they’re perfected ones with defilements ended.””

Idamavoca so brahmapārisajjo.

That’s what that member of Brahmā’s retinue said.

**Attamano ca so brahmā tassa brahmapārisajjassa bhāsitaṃ
abhinandīti.**

Satisfied, that Brahmā was happy with what the member of his retinue said.

Saṃyutta Nikāya 6
Linked Discourses 6

1. Paṭhamavagga
1. The Appeal

6. Brahmālokaśutta The Negligent Brahmā

Sāvattḥinidānaṃ.
At Sāvattḥī.

Tena kho pana samayena bhagavā divāvihāragato hoti paṭisallīno.

Now at that time the Buddha had gone into retreat for the day's meditation.

Atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamtivā paccekaṃ dvārābhāraṃ upanissāya aṭṭhaṃsu. Atha kho subrahmā paccekabrahmā suddhāvāsaṃ paccekabrahmānaṃ etadavoca:

Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post. But Subrahmā said to Suddhāvāsa,

“akālo kho tāva, mārisa, bhagavantaṃ payirupāsituṃ;
“Good sir, it's the wrong time to pay homage to the Buddha.

divāvihāragato bhagavā paṭisallīno ca.

He has gone into retreat for the day's meditation.

Asuko ca brahmāloko iddho ceva phīto ca, brahmā ca tatra pamādavihāraṃ viharati.

But such and such Brahmā realm is successful and prosperous, while the Brahmā living there is negligent.

**Āyāma, mārīsa, yena so brahmaloko tenupasaṅkamissāma;
upasaṅkamtivā taṃ brahmānaṃ saṃvejeyyāmā”ti.**

Come, let’s go to that Brahmā realm and inspire awe in that Brahmā!”

**“Evaṃ, mārīsā”ti kho suddhāvāso paccekabrahmā subrahmuno
paccekabrahmuno paccassosi.**

“Yes, good sir,” replied Suddhāvāsa.

**Atha kho subrahmā ca paccekabrahmā suddhāvāso ca
paccekabrahmā—seyyathāpi nāma balavā puriso ...pe...
evameva—bhagavato purato antarahitā tasmīṃ brahmaloke
pāturaheṣuṃ.**

Then, as easily as a strong person would extend or contract their arm, they vanished from in front of the Buddha and appeared in that Brahmā realm.

Addasā kho so brahmā te brahmāno dūratova āgacchante.

Disvāna te brahmāno etadavoca:

That Brahmā saw those Brahmās coming off in the distance and said to them,

“handa kuto nu tumhe, mārīsā, āgacchathā”ti?

“Well now, good sirs, where have you come from?”

**“Āgatā kho mayaṃ, mārīsa, amha tassa bhagavato santikā
arahato sammāsambuddhassa.**

“Good sir, we’ve come from the presence of the Blessed One, the perfected one, the fully awakened Buddha.

**Gaccheyyāsi pana tvaṃ, mārīsa, tassa bhagavato upaṭṭhānaṃ
arahato sammāsambuddhassa”ti?**

Shouldn’t you go to attend on that Blessed One?”

**Evaṃ vutto, kho so brahmā taṃ vacanaṃ anadhivāseno
sahassakkhattuṃ attānaṃ abhinimminivā subrahmānaṃ
paccekabrahmānaṃ etadavoca:**

When they had spoken, that Brahmā refused to accept their advice.
He multiplied himself a thousand times and said to Subrahmā,

“passasi me no tvaṃ, mārisa, evarūpaṃ iddhānubhāvan”ti?
“Good sir, can’t you see that I have such psychic power?”

“Passāmi kho tyāhaṃ, mārisa, evarūpaṃ iddhānubhāvan”ti.
“I see that, good sir.”

**“So khvāhaṃ, mārisa, evaṃmahiddhiko evaṃmahānubhāvo
kassa aññassa samaṇassa vā brāhmaṇassa vā upaṭṭhānaṃ
gamissāmi”ti?**

“Since I have such psychic power and might, what other ascetic or
brahmin should I go to and attend upon?”

**Atha kho subrahmā paccekabrahmā dvisahassakkhattuṃ
attānaṃ abhinimminivā taṃ brahmānaṃ etadavoca:**

Then Subrahmā multiplied himself two thousand times and said to
that Brahmā,

“passasi me no tvaṃ, mārisa, evarūpaṃ iddhānubhāvan”ti?
“Good sir, can’t you see that I have such psychic power?”

“Passāmi kho tyāhaṃ, mārisa, evarūpaṃ iddhānubhāvan”ti.
“I see that, good sir.”

**“Tayā ca kho, mārisa, mayā ca sveva bhagavā mahiddhikataro
ceva mahānubhāvataro ca.**

“That Buddha has even more psychic power and might than you or
me.

**Gaccheyyāsi tvaṃ, mārisa, tassa bhagavato upaṭṭhānaṃ
arahato sammāsambuddhassā”ti?**

Shouldn't you go to attend on that Blessed One?"

**Atha kho so brahmā subrahmānaṃ paccekabrahmānaṃ
gāthāya ajjhabhāsi:**

Then that Brahmā addressed Subrahmā in verse:

“Tayo supaṇṇā caturo ca haṃsā,

“There are three hundreds of phoenixes, four of swans, and five of eagles.

Byagghīnisā pañcasatā ca jhāyino;

This palace belongs to him who practiced absorption.

Tayidaṃ vimānaṃ jalate ca brahme,

It shines, Brahmā,

Obhāsayam uttarassam disāyan”ti.

lighting up the northern quarter!”

“Kiñcāpi te taṃ jalate vimānaṃ,

“So what if your palace shines,

Obhāsayam uttarassam disāyam;

lighting up the northern quarter?

Rūpe raṇaṃ disvā sadā pavedhitaṃ,

A clever person who has seen the deficiency in form,

Tasmā na rūpe ramatī sumedho”ti.

its chronic trembling, takes no pleasure in it.”

**Atha kho subrahmā ca paccekabrahmā suddhāvāso ca
paccekabrahmā taṃ brahmānaṃ saṃvejetvā
tatthevantaradhāyimsu.**

Then after inspiring awe in that Brahmā, the independent brahmās Subrahmā and Suddhāvāsa vanished right there.

**Agamāsi ca kho so brahmā aparena samayena bhagavato
upaṭṭhānaṃ arahato sammāsambuddhassāti.**

And after some time that Brahmā went to attend on the Buddha.

Saṃyutta Nikāya 6
Linked Discourses 6

1. Paṭhamavagga
1. The Appeal

7. Kokālikasutta About Kokālika

Sāvattihinidānaṃ.
At Sāvattihī.

Tena kho pana समयena bhagavā divāvihāragato hoti paṭisallīno.

Now at that time the Buddha had gone into retreat for the day's meditation.

Atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā paccekaṃ dvārabāhaṃ nissāya aṭṭhaṃsu.

Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post.

Atha kho subrahmā paccekabrahmā kokālikaṃ bhikkhuṃ ārabha bhagavato santike imaṃ gāthaṃ abhāsi:

Then Subrahmā recited this verse about the mendicant Kokālika in the Buddha's presence:

“Appameyyaṃ paminanto,
“What wise person here would judge

Kodha vidvā vikappaye;
the immeasurable by measuring them?

Appameyyaṃ pamāyinaṃ,
I think anyone who'd do such a thing

Nivutaṃ taṃ maññe puthujjanan”ti.

must be an ordinary person, wrapped in darkness.”

Saṃyutta Nikāya 6
Linked Discourses 6

1. Paṭhamavagga
1. The Appeal

8. Katamodakatissasutta About Katamorakatissaka

Sāvattihinidānaṃ.
At Sāvattihī.

**Tena kho pana समयena bhagavā divāvihāragato hoti
paṭisallīno.**

Now at that time the Buddha had gone into retreat for the day's meditation.

**Atha kho subrahmā ca paccekabrahmā suddhāvāso ca
paccekabrahmā yena bhagavā tenupasaṅkamim̐su;
upasaṅkamtivā paccekaṃ dvārabāhaṃ nissāya aṭṭhaṃsu.**

Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post.

**Atha kho suddhāvāso paccekabrahmā katamodakatissakaṃ
bhikkhuṃ ārabbha bhagavato santike imaṃ gāthaṃ abhāsi:**

Then Suddhāvāsa recited this verse about the mendicant Katamorakatissaka in the Buddha's presence:

“Appameyyaṃ paminanto,
“What wise person here would judge

Kodha vidvā vikappaye;
the immeasurable by measuring them?

Appameyyaṃ pamāyinaṃ,
I think anyone who'd do such a thing

Nivutaṃ taṃ maññe akissavaṃ”ti.

must be a fool, wrapped in darkness.”

Saṃyutta Nikāya 6
Linked Discourses 6

1. Paṭhamavagga
1. The Appeal

9. Turūbrahmasutta With the Brahmā Tudu

Sāvattihinidānaṃ.
At Sāvattihī.

Tena kho pana samayena kokāliko bhikkhu ābādhiko hoti dukkhito bāḷhagilāno.

Now at that time the mendicant Kokālika was sick, suffering, gravely ill.

Atha kho turū paccekabrahmā abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena kokāliko bhikkhu tenupasaṅkami; upasaṅkamtivā vehāsaṃ t̥hito kokālikaṃ bhikkhuṃ etadavoca:

Then, late at night, the beautiful independent brahmā Tudu, lighting up the entire Jeta's Grove, went up to the mendicant Kokālika, and standing in the air he said to him,

“pasādehi, kokālika, sārīputtamoggallānesu cittaṃ.

“Kokālika, have confidence in Sārīputta and Moggallāna,

Pesalā sārīputtamoggallānā”ti.
they're good monks.”

“Kosi tvaṃ, āvuso”ti?

“Who are you, reverend?”

“Ahaṃ turū paccekabrahmā”ti.

“I am Tudu the independent brahmā.”

“Nanu tvaṃ, āvuso, bhagavatā anāgāmī byākato, atha kiñcaraḥi idhāgato?”

“Didn’t the Buddha declare you a non-returner? So what exactly are you doing back here?”

Passa, yāvañca te idaṃ aparaddhan”ti.

See how far you have strayed!”

“Purisassa hi jātassa,

“A man is born

kuṭṭhārī jāyate mukhe;

with an axe in his mouth.

Yāya chindati attānaṃ,

A fool cuts themselves with it

bālo dubbhāsitaṃ bhaṇaṃ.

when they say bad words.

Yo nindiyaṃ pasaṃsati,

When you praise someone worthy of criticism,

Taṃ vā nindati yo pasaṃsiyo;

or criticize someone worthy of praise,

Vicināti mukhena so kalim,

you choose bad luck with your own mouth:

Kalinā tena sukhaṃ na vindati.

you’ll never find happiness that way.

Appamattako ayaṃ kali,

Bad luck at dice is a trivial thing,

Yo akkhesu dhanaparājayo;

if all you lose is your money

Sabbassāpi sahāpi attanā,

and all you own, even yourself.

Ayameva mahantataro kali;

What's really terrible luck

Yo sugatesu manam padosaye.

is to hate the holy ones.

Satam sahasanam nirabbudanam,

For more than two quinquadecillion years,

Chattimsati panca ca abbudani;

and another five quattuordecillion years,

Yamariyagarahi nirayam upeti,

a slanderer of noble ones goes to hell,

Vacam manañca panidhaya papakan"ti.

having aimed bad words and thoughts at them."

Saṃyutta Nikāya 6
Linked Discourses 6

1. Paṭhamavagga
1. The Appeal

10. Kokālikasutta With Kokālika

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho kokāliko bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho kokāliko bhikkhu bhagavantaṃ
etadavoca:**

Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him,

**“pāpicchā, bhante, sāriputtamoggallānā pāpikānaṃ icchānaṃ
vasaṃ gatā”ti.**

“Sir, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.”

Evaṃ vutte, bhagavā kokālikaṃ bhikkhuṃ etadavoca:

When this was said, the Buddha said to Kokālika,

“mā hevaṃ, kokālika, avaca; mā hevaṃ, kokālika, avaca.

“Don’t say that, Kokālika! Don’t say that, Kokālika!

**Pasādehi, kokālika, sāriputtamoggallānesu cittaṃ. Pesalā
sāriputtamoggallānā”ti.**

Have confidence in Sāriputta and Moggallāna, they’re good monks.”

Dutiyampi kho kokāliko bhikkhu bhagavantaṃ etadavoca:

For a second time Kokālika said to the Buddha,

“kiñcāpi me, bhante, bhagavā saddhāyiko paccayiko; atha kho pāpicchāva bhante, sāriputtamoggallānā pāpikānaṃ icchānaṃ vasaṃ gatā”ti.

“Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.”

Dutiyampi kho bhagavā kokālikaṃ bhikkhuṃ etadavoca:

For a second time, the Buddha said to Kokālika,

“mā hevaṃ, kokālika, avaca; mā hevaṃ, kokālika, avaca.

“Don’t say that, Kokālika! Don’t say that, Kokālika!

Pasādehi, kokālika, sāriputtamoggallānesu cittaṃ. Pesalā sāriputtamoggallānā”ti.

Have confidence in Sāriputta and Moggallāna, they’re good monks.”

Tatīyampi kho kokālika bhikkhu bhagavantaṃ etadavoca:

For a third time Kokālika said to the Buddha,

“kiñcāpi ...pe... icchānaṃ vasaṃ gatā”ti.

“Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.”

Tatīyampi kho bhagavā kokālikaṃ bhikkhuṃ etadavoca:

For a third time, the Buddha said to Kokālika,

“mā hevaṃ ...pe...

“Don’t say that, Kokālika! Don’t say that, Kokālika!

pesalā sāriputtamoggallānā”ti.

Have confidence in Sāriputta and Moggallāna, they’re good monks.”

Atha kho kokālika bhikkhu uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then Kokālika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Acirapakkantassa ca kokālikassa bhikkhuno sāsapamattīhi pīlakāhi sabbo kāyo phuṭo ahoṣi.

Not long after he left his body erupted with boils the size of mustard seeds.

Sāsapamattiyo hutvā muggamattiyo ahesuṃ, muggamattiyo hutvā kalāyamattiyo ahesuṃ, kalāyamattiyo hutvā kolaṭṭhimattiyo ahesuṃ, kolaṭṭhimattiyo hutvā kolamattiyo ahesuṃ, kolamattiyo hutvā āmalakamattiyo ahesuṃ, āmalakamattiyo hutvā beluvasalāṭukamattiyo ahesuṃ, beluvasalāṭukamattiyo hutvā billamattiyo ahesuṃ, billamattiyo hutvā pabhijjimsu. Pubbañca lohitañca paggharimsu.

The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then myrobalans, then unripe wood apples, then ripe wood apples. Finally they burst open, and pus and blood oozed out.

Atha kho kokāliko bhikkhu teneva ābādhena kālamakāsi.

Then the mendicant Kokālika died of that illness.

Kālaṅkato ca kokāliko bhikkhu padumaṃ nirayaṃ upapajji sāriputtamoggallānesu cittaṃ āghātevā.

He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

Atha kho brahmā sahampati abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho brahmā sahampati bhagavantaṃ etadavoca:

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him,

“kokāliko, bhante, bhikkhu kālaṅkato.

“Sir, the mendicant Kokālika has passed away.

Kālaṅkato ca, bhante, kokālika bhikkhu padumaṃ nirayaṃ upapanno sāriputtamoggallānesu cittaṃ āghātetvā”ti.

He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”

Idamavoca brahmā sahampati.

That’s what Brahmā Sahampati said.

Idaṃ vatvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.

Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:

Then, when the night had passed, the Buddha told the mendicants all that had happened.

“imaṃ, bhikkhave, rattiṃ brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhikkhave, brahmā sahampati maṃ etadavoca:

‘kokālika, bhante, bhikkhu kālaṅkato.

Kālaṅkato ca, bhante, kokālika bhikkhu padumaṃ nirayaṃ upapanno sāriputtamoggallānesu cittaṃ āghātetvā’ti.

Idamavoca, bhikkhave, brahmā sahampati, idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī”ti.

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants asked the Buddha,

“kīvadīghaṃ nu kho, bhante, padume niraye āyuppamaṇaṃ”ti?

“Sir, how long is the life span in the Pink Lotus hell?”

“Dīghaṃ kho, bhikkhu, padume niraye āyuppamaṇaṃ.

“It’s long, mendicant.

Taṃ na sukaraṃ saṅkhātum:

It’s not easy to calculate

‘ettakāni vassāni iti vā, ettakāni vassasatāni iti vā, ettakāni vassasahasāni iti vā, ettakāni vassasatasahasāni iti vā’”ti.

how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“Sakkā pana, bhante, upamaṃ kātun”ti?

“But sir, is it possible to give a simile?”

“Sakkā, bhikkhū”ti bhagavā avoca:

“It’s possible,” said the Buddha.

“Seyyathāpi, bhikkhu vīsaticchāriko kosalako tilavāho. Tato puriso vassasatassa vassasatassa accayena ekamekaṃ tilaṃ uddhareyya;

“Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it.

khippataraṃ kho so, bhikkhu, vīsaticchāriko kosalako tilavāho iminā upakkamena parikkhayaṃ pariyādānaṃ gaccheyya, na tveva eko abbudo nirayo.

By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single lifetime in the Abbuda hell.

Seyyathāpi, bhikkhu, vīsati abbudā nirayā, evameko nirabbudanirayo.

Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell.

Seyyathāpi, bhikkhu, vīsati nirabbudā nirayā, evameko ababo nirayo.

Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell.

Seyyathāpi, bhikkhu, vīsati ababā nirayā, evameko aṭaṭo nirayo.
Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell.

Seyyathāpi, bhikkhu, vīsati aṭaṭā nirayā, evameko ahaho nirayo.
Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell.

Seyyathāpi, bhikkhu, vīsati ahahā nirayā, evameko kumudo nirayo.
Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell.

Seyyathāpi, bhikkhu, vīsati kumudā nirayā, evameko sogandhiko nirayo.
Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell.

Seyyathāpi, bhikkhu, vīsati sogandhikā nirayā, evameko uppalanirayo.
Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell.

Seyyathāpi, bhikkhu, vīsati uppālā nirayā, evameko puṇḍariko nirayo.
Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell.

Seyyathāpi, bhikkhu, vīsati puṇḍarikā nirayā, evameko padumo nirayo.
Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell.

Padume pana, bhikkhu, niraye kokāliko bhikkhu upapanno sāriputtamoggallānesu cittam āghātetvā”ti.
The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Purisassa hi jātassa,

“A man is born

kuṭhārī jāyate mukhe;

with an axe in his mouth.

Yāya chindati attānaṃ,

A fool cuts themselves with it

bālo dubbhāsitaṃ bhaṇaṃ.

when they say bad words.

Yo nindiyaṃ pasaṃsati,

When you praise someone worthy of criticism,

Taṃ vā nindati yo pasaṃsiyo;

or criticize someone worthy of praise,

Vicināti mukhena so kaliṃ,

you choose bad luck with your own mouth:

Kalinā tena sukhaṃ na vindati.

you’ll never find happiness that way.

Appamattako ayaṃ kali,

Bad luck at dice is a trivial thing,

Yo akkhesu dhanaparājayo;

if all you lose is your money

Sabbassāpi sahāpi attanā,

and all you own, even yourself.

Ayameva mahantaro kali;

What’s really terrible luck

Yo sugatesu manam̐ padosaye.

is to hate the holy ones.

Satam̐ sahasānam̐ nirabbudānam̐,

For more than two quinquadecillion years,

Chattimsati pañca ca abbudāni;

and another five quattuordecillion years,

Yamariyagarahī nirayam̐ upeti,

a slanderer of noble ones goes to hell,

Vācam̐ manañca pañidhāya pāpakan”ti.

having aimed bad words and thoughts at them.”

Paṭhamo vaggo.

Tassuddānam̐

Āyācanam̐ gāravo brahmadevo,

Bako ca brahmā aparā ca diṭṭhi;

Pamādakokālikatissako ca,

Turū ca brahmā aparo ca kokālikoti.

11. Sanaṅkumārasutta With Sanaṅkumāra

Evaṃ me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati sappinīre.

At one time the Buddha was staying near Rājagaha, on the bank of the Sappinī river.

**Atha kho brahmā sanaṅkumāro abhikkantāya rattiyā
abhikkantavaṇṇo kevalakappaṃ sappinīraṃ obhāsetvā yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ aṭṭhāsi.**

Then, late at night, the beautiful Brahmā Sanaṅkumāra, lighting up the entire Sappinī riverbank, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhito kho brahmā sanaṅkumāro bhagavato santike
imam gātham abhāsi:**

and recited this verse in the Buddha's presence:

“Khattiyo seṭṭho janetasmim,

“The aristocrat is best of those people

ye gottapaṭisārino;

who take clan as the standard.

Vijjācaraṇasampanno,

But one accomplished in knowledge and conduct

so seṭṭho devamānuse”ti.

is best of gods and humans.”

Idamavoca brahmā sanaṅkumāro.

That's what Brahmā Sanaṅkumāra said,

Samanuñño satthā ahosi.

and the teacher approved.

**Atha kho brahmā sanaṅkumāro “samanuñño me satthā”ti
bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā
tatthevantaradhāyīti.**

Then Brahmā Sanaṅkumāra, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

12. Devadattasutta About Devadatta

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate
acirapakkante devadatte.**

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

**Atha kho brahmā sahampati abhikkantāya rattiyā
abhikkantavaṇṇo kevalakappaṃ gijjhakūṭaṃ pabbataṃ
obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.**

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhito kho brahmā sahampati devadattaṃ ārabha
bhagavato santike imaṃ gāthaṃ abhāsi:**

and recited this verse in the Buddha's presence:

“Phalaṃ ve kadaliṃ hanti,

“The banana tree is destroyed by its own fruit,

phalaṃ veḷuṃ phalaṃ naḷaṃ;

as are the bamboo and the reed.

Sakkāro kāpurisaṃ hanti,

Honor destroys a sinner,

gabbho assatarim yathā”ti.

as pregnancy destroys a mule.”

13. Andhakavindasutta At Andhakavinda

Ekam̐ samayaṃ bhagavā māgadhesu viharati andhakavinde.

At one time the Buddha was staying in the land of the Magadhans at Andhakavinda.

**Tena kho pana samayena bhagavā rattandhakāratimisāyaṃ
abbhokāse nisinno hoti, devo ca ekamekam̐ phusāyati.**

Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

**Atha kho brahmā sahampati abhikkantāya rattiya
abhikkantavaṇṇo kevalakappaṃ andhakavindaṃ obhāsetvā
yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ
abhivādetvā ekamantaṃ aṭṭhāsi.**

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entirety of Andhakavinda, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhito kho brahmā sahampati bhagavato santike imā
gāthāyo abhāsi:**

and recited these verses in the Buddha's presence:

“Sevetha pantāni senāsanāni,

“One should frequent secluded lodgings,

Careyya saṃyojanavippamokkhā;

and practice to be released from fetters.

Sace ratim̐ nādhigaccheyya tattha,

If you don't find enjoyment there,

Saṅghe vase rakkhitatto satīmā.

live in the Saṅgha, guarded and mindful.

Kulākulaṃ piṇḍikāya caranto,

Walking for alms from family to family,

Indriyagutto nipako satimā;

with senses guarded, alert and mindful.

Sevetha pantāni senāsanāni,

One should frequent secluded lodgings,

Bhayā pamutto abhaye vimutto.

free of fear, freed in the fearless.

Yattha bheravā sarīsapā,

Where dreadful serpents slither,

Vijju sañcarati thanayati devo;

where the lightning flashes and the sky thunders

Andhakāratimisāya rattiyā,

in the dark of the night;

Nisīdi tattha bhikkhu vigatalomahaṃso.

there meditates a mendicant, free of goosebumps.

Idaṅhi jātu me diṭṭhaṃ,

For this has in fact been seen by me,

nayidaṃ itihītihaṃ;

it isn't just what the testament says.

Ekasmim brahmacariyasmim,

Within a single spiritual dispensation

sahassaṃ maccuhāyinaṃ.

a thousand are destroyers of Death.

Bhiyyo pañcasatā sekkhā,

And of trainees there are more than five hundred,

dasā ca dasadhā dasa;

and ten times ten tens;

Sabbe sotasamāpannā,

all are stream-enterers,

atiracchānagāmino.

freed from rebirth in the animal realm.

Athāyaṃ itarā pajā,

And as for other people

puññabhāgāti me mano;

who I think have shared in merit—

Saṅkhātuṃ nopi sakkomi,

I couldn't even number them,

musāvādassa ottapan"ti.

for fear of speaking falsely.”

Saṃyutta Nikāya 6
Linked Discourses 6

2. Dutiyavagga
Chapter Two

14. Aruṇavatīsutta About Aruṇavatī

Evaṃ me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvattiyam viharati ...pe...

At one time the Buddha was staying near Sāvattī.

tatra kho bhagavā bhikkhū āmantesi:

There he addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Bhūtapubbaṃ, bhikkhave, rājā ahosi aruṇavā nāma.

“Once upon a time, mendicants, there was a king named Aruṇavā.

**Raṅṅo kho pana, bhikkhave, aruṇavato aruṇavatī nāma
rājadhānī ahosi.**

He had a capital named Aruṇavatī.

**Aruṇavatim kho pana, bhikkhave, rājadhānim sikhī bhagavā
aramaṃ sammāsambuddho upanissāya vihāsi.**

Sikhī the Blessed One, the perfected one, the fully awakened
Buddha lived supported by Aruṇavatī.

Sikhissa kho pana, bhikkhave, bhagavato arahato sammāsambuddhassa abhibhūsambhavaṃ nāma sāvakayugaṃ ahosi aggamaṃ bhaddayugaṃ.

Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava.

Atha kho, bhikkhave, sikhī bhagavā arahamaṃ sammāsambuddho abhibhumaṃ bhikkhumaṃ āmantesi:

Then the Buddha Sikhī addressed the mendicant Abhibhū,

‘āyāma, brāhmaṇa, yena aññataro brahmaloko tenupasaṅkamissāma, yāva bhattassa kālo bhavissatī’ti.

‘Come, brahmin, let’s go to one of the brahmā realms until it’s time for our meal.’

‘Evaṃ, bhante’ti kho bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paccassosi.

‘Yes, sir,’ replied Abhibhū.

Atha kho, bhikkhave, sikhī bhagavā arahamaṃ sammāsambuddho abhibhū ca bhikkhu—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhamaṃ pasāreyya, pasāritaṃ vā bāhamaṃ samiñjeyya; evameva—aruṇavatiyā rājadhāniyā antarahitā tasmaṃ brahmaloke pāturahesumaṃ.

Then, as easily as a strong person would extend or contract their arm, they vanished from Aruṇavatī and appeared in that Brahmā realm.

Atha kho, bhikkhave, sikhī bhagavā arahamaṃ sammāsambuddho abhibhumaṃ bhikkhumaṃ āmantesi:

Then the Buddha Sikhī addressed the mendicant Abhibhū,

‘paṭibhātu, brāhmaṇa, taṃ brahmuno ca brahmaparisāya ca brahmapārisajjanañca dhammī kathā’ti.

‘Brahmin, teach the Dhamma as you feel inspired for that Brahmā, his assembly, and the members of his retinue.’

‘Evaṃ, bhante’ti kho, bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paṭissutvā, brahmānañca brahmaparisañca brahmapārisajje ca dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī.

‘Yes, sir,’ replied Abhibhū. Then he educated, encouraged, fired up, and inspired them with a Dhamma talk.

Tatra sudamṃ, bhikkhave, brahmā ca brahmaparisā ca brahmapārisajjā ca ujjhāyanti khiyyanti vipācenti:

But the Brahmā, his assembly, and his retinue complained, grumbled, and objected,

‘acchariyaṃ vata, bho, abbhutaṃ vata bho, kathañhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatī’ti.

‘It’s incredible, it’s amazing! How on earth can a disciple teach Dhamma in the presence of the Teacher?’

Atha kho, bhikkhave, sikhī bhagavā arahamṃ sammāsambuddho abhibhumṃ bhikkhumṃ āmantesī:

Then the Buddha Sikhī addressed the mendicant Abhibhū,

‘ujjhāyanti kho te, brāhmaṇa, brahmā ca brahmaparisā ca brahmapārisajjā ca—

‘Brahmin, Brahmā, his assembly, and his retinue are complaining

acchariyaṃ vata bho, abbhutaṃ vata bho, kathañhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatīti.

that a disciple teaches Dhamma in the presence of the Teacher.

Tena hi tvaṃ, brāhmaṇa, bhiiyoso mattāya brahmānañca brahmaparisañca brahmapārisajje ca saṃvejehī’ti.

Well then, brahmin, stir them up even more!’

‘Evaṃ, bhante’ti kho, bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paṭissutvā dissamānenapi kāyena dhammaṃ desesi, adissamānenapi kāyena dhammaṃ desesi, dissamānenapi heṭṭhimena

**upaḍḍhakāyena adissamānena uparimena upaḍḍhakāyena
dhammaṃ desesi, dissamānenapi uparimena upaḍḍhakāyena
adissamānena heṭṭhimena upaḍḍhakāyena dhammaṃ desesi.**

‘Yes, sir,’ replied Abhibhū. Then he taught Dhamma with his body visible; with his body invisible; with the lower half visible and the upper half invisible; and with the upper half visible and the lower half invisible.

**Tatra sudamṃ, bhikkhave, brahmā ca brahmaparisā ca
brahmapārisajjā ca acchariyabbhutacittajātā ahesumṃ:**

And the Brahmā, his assembly, and his retinue, their minds full of wonder and amazement, thought,

**‘acchariyaṃ vata bho, abbhutaṃ vata bho, samaṇassa
mahiddhikatā mahānubhāvatā’ti.**

‘It’s incredible, it’s amazing! The ascetic has such psychic power and might!’

**Atha kho abhibhū bhikkhu sikhimṃ bhagavantaṃ arahantaṃ
sammāsambuddhaṃ etadavoca:**

Then Abhibhū said to the Buddha Sikhī,

**‘abhijānāmi khvāhaṃ, bhante, bhikkhusaṅghassa majjhe
evarūpiṃ vācaṃ bhāsītā—**

‘Sir, I recall having said this in the middle of the Saṅgha:

**pahomi khvāhaṃ, āvuso, brahmaloke ṭhito sahassilokadhātuṃ
sarena viññāpetun’ti.**

“Standing in the Brahmā realm, I can make my voice heard throughout the galaxy.”

‘Etassa, brāhmaṇa, kālo, etassa, brāhmaṇa, kālo;

‘Now is the time, brahmin! Now is the time, brahmin!

**yaṃ tvaṃ, brāhmaṇa, brahmaloke ṭhito sahassilokadhātuṃ
sarena viññāpeyyāsī’ti.**

Standing in the Brahmā realm, make your voice heard throughout the galaxy.'

**'Evaṃ, bhante'ti kho, bhikkhave, abhibhū bhikkhu sikhissa
bhagavato arahato sammāsambuddhassa paṭissutvā
brahmaloke ṭhito imā gāthāyo abhāsi:**

'Yes, sir,' replied Abhibhū. Standing in the Brahmā realm, he recited this verse:

'Ārambhatha nikkamatha,
'Rouse yourselves! Try harder!

Yuñjatha buddhasāsane;
Devote yourselves to the teachings of the Buddha!

Dhunātha maccuno senaṃ,
Crush the army of Death,

Naḷāgāraṃva kuñjaro.
as an elephant a hut of reeds.

Yo imasmim dhammavinaye,
Whoever will live diligently

appamatto vihassati;
in this teaching and training,

Pahāya jātisaṃsāraṃ,
giving up transmigration through rebirths,

dukkhassantaṃ karissatī'ti.
will make an end of suffering.'

**Atha kho, bhikkhave, sikhī ca bhagavā araham
sammāsambuddho abhibhū ca bhikkhu brahmānañca
brahmaparisañca brahmapārisajje ca saṃvejetvā—**

Having inspired that Brahmā, his assembly, and his retinue with a sense of awe,

**seyyathāpi nāma ...pe... tasmim̄ brahmaloke antarahitā
aruṇavatiyā rājadhāniyā pāturaheṣum̄.**

as easily as a strong person would extend or contract their arm,
Sikhī and Abhibhū vanished from that Brahmā realm and appeared
in Aruṇavatī.

**Atha kho, bhikkhave, sikhī bhagavā araham̄ sammāsambuddho
bhikkhū āmantesi:**

Then the Buddha Sikhī addressed the mendicants,

**‘assuttha no tumhe, bhikkhave, abhibhussa bhikkhuno
brahmaloke ʈhitassa gāthāyo bhāsamānassā’ti?**

‘Mendicants, did you hear the mendicant Abhibhū speaking a verse
while standing in a Brahmā realm?’

**‘Assumha kho mayam̄, bhante, abhibhussa bhikkhuno
brahmaloke ʈhitassa gāthāyo bhāsamānassā’ti.**

‘We did, sir.’

**‘Yathā katham̄ pana tumhe, bhikkhave, assuttha abhibhussa
bhikkhuno brahmaloke ʈhitassa gāthāyo bhāsamānassā’ti?**

‘But what exactly did you hear?’

**Evaṃ kho mayam̄, bhante, assumha abhibhussa bhikkhuno
brahmaloke ʈhitassa gāthāyo bhāsamānassa:**

‘This is what we heard, sir:

‘Ārambhatha nikkamatha,

“Rouse yourselves! Try harder!

yuñjatha buddhasāsane;

Devote yourselves to the teachings of the Buddha!

Dhunātha maccuno senam̄,

Crush the army of Death,

naḷāgāram̄va kuñjaro.

as an elephant a hut of reeds.

Yo imasmim̐ dhammavinaye,

Whoever will live heedfully

appamatto vihassati;

in this teaching and training,

Pahāya jātisaṃsāraṃ,

giving up transmigration through rebirths,

dukkhassantaṃ karissatī'ti.

will make an end of suffering.”

**‘Evaṃ kho mayaṃ, bhante, assumha abhibhussa bhikkhuno
brahmaloke t̐hitassa gāthāyo bhāsamānassā’ti.**

That’s what we heard, sir.’

‘Sādhu sādhu, bhikkhave;

‘Good, good, mendicants!

**sādhu kho tumhe, bhikkhave, assuttha abhibhussa bhikkhuno
brahmaloke t̐hitassa gāthāyo bhāsamānassā’”ti.**

It’s good that you heard the mendicant Abhibhū speaking this verse while standing in a Brahmā realm.”

**Idamavoca bhagavā, attamanā te bhikkhū bhagavato bhāsitaṃ
abhinanduntī.**

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

15. Parinibbānasutta Final Extinguishment

**Ekam samayaṃ bhagavā kusinārāyaṃ viharati upavattane
mallānaṃ sālavane antarena yamakasālānaṃ
parinibbānasamaye.**

At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment.

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“handa dāni, bhikkhave, āmantayāmi vo:

“Come now, mendicants, I say to you all:

‘vayadhammā saṅkhārā, appamādena sampādeṭhā’”ti.

‘Conditions fall apart. Persist with diligence.’”

Ayaṃ tathāgatassa pacchimā vācā.

These were the Realized One’s last words.

**Atha kho bhagavā paṭhamāṃ jhānaṃ samāpajji. Paṭhamā jhānā
vuṭṭhahitvā dutiyāṃ jhānaṃ samāpajji. Dutiyā jhānā vuṭṭhahitvā
tatiyāṃ jhānaṃ samāpajji. Tatiyā jhānā vuṭṭhahitvā catutthāṃ
jhānaṃ samāpajji. Catutthā jhānā vuṭṭhahitvā
ākāsānañcāyatanāṃ samāpajji. Ākāsānañcāyatanā vuṭṭhahitvā
viññāṇañcāyatanāṃ samāpajji. Viññāṇañcāyatanā vuṭṭhahitvā
ākīñcaññāyatanāṃ samāpajji. Ākiñcaññāyatanā vuṭṭhahitvā
nevasaññānāsaññāyatanāṃ samāpajji.**

Nevasaññānāsaññāyatanā vuṭṭhahitvā saññāvedayitanirodham samāpajji.

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Saññāvedayitanirodhā vuṭṭhahitvā nevasaññānāsaññāyatanam samāpajji. Nevasaññānāsaññāyatanā vuṭṭhahitvā ākiñcaññāyatanam samāpajji. Ākiñcaññāyatanā vuṭṭhahitvā viññāṇañcāyatanam samāpajji. Viññāṇañcāyatanā vuṭṭhahitvā ākāsānañcāyatanam samāpajji. Ākāsānañcāyatanā vuṭṭhahitvā catuttham jhānam samāpajji. Catutthā jhānā vuṭṭhahitvā tatiyam jhānam samāpajji. Tatiyā jhānā vuṭṭhahitvā dutiyam jhānam samāpajji. Dutiyā jhānā vuṭṭhahitvā paṭhamam jhānam samāpajji. Paṭhamā jhānā vuṭṭhahitvā dutiyam jhānam samāpajji. Dutiyā jhānā vuṭṭhahitvā tatiyam jhānam samāpajji. Tatiyā jhānā vuṭṭhahitvā catuttham jhānam samāpajji. Catutthā jhānā vuṭṭhahitvā samanantaram bhagavā parinibbāyi.

Then he emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

Parinibbute bhagavati saha parinibbānā brahmā sahampati imam gātham abhāsi:

When the Buddha became fully extinguished, along with the full extinguishment, Brahmā Sahampati recited this verse:

“Sabbeva nikkhipissanti,

“All creatures in this world

bhūtā loke samussayaṃ;

must lay down this bag of bones.

Yattha etādiso satthā,

For even a Teacher such as this,

loke appaṭipuggalo;

unrivaled in the world,

Tathāgato balappatto,

the Realized One, attained to power,

sambuddho parinibbuto”ti.

the Buddha became fully extinguished.”

**Parinibbute bhagavati saha parinibbānā sakko devānamindo
imaṃ gāthaṃ abhāsi:**

When the Buddha became fully extinguished, Sakka, lord of gods,
recited this verse:

“Aniccā vata saṅkhārā,

“Oh! Conditions are impermanent,

uppādavayadhammino;

their nature is to rise and fall;

Uppajjitvā nirujjhanti,

having arisen, they cease;

tesaṃ vūpasamo sukho”ti.

their stilling is true bliss.”

**Parinibbute bhagavati saha parinibbānā āyasmā ānando imaṃ
gāthaṃ abhāsi:**

When the Buddha became fully extinguished, Venerable Ānanda
recited this verse:

“Tadāsi yaṃ bhimsanakam,

“Then there was terror!

tadāsi lomahaṃsanam;

Then they had goosebumps!

Sabbākāravārupete,

When the Buddha, endowed with all fine qualities,

sambuddhe parinibbute”ti.

became fully extinguished.”

**Parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā
gāthāyo abhāsi:**

When the Buddha became fully extinguished, Venerable Anuruddha
recited this verse:

“Nāhu assāsapassāso,

“There was no more breathing

ṭhitacittassa tādino;

for the poised one of steady heart.

Anejo santimārabha,

Imperturbable, committed to peace,

cakkhumā parinibbuto.

the seer became fully extinguished.

Asallīnena cittena,

He put up with painful feelings

vedanaṃ ajjhavāsaya;

without flinching.

Pajjotasseva nibbānaṃ,
The liberation of his heart
vimokkho cetaso ahū”ti.
was like the extinguishing of a lamp.”

Dutiyo vaggo.

Tassuddānaṃ

Brahmāsaṇaṃ devadatto,
Andhakavindo aruṇavātī;
Parinibbānena ca desitaṃ,
Idaṃ brahmapañcakanti.

Brahmasaṃyuttaṃ samattaṃ.
The Linked Discourses on Brahmā are complete.

7. Brāhmaṇa Saṃyutta: With Brahmins

Saṃyutta Nikāya 7
Linked Discourses 7

1. Arahantavagga
1. The Perfected Ones

1. Dhanañjānīsutta With Dhanañjānī

Evaṃ me sutam—
So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena aññatarassa bhāradvājagottassa
brāhmaṇassa dhanañjānī nāma brāhmaṇī abhippasannā hoti
buddhe ca dhamme ca saṅhe ca.**

Now at that time a certain brahmin lady of the Bhāradvāja clan named Dhanañjānī was devoted to the Buddha, the teaching, and the Saṅgha.

**Atha kho dhanañjānī brāhmaṇī bhāradvājagottassa
brāhmaṇassa bhattaṃ upasaṃharantī upakkhalitvā tikkhattuṃ
udānaṃ udānesi:**

Once, while she was bringing her husband his meal she tripped and expressed this heartfelt sentiment three times:

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassā”ti.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

**Evaṃ vutte, bhāradvājagotto brāhmaṇo dhanañjāniṃ
brāhmaṇiṃ etadvoca:**

When she said this, the brahmin said to Dhanañjānī:

**“evamevaṃ paṇāyaṃ vasalī yasmim vā tasmim vā tassa
muṇḍakassa samaṇassa vaṇṇaṃ bhāsati.**

“That’d be right. For the slightest thing this wretched lady spouts out praise for that bald ascetic.

Idāni tyāhaṃ, vasali, tassa satthuno vādaṃ āropessāmi”ti.

Right now, wretched woman, I’m going to refute your teacher’s doctrine!”

**“Na khvāhaṃ taṃ, brāhmaṇa, passāmi sadevake loke samārake
sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
yo tassa bhagavato vādaṃ āropeyya arahato
sammāsambuddhassa.**

“Brahmin, I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can refute the doctrine of the Blessed One, the perfected one, the fully awakened Buddha.

Api ca tvaṃ, brāhmaṇa, gaccha, gantvā vijānissasī”ti.

But anyway, you should go. When you’ve gone you’ll understand.”

**Atha kho bhāradvājagotto brāhmaṇo kupito anattamano yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ
sammodi.**

Then the brahmin of the Bhāradvāja clan, angry and upset, went to the Buddha and exchanged greetings with him.

**Sammodaniyam katham saraṇiyam vītisāretvā ekamantaṃ
nisīdi.**

When the greetings and polite conversation were over, he sat down
to one side,

**Ekamantaṃ nisinno kho bhāradvājagotto brāhmaṇo
bhagavantaṃ gāthāya ajjhabhāsi:**

and addressed the Buddha in verse:

“Kiṃsu chetvā sukhaṃ seti,

“When what is incinerated do you sleep at ease?

kiṃsu chetvā na socati;

When what is incinerated is there no sorrow?

Kissassu ekadhammassa,

What is the one thing

vadhaṃ rocesi gotamā”ti.

whose killing you approve?”

“Kodhaṃ chetvā sukhaṃ seti,

“When anger’s incinerated you sleep at ease.

kodhaṃ chetvā na socati;

When anger’s incinerated there is no sorrow.

Kodhassa visamūlassa,

O brahmin, anger has a poisoned root

madhuraggassa brāhmaṇa;

and a honey tip.

Vadhaṃ ariyā pasamsanti,

The noble ones praise its killing,

tañhi chetvā na socatī”ti.

for when it’s incinerated there is no sorrow.”

Evam vutte, bhāradvājagotto brāhmaṇo bhagavantam etadavoca:

When he said this, the brahmin said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ, bhante, bhagavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan”ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

Alattha kho bhāradvājagotto brāhmaṇo bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

And the brahmin received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā bhāradvājo arahataṃ ahoṣīti.

And Venerable Bhāradvāja became one of the perfected.

Saṃyutta Nikāya 7
Linked Discourses 7

1. Arahantavagga
1. The Perfected Ones

2. Akkosasutta The Abuser

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Assosi kho akkosakabhāradvājo brāhmaṇo:

The brahmin Bharadvāja the Rude heard a rumor that

**“bhāradvājagotto kira brāhmaṇo samaṇassa gotamassa santike
agārasmā anagāriyaṃ pabbajito”ti kupito anattamano yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam̐
asabbhāhi pharusāhi vācāhi akkosati paribhāsati. Evaṃ vutte,
bhagavā akkosakabhāradvājaṃ brāhmaṇam̐ etadavoca:**

a brahmin of the Bharadvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words. When he had spoken, the Buddha said to him:

“Taṃ kiṃ maññasi, brāhmaṇa,

“What do you think, brahmin?”

api nu kho te āgacchanti mittāmaccā ñātisālohitā atithiyo”ti?

Do friends and colleagues, relatives and family members, and guests still come to visit you?”

**“Appekadā me, bho gotama, āgacchanti mittāmaccā
ñātisālohitā atithiyo”ti.**

“Sometimes they do, Master Gotama.”

“Taṃ kiṃ maññasi, brāhmaṇa, api nu tesam anuppadesi khādanīyaṃ vā bhojanīyaṃ vā sāyanīyaṃ vā”ti?

“Do you then serve them with a variety of foods and savories?”

“Appekadā nesāhaṃ, bho gotama, anuppademi khādanīyaṃ vā bhojanīyaṃ vā sāyanīyaṃ vā”ti.

“Sometimes I do.”

“Sace kho pana te, brāhmaṇa, nappaṭiggaṇhanti, kassa taṃ hotī”ti?

“But if they don’t accept it, brahmin, who does it belong to?”

“Sace te, bho gotama, nappaṭiggaṇhanti, amhākameva taṃ hotī”ti.

“In that case it still belongs to me.”

“Evameva kho, brāhmaṇa, yaṃ tvaṃ amhe anakkosante akkosasi, arosente rosesi, abhaṇḍante bhaṇḍasi, taṃ te mayaṃ nappaṭiggaṇhāma.

“In the same way, brahmin, when you abuse, harass, and attack us who do not abuse, harass, and attack, we don’t accept it.

Tavevetam, brāhmaṇa, hoti;

It still belongs to you, brahmin,

tavevetam, brāhmaṇa, hoti.

it still belongs to you!

Yo kho, brāhmaṇa, akkosantaṃ paccakkosati, rosentam paṭiroseti, bhaṇḍantaṃ paṭibhaṇḍati, ayam vuccati, brāhmaṇa, sambhuñjati vītiharatīti.

Someone who, when abused, harassed, and attacked, abuses, harasses, and attacks in return is said to eat the food and have a reaction to it.

Te mayaṃ tayā neva sambhuñjāma na vītiharāma.

But we neither eat your food nor do we have a reaction to it.

Tavevetam, brāhmaṇa, hoti;

It still belongs to you, brahmin,

tavevetam, brāhmaṇa, hotī”ti.

it still belongs to you!”

“Bhavantaṃ kho gotamaṃ sarājikā parisā evaṃ jānāti:

“The king and his retinue believe that Master Gotama is

‘araḥaṃ samaṇo gotamo’ti.

a perfected one.

Atha ca pana bhavaṃ gotamo kujjhatī”ti.

And yet he still gets angry.”

“Akkodhassa kuto kodho,

“For one free of anger, tamed, living in balance,

dantassa samajīvino;

freed by right knowledge,

Sammadaññā vimuttassa,

a poised one who is at peace:

upasantassa tādino.

where would anger come from?

Tasseva tena pāpiyo,

When you get angry at an angry person

yo kuddhaṃ paṭikujjhati;

you just make things worse for yourself.

Kuddhaṃ appaṭikujjhanto,

When you don’t get angry at an angry person

saṅgāmaṃ jeti dujjayaṃ.

you win a battle hard to win.

Ubhinnamatthaṃ carati,
When you know that the other is angry,

attano ca parassa ca;
you act for the good of both

Paraṃ saṅkupitaṃ ñatvā,
yourself and the other

yo sato upasammati.
if you're mindful and stay calm.

Ubhinnaṃ tikicchantaṃ,
People unfamiliar with the teaching

attano ca parassa ca;
consider one who heals both

Janā maññanti bāloti,
oneself and the other

ye dhammassa akovidā”ti.
to be a fool.”

**Evaṃ vutte, akkosakabhāradvājo brāhmaṇo bhagavantaṃ
etadavoca:**

When he had spoken, Bhāradvāja the Rude said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! ...

**esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca
bhikkhusaṅghaṃca.**

I go for refuge to Master Gotama, to the teaching, and to the
mendicant Saṅgha.

**Labheyāhaṃ, bhante, bho gotamassa santike pabbajjaṃ,
labheyyaṃ upasampadan”ti.**

Sir, may I receive the going forth, the ordination in the Buddha's
presence?”

Alattha kho akkosabhāradvājo brāhmaṇo bhagavato santike pabbajjāṃ, alattha upasampadaṃ.

And the brahmin Bhāradvāja the Rude received the going forth, the ordination in the Buddha's presence.

Acirūpasampanno kho panāyasmā akkosabhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Bhāradvāja the Rude, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā bhāradvājo arahataṃ ahoṣīti.

And Venerable Bhāradvāja became one of the perfected.

Saṃyutta Nikāya 7
Linked Discourses 7

1. Arahanṭavagga
1. The Perfected Ones

3. Asurindakasutta With Bharadvāja the Fiend

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Assosi kho asurindakabhāradvājo brāhmaṇo:

The brahmin Bharadvāja the Fiend heard a rumor effect that

**“bhāradvājagotto brāhmaṇo kira samaṇassa gotamassa santike
agārasmā anagāriyaṃ pabbajito”ti kupito anattamano yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam̐
asabbhāhi pharusāhi vācāhi akkosati paribhāsati.**

a brahmin of the Bharadvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words.

Evam̐ vutte, bhagavā tuṅhī ahoṣi.

But when he said this, the Buddha kept silent.

**Atha kho asurindakabhāradvājo brāhmaṇo bhagavantam̐
etadavoca:**

Then Bharadvāja the Fiend said to the Buddha,

“jitosi, samaṇa, jitosi, samaṇā”ti.

“You're beaten, ascetic, you're beaten!”

“Jayaṃ ve maññati bālo,

“Ha! I won!” thinks the fool,

vācāya pharusam bhaṇam;
when speaking with harsh words.

Jayañcevassa tam hoti,
Patience is the true victory

yā titikkhā vijānato.
for those who understand.

Tasseva tena pāpiyo,
When you get angry at an angry person

yo kuddham paṭikujjhati;
you just make things worse for yourself.

Kuddham appaṭikujjhanto,
When you don't get angry at an angry person

saṅgāmaṃ jeti dujjayaṃ.
you win a battle hard to win.

Ubhinnaṃ matthaṃ carati,
When you know that the other is angry,

attano ca parassa ca;
you act for the good of both

Param saṅkupitaṃ ñatvā,
yourself and the other

yo sato upasammati.
if you're mindful and stay calm.

Ubhinnaṃ tikicchantaṃ,
People unskilled in Dhamma

attano ca parassa ca;
consider one who heals both

Janā maññanti bāloti,

oneself and the other

ye dhammassa akovidā”ti.

to be a fool.”

**Evam vutte, asurindakabhāradvājo brāhmaṇo bhagavantam
etadavoca:**

When he had spoken, Bharadvāja the Fiend said to the Buddha,

“abhikkantam, bho gotama ...pe...

“Excellent, Master Gotama! ...” ...

abbhaññāsi.

Aññataro ca panāyasmā bhāradvājo arahatam ahoṣīti.

And Venerable Bhāradvāja became one of the perfected.

Saṃyutta Nikāya 7
Linked Discourses 7

1. Arahanṭavagga
1. The Perfected Ones

4. Bilaṅgikasutta With Bhāradvāja the Bitter

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Assosi kho bilaṅgikabhāradvājo brāhmaṇo:

The brahmin Bharadvāja the Bitter heard a rumor that

**“bhāradvājagotto kira brāhmaṇo samaṇassa gotamassa santike
agārasmā anagāriyaṃ pabbajito”ti kupito anattamano yena
bhagavā tenupasaṅkami; upasaṅkamtivā tuṅhībhūto
ekamantaṃ aṭṭhāsi.**

a brahmin of the Bharadvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and stood silently to one side.

**Atha kho bhagavā bilaṅgikassa bhāradvājassa brāhmaṇassa
cetasā cetoparivitakkamaññāya bilaṅgikaṃ bhāradvājaṃ
brāhmaṇaṃ gāthāya ajjhabhāsi:**

Then the Buddha, knowing what Bhāradvāja the Bitter was thinking, addressed him in verse:

“Yo appaduṭṭhassa narassa dussati,

“Whoever wrongs a man who has done no wrong,

Suddhassa posassa anaṅgaṇassa;

a pure man who has not a blemish,

Tameva bālaṃ pacceti pāpaṃ,

the evil backfires on the fool,

Sukhumo rajo paṭivātaṃva khitto”ti.

like fine dust thrown upwind.”

**Evaṃ vutte, bilaṅgikabhāradvājo brāhmaṇo bhagavantam
etadavoca:**

When he said this, the brahmin Bhāradvāja the Bitter said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! ...” ...

abbhaññāsi.

Aññataro ca panāyasmā bhāradvājo arahataṃ ahoṣīti.

And Venerable Bhāradvāja became one of the perfected.

Saṃyutta Nikāya 7
Linked Discourses 7

1. Araḥantavagga
1. The Perfected Ones

5. Ahimsakasutta Harmless

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho ahimsakabhāradvājo brāhmaṇo yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.**
Then the brahmin Bhāradvāja the Harmless went up to the Buddha,
and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho ahimsakabhāradvājo brāhmaṇo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down
to one side and said,

“ahimsakāhaṃ, bho gotama, ahimsakāhaṃ, bho gotamā”ti.
“I am Harmless, Master Gotama, I am Harmless!”

“Yathā nāmaṃ tathā cassa,
“If you were really like your name,

siyā kho tvaṃ ahimsako;
then you’d be Harmless.

Yo ca kāyena vācāya,
But a truly harmless person

manasā ca na hiṃsati;
does no harm by way of

Sa ve ahimsako hoti,

body, speech, or mind;

yo param na vihiṃsatī”ti.

they don’t harm anyone else.”

**Evam vutte, ahiṃsakabhāradvājo brāhmaṇo bhagavantam
etadavoca:**

When he had spoken, the brahmin Bhāradvāja the Harmless said to the Buddha,

“abhikkantam, bho gotama ...pe...

“Excellent, Master Gotama! ...” ...

abbhaññāsi.

Aññataro ca panāyasmā ahiṃsakabhāradvājo arahatam ahoṣīti.

And Venerable Bhāradvāja the Harmless became one of the perfected.

Saṃyutta Nikāya 7
Linked Discourses 7

1. Arahanṭavagga
1. The Perfected Ones

6. Jaṭāsutta

With Bhāradvāja of the Matted Hair

Sāvattṭhinidānaṃ.

At Sāvattṭhī.

**Atha kho jaṭābhāradvājo brāhmaṇo yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.**

Then the brahmin Bhāradvāja of the Matted Hair went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi.**

When the greetings and polite conversation were over, he sat down to one side,

**Ekamantaṃ nisinno kho jaṭābhāradvājo brāhmaṇo
bhagavantaṃ gāthāya ajjhabhāsi:**

and addressed the Buddha in verse:

“Antojaṭā bahijaṭā,

“Matted hair within, matted hair without:

Jaṭāya jaṭitā pajā;

these people are tangled up in matted hair.

Taṃ taṃ gotama pucchāmi,

I ask you this, Gotama:

Ko imaṃ vijaṭaye jaṭan”ti.

who can untangle this tangled mass?”

“Sīle patiṭṭhāya naro sapañño,
“A wise man grounded in ethics,

Cittam paññañca bhāvayaṃ;
developing the mind and wisdom,

Ātāpī nipako bhikkhu,
a keen and alert mendicant,

So imaṃ vijaṭṭhaye jaṭam.
can untangle this tangled mass.

Yesam rāgo ca doso ca,
Those in whom greed, hate, and ignorance

avijjā ca virājitā;
have faded away;

Khīṇāsavā arahanto,
the perfected ones with defilements ended—

tesam vijaṭṭhitā jaṭā.
the tangle has been untangled.

Yattha nāmañca rūpañca,
Where name and form

asesam uparujjhati;
cease with nothing left over;

Paṭighaṃ rūpasaññā ca,
and impingement and perception of form:

etthesā chijjate jaṭā”ti.
it’s there that the tangle is cut.”

Evaṃ vutte, jaṭābhāradvājo bhagavantaṃ etadavoca:
When he had spoken, Bhāradvāja of the Matted Hair said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! ...” ...

aññataro ca panāyasmā bhāradvājo arahataṃ ahoṣī”ti.

And Venerable Bhāradvāja became one of the perfected.

Saṃyutta Nikāya 7
Linked Discourses 7

1. Arahanṭavagga
1. The Perfected Ones

7. Suddhikasutta With Bhāradvāja the Pure

Sāvattṭhinidānaṃ.
At Sāvattṭhī.

**Atha kho suddhikabhāradvājo brāhmaṇo yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.**
Then the brahmin Bhāradvāja the Pure went up to the Buddha, and
exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi.**

When the greetings and polite conversation were over, he sat down
to one side,

**Ekamantaṃ nisinno kho suddhikabhāradvājo brāhmaṇo
bhagavato santike imaṃ gāthaṃ ajjhabhāsi:**
and recited this verse in his presence:

“Na brāhmaṇo sujjhati koci,
“No brahmin in the world is ever purified

Loke sīlavāpi tapokaraṃ;
even though he’s ethical and mortifies himself.

Vijjācaraṇasampanno,
But one accomplished in knowledge and conduct

So sujjhati na aññā itarā pajā”ti.
is purified, not these commoners.”

“Bahumpi palapaṃ jappaṃ,
“Even one who mutters many invocations

na jaccā hoti brāhmaṇo;
is no brahmin by birth

Antokasambu saṅkiliṭṭho,
if they’re filthy and corrupt within,

kuhanaṃ upanissito.
supporting themselves by fraud.

Khattiyo brāhmaṇo vesso,
Regardless of whether you’re an aristocrat,

Suddo caṇḍālapukkuso;
a brahmin, merchant, worker, or an outcaste or scavenger—

Āraddhavīriyo pahitatto,
if you’re energetic and resolute,

Niccaṃ daḥaparakkamo;
always staunchly vigorous,

Pappoti paramaṃ suddhiṃ,
you’ll attain the highest happiness.

Evaṃ jānāhi brāhmaṇā”ti.
Know that for a fact, brahmin.”

**Evaṃ vutte, suddhikabhāradvājo brāhmaṇo bhagavantaṃ
etadavoca:**

When he had spoken, the brahmin Bhāradvāja the Pure said to the
Buddha,

“abhikkantaṃ, bho gotama ...pe...
“Excellent, Master Gotama ...” ...

aññataro ca panāyasmā bhāradvājo arahataṃ ahoṣīti.
And Venerable Bhāradvāja became one of the perfected.

Saṃyutta Nikāya 7
Linked Discourses 7

1. Arahantavagga
1. The Perfected Ones

8. Aggikasutta

With Bhāradvāja the Fire-Worshipper

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena aggikabhāradvājassa brāhmaṇassa
sappinā pāyaso sannihito hoti:**

Now at that time ghee and milk-rice had been set out for the brahmin Bhāradvāja the Fire-Worshipper, who thought,

“aggiṃ juhissāmi, aggihuttaṃ paricarissāmi”ti.

“I will serve the sacred flame! I will perform the fire sacrifice!”

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

**Rājagahe sapadānaṃ piṇḍāya caramāno yena
aggikabhāradvājassa brāhmaṇassa nivesanaṃ tenupasaṅkami;
upasaṅkamtivā ekamantaṃ aṭṭhāsi.**

Wandering indiscriminately for alms-food in Rājagaha, he approached Bhāradvāja the Fire-Worshipper's house and stood to one side.

**Addasā kho aggikabhāradvājo brāhmaṇo bhagavantaṃ piṇḍāya
ṭṭhitam̐.**

Bhāradvāja the Fire-Worshipper saw him standing for alms

Disvāna bhagavantam gāthāya ajjhabhāsi:
and addressed him in verse:

“Tīhi vijjāhi sampanno,
“One who’s accomplished in the three knowledges,
jātimā sutavā bahū;
of good lineage and ample learning,
Vijjācaraṇasampanno,
accomplished in knowledge and conduct
somaṃ bhuñjeyya pāyasaṃ”ti.
may enjoy this milk-rice.”

“Bahumpi palapaṃ jappaṃ,
“Even one who mutters many invocations
na jaccā hoti brāhmaṇo;
is no brahmin by birth
Antokasambu saṅkiliṭṭho,
if they’re filthy and corrupt within,
kuhanāparivārito.
with a following gained by fraud.

Pubbenivāsaṃ yo vedī,
But one who knows their past lives,
saggāpāyaṅca passati;
and sees heaven and places of loss,
Atho jātikkhayaṃ patto,
and has attained the ending of rebirth,
abhiññāvosito muni.
that sage has perfect insight.

Etāhi tīhi vijjāhi,

Because of these three knowledges

tevijjo hoti brāhmaṇo;

a brahmin is a master of the three knowledges.

Vijjācaraṇasampanno,

Accomplished in knowledge and conduct,

somaṃ bhuñjeyya pāyasaṃ”ti.

they may enjoy this milk-rice.”

“Bhuñjatu bhavaṃ gotamo.

“Eat, Master Gotama!

Brāhmaṇo bhavaṃ”ti.

you are truly a brahmin.”

“Gāthābhigītaṃ me abhojaneyyaṃ,

“Food enchanted by a spell isn’t fit for me to eat.

Sampassataṃ brāhmaṇa nesa dhammo;

That’s not the way of those who see, brahmin.

Gāthābhigītaṃ panudanti buddhā,

The Buddhas reject things enchanted with spells.

Dhamme sati brāhmaṇa vuttiresā.

Since nature is real, brahmin, that’s how they live.

Aññena ca kevalinaṃ mahesiṃ,

Serve with other food and drink

Khīṇāsavaṃ kukkuccavūpasantaṃ;

the consummate one, the great hermit,

Annena pānena upaṭṭhahassu,

with defilements ended and remorse stilled.

Khettañhi taṃ puññapekkhassa hotī”ti.

For he is the field for the seeker of merit.”

**Evam vutte, aggikabhāradvājo brāhmaṇo bhagavantam
etadavoca:**

When he had spoken, the brahmin Bhāradvāja the Fire-Worshipper
said to the Buddha,

“abhikkantam, bho gotama ...pe...

“Excellent, Master Gotama! ...” ...

aññataro ca panāyasmā aggikabhāradvājo arahatam ahoṣīti.

And Venerable Bhāradvāja the Fire-Worshipper became one of the
perfected.

Saṃyutta Nikāya 7
Linked Discourses 7

1. Arahantavagga
1. The Perfected Ones

9. Sundarikasutta

With Bhāradvāja of Sundarika

Ekam̐ samayaṃ bhagavā kosalesu viharati sundarikāya nadiyā tīre.

At one time the Buddha was staying in the Kosalan lands on the bank of the Sundarika river.

Tena kho pana samayena sundarikabhāradvājo brāhmaṇo sundarikāya nadiyā tīre aggim̐ juhāti, agghuttaṃ paricarāti.

Now at that time the brahmin Bhāradvāja of Sundarika was serving the sacred flame and performing the fire sacrifice on the bank of the river Sundarika.

Atha kho sundarikabhāradvājo brāhmaṇo aggim̐ juhivā agghuttaṃ paricaritvā uṭṭhāyāsanaṃ samantā catuddisā anuvilokesi:

Then he looked all around the four directions, wondering,

“ko nu kho imam̐ habyasesam̐ bhuñjeyyā”ti?

“Now who might eat the leftovers of this offering?”

Addasā kho sundarikabhāradvājo brāhmaṇo bhagavantam̐ aññatarasmim̐ rukkhamūle sasāsam̐ pārutam̐ nisinnam̐.

He saw the Buddha meditating at the root of a certain tree with his robe pulled over his head.

Disvāna vāmena hatthena habyasesam̐ gahetvā dakkhiṇena hatthena kamaṇḍalum̐ gahetvā yena bhagavā tenupasaṅkami.

Taking the leftovers of the offering in his left hand and a pitcher in the right he approached the Buddha.

Atha kho bhagavā sundarikabhāradvājassa brāhmaṇassa padasaddena sīsaṃ vivari.

When he heard Sundarika's footsteps the Buddha uncovered his head.

Atha kho sundarikabhāradvājo brāhmaṇo “muṇḍo ayaṃ bhavaṃ, muṇḍako ayaṃ bhavan”ti tatova puna nivattitukāmo ahosi.

Sundarika thought, “This man is shaven, he is shaven!” And he wanted to turn back.

Atha kho sundarikabhāradvājassa brāhmaṇassa etadahosi:

But he thought,

“muṇḍāpi hi idhekacce brāhmaṇā bhavanti;

“Even some brahmins are shaven.

yannūnāhaṃ taṃ upasaṅkamitvā jātiṃ puccheyyan”ti.

Why don't I go to him and ask about his birth?”

Atha kho sundarikabhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca:

Then Sundarika the brahmin went up to the Buddha, and said to him,

“kiṃjacco bhavan”ti?

“Sir, in what caste were you born?”

“Mā jātiṃ puccha caraṇaṅca puccha,

“Don't ask about birth, ask about conduct.

Kaṭṭhā have jāyati jātavedo;

For any wood can surely generate fire.

Nīcākulīnopi muni dhitimā,

A steadfast sage, even though from a low class family,

Ājānīyo hoti hirīnisedho.

is a thoroughbred checked by conscience.

Saccena danto damasā upeto,
Tamed by truth, fulfilled by taming,

Vedantagū vusitabrahmacariyo;
a complete knowledge master who has completed the spiritual
journey—

Yaññopanīto tamupavhayetha,
that's who a sacrificer should introduce themselves to,

Kālena so juhati dakkhiṇeyye”ti.
and make a timely offering to one worthy of a religious
donation.”

“Addhā suyitṭhaṃ suhutaṃ mama yidaṃ,
“My sacrificial offering must have been well performed,

Yaṃ tādisaṃ vedagumaddasāmi;
since I have met such a knowledge master!

Tumhādisānañhi adassanena,
It's because I'd never met anyone like you

Añño jano bhuñjati habyasesan”ti.
that others ate the leftover offering.

“Bhuñjatu bhavaṃ gotamo.
Eat, Master Gotama,

Brāhmaṇo bhavan”ti.
you are truly a brahmin.”

“Gāthābhigītaṃ me abhojaneyyaṃ,
“Food enchanted by a spell isn't fit for me to eat.

Sampassataṃ brāhmaṇa nesa dhammo;
That's not the way of those who see, brahmin.

Gāthābhigītaṃ panudanti buddhā,
The Buddhas reject things enchanted with spells.

Dhamme sati brāhmaṇa vuttiresā.

Since nature is real, brahmin, that's how they live.

Aññaena ca kevalinaṃ mahesiṃ,

Serve with other food and drink

Khīṇāsavaṃ kukkuccavūpasantaṃ;

the consummate one, the great hermit,

Annena pānena upaṭṭhahassu,

with defilements ended and remorse stilled.

Khettañhi taṃ puññapekkhassa hotī"ti.

For he is the field for the seeker of merit."

"Atha kassa cāhaṃ, bho gotama, imaṃ habyasesaṃ dammī"ti?

"Then, Master Gotama, to whom should I give the leftovers of this offering?"

**"Na khvāhaṃ, brāhmaṇa, passāmi sadevake loke samārake
sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya
yasseso habyaseso bhutto sammā pariṇāmaṃ gaccheyya
aññaṭṭha, brāhmaṇa, tathāgatassa vā tathāgatasāvakassa vā.**

"Brahmin, I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can properly digest these leftovers, except for the Realized One or one of his disciples.

**Tena hi tvaṃ, brāhmaṇa, taṃ habyasesaṃ appaharite vā
chaḍḍehi appāṇake vā udake opilāpehī"ti.**

Well then, brahmin, throw out those leftovers where there is little that grows, or drop them into water that has no living creatures."

**Atha kho sundarikabhāradvājo brāhmaṇo taṃ habyasesaṃ
appāṇake udake opilāpesi.**

So Sundarika dropped the leftover offering in water that had no living creatures.

Atha kho so habyaseso udake pakkhitto cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati.

And when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming.

Seyyathāpi nāma phālo divasaṃsantatto udake pakkhitto cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati;

Suppose there was an iron cauldron that had been heated all day. If you placed it in the water, it would sizzle and hiss, steaming and fuming.

evameva so habyaseso udake pakkhitto cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati.

In the same way, when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming.

Atha kho sundarikabhāradvājo brāhmaṇo saṃviggo lomahaṭṭhajāto yena bhagavā tenupasaṅkami; upasaṅkamtivā ekamantaṃ aṭṭhāsi.

Then Sundarika the brahmin, shocked and awestruck, went up to the Buddha, and stood to one side.

Ekamantaṃ ṭhitaṃ kho sundarikabhāradvājaṃ brāhmaṇaṃ bhagavā gāthāhi ajjhabhāsi:

The Buddha addressed him in verse:

“Mā brāhmaṇa dāru samādahāno,

“When you’re kindling the wood, brahmin,

Suddhiṃ amaññi bahiddhā hi etaṃ;

don’t imagine this is purity, for it’s just an external.

Na hi tena suddhiṃ kusalā vadanti,

Experts say that those who wish for purity

Yo bāhirena parisuddhimicche.

through externals will not find it.

Hitvā ahaṃ brāhmaṇa dārudāhaṃ,
I've given up kindling firewood, brahmin,

Ajjhattamevujjalayāmi jotim;
now I just light the inner flame.

Niccagginī niccasaṃhitatto,
Always blazing, always serene,

Arahaṃ ahaṃ brahmacariyaṃ carāmi.
I am a perfected one living the spiritual life.

Māno hi te brāhmaṇa khāribhāro,
Conceit, brahmin, is the burden of your possessions,

Kodho dhumo bhasmani mosavajjaṃ;
anger your smoke, and lies your ashes.

Jivhā sujā hadayaṃ jotiṭhānaṃ,
The tongue is the ladle and the heart the fire altar;

Attā sudanto purisassa joti.
a well-tamed self is a person's light.

Dhammo rahado brāhmaṇa sīlatittho,
The teaching is a lake with shores of ethics, brahmin,

Anāvilo sabbhi sataṃ pasattho;
unclouded, praised by the fine to the good.

Yattha have vedaguno sinātā,
There the knowledge-masters go to bathe,

Anallagattāva taranti pāraṃ.
and cross to the far shore without getting wet.

Saccaṃ dhammo saṃyamo brahmacariyaṃ,
Truth, principle, restraint, the spiritual life;

Majjhe sitā brāhmaṇa brahmapatti;
the attainment of the supreme based on the middle, brahmin.

Sa tujjubhūtesu namo karohi,

Pay homage to the straightforward ones—

Tamaḥaṃ naraṃ dhammasārīti brūmī”ti.

I declare that man to be one who follows the teaching.”

**Evaṃ vutte, sundarikabhāradvājo brāhmaṇo bhagavantaṃ
etadavoca:**

When he had spoken, the brahmin Bhāradvāja of Sundarika said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama ...” ...

aññataro ca panāyasmā bhāradvājo arahataṃ ahoṣīti.

And Venerable Bhāradvāja became one of the perfected.

Saṃyutta Nikāya 7
Linked Discourses 7

1. Arahantavagga
1. The Perfected Ones

10. Bahudhītarasutta Many Daughters

**Ekam̐ samayaṃ bhagavā kosalesu viharati aññatarasmim̐
vanasaṇḍe.**

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

**Tena kho pana samayena aññatarassa bhāradvājagottassa
brāhmaṇassa catuddasa balībaddā naṭṭhā honti.**

Now at that time one of the brahmins of the Bhāradvāja clan had lost fourteen oxen.

**Atha kho bhāradvājagotto brāhmaṇo te balībadde gavesanto
yena so vanasaṇḍo tenupasaṅkama; upasaṅkamtivā addasa
bhagavantaṃ tasmim̐ vanasaṇḍe nisinnaṃ pallaṅkaṃ ābhujitvā
ujum̐ kāyaṃ paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā.**

While looking for them he went to that forest, where he saw the Buddha sitting down cross-legged, with his body straight, and mindfulness established right there.

**Disvāna yena bhagavā tenupasaṅkama; upasaṅkamtivā
bhagavato santike imā gāthāyo abhāsi:**

He went up to the Buddha, and recited these verses in the Buddha's presence:

**“Na hi nūnimassa samaṇassa,
“This ascetic mustn't have**

**Balībaddā catuddasa;
fourteen oxen**

Ajjasatṭhiṃ na dissanti,
missing for the past six days:

Tenāyaṃ samaṇo sukhī.
that's why this ascetic is happy.

Na hi nūnimassa samaṇassa,
This ascetic mustn't have

Tilākhettasmi pāpakā;
a field of sesame ruined,

Ekapaṇṇā dupaṇṇā ca,
with just one or two leaves:

Tenāyaṃ samaṇo sukhī.
that's why this ascetic is happy.

Na hi nūnimassa samaṇassa,
This ascetic mustn't have

Tucchakoṭṭhasmi mūsikā;
rats in a vacant barn

Usoḥhikāya naccanti,
dancing merrily:

Tenāyaṃ samaṇo sukhī.
that's why this ascetic is happy.

Na hi nūnimassa samaṇassa,
This ascetic mustn't have

Santhāro sattamāsiko;
carpets that for seven months

Uppātakehi sañchanno,
have been infested with fleas:

Tenāyaṃ samaṇo sukhī.
that's why this ascetic is happy.

Na hi nūnimassa samaṇassa,
This ascetic mustn't have

Vidhavā satta dhītarō;
seven widowed daughters

Ekaputtā duputtā ca,
with one or two children each:

Tenāyaṃ samaṇo sukhī.
that's why this ascetic is happy.

Na hi nūnimassa samaṇassa,
This ascetic mustn't have

Piṅgalā tilakāhatā;
a wife with blotchy, pockmarked skin

Sottaṃ pādena bodheti,
to wake him up with a kick:

Tenāyaṃ samaṇo sukhī.
that's why this ascetic is happy.

Na hi nūnimassa samaṇassa,
This ascetic mustn't have

Paccūsamhi iṇāyikā;
creditors knocking at dawn,

Detha dethāti codenti,
warning, 'Pay up! Pay up!':

Tenāyaṃ samaṇo sukhī”ti.
that's why this ascetic is happy.”

“Na hi mayhaṃ brāhmaṇa,
“You're right, brahmin, I don't have

balībaddā catuddasa;
fourteen oxen

Ajjasatṭhiṃ na dissanti,
missing for the past six days:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

Na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have

tilākhettasmi pāpakā;
a field of sesame ruined,

Ekapaṇṇā dupaṇṇā ca,
with just one or two leaves:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

Na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have

tucchakoṭṭhasmi mūsikā;
rats in a vacant barn

Usoḥhikāya naccanti,
dancing merrily:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

Na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have

santhāro sattamāsiko;
carpets that for seven months

Uppātakehi sañchanno,
have been infested with fleas:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

Na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have
vidhavā satta dhītarō;
seven widowed daughters

Ekaputtā duputtā ca,
with one or two children each:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

Na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have
piṅgalā tilakāhatā;
a wife with blotchy, pockmarked skin

Sottaṃ pādena bodheti,
to wake me up with a kick:

tenāhaṃ brāhmaṇā sukhī.
that's why I'm happy, brahmin.

Na hi mayhaṃ brāhmaṇa,
You're right, brahmin, I don't have
paccūsamhi iṅāyikā;
creditors knocking at dawn,

Detha dethāti codenti,
warning, 'Pay up! Pay up!':

tenāhaṃ brāhmaṇā sukhī”ti.
that's why I'm happy, brahmin.”

Evam vutte, bhāradvājagotto brāhmaṇo bhagavantam etadavoca:

When he had spoken, the brahmin said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent! ...

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evameva bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan”ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

Alattha kho bhāradvājagotto brāhmaṇo bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

And the brahmin received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā bhāradvājo arahataṃ ahoṣīti.

And Venerable Bhāradvāja became one of the perfected.

Arahantavaggo paṭhamo.

Tassuddānaṃ

Dhanañjānī ca akkosam,

asurindaṃ bilaṅgikaṃ;

Ahimsakaṃ jaṭā ceva,

suddhikañceva aggikā;

Sundarikaṃ bahudhīta—

rena ca te dasāti.

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

11. Kasibhāradvājasutta With Bhāradvāja the Farmer

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā magadhesu viharati dakkhiṇāgirismim
ekanāḷayaṃ brāhmaṇagāme.**

At one time the Buddha was staying in the land of the Magadhans in the Southern Hills near the brahmin village of Ekanāḷa.

**Tena kho pana samayena kasibhāradvājassa brāhmaṇassa
pañcamattāni naṅgalasatāni payuttāni honti vappakāle.**

Now at that time the brahmin Bhāradvāja the Farmer had harnessed around five hundred plows, it being the season for sowing.

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya yena kasibhāradvājassa brāhmaṇassa
kammanto tenupasaṅkami.**

Then the Buddha robed up in the morning and, taking his bowl and robe, went to where Bhāradvāja the Farmer was working.

**Tena kho pana samayena kasibhāradvājassa brāhmaṇassa
parivesanā vattati.**

Now at that time Bhāradvāja the Farmer was distributing food.

**Atha kho bhagavā yena parivesanā tenupasaṅkami;
upasaṅkamtivā ekamantaṃ aṭṭhāsi.**

Then the Buddha went to where the distribution was taking place and stood to one side.

**Addasā kho kasibhāradvājo brāhmaṇo bhagavantam piṇḍāya
ṭhitam.**

Bhāradvāja the Farmer saw him standing for alms

Disvā bhagavantam etadavoca:

and said to him,

**“ahaṃ kho, samaṇa, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca
bhuñjāmi.**

“I plough and sow, ascetic, and then I eat.

**Tvampi, samaṇa, kasassu ca vapassu ca, kasitvā ca vapitvā ca
bhuñjassū”ti.**

You too should plough and sow, then you may eat.”

**“Ahampi kho, brāhmaṇa, kasāmi ca vapāmi ca, kasitvā ca
vapitvā ca bhuñjāmī”ti.**

“I too plough and sow, brahmin, and then I eat.”

**“Na kho mayam passāma bhoto gotamassa yugam vā naṅgalaṃ
vā phālaṃ vā pācanaṃ vā balībadde vā, atha ca pana bhavaṃ
gotamo evamāha:**

“I don’t see Master Gotama with a yoke or plow or plowshare or
goad or oxen, yet he says:

**‘ahampi kho, brāhmaṇa, kasāmi ca vapāmi ca, kasitvā ca
vapitvā ca bhuñjāmī”ti.**

‘I too plough and sow, brahmin, and then I eat.’”

**Atha kho kasibhāradvājo brāhmaṇo bhagavantam gāthāya
ajjhabhāsi:**

Then Bhāradvāja the Farmer addressed the Buddha in verse:

“Kassako paṭijānāsi,

“You claim to be a farmer,

na ca passāmi te kasim;

but I don't see your plough.

Kassako pucchito brūhi,

If you're a farmer, declare to me:

kathaṃ jānemu taṃ kasiṇ"ti.

how are we to understand your farming?"

"Saddhā bījaṃ tapo vuṭṭhi,

"Faith is my seed, austerity my rain,

paññā me yuganaṅgalaṃ;

and wisdom is my yoke and plough.

Hirī īsā mano yottaṃ,

Conscience is my pole, mind my strap,

sati me phālapācanaṃ.

mindfulness my plowshare and goad.

Kāyagutto vacīgutto,

Guarded in body and speech,

āhāre udare yato;

I restrict my intake of food.

Saccaṃ karomi niddānaṃ,

I use truth as my scythe,

soraccaṃ me pamocanaṃ.

and gentleness is my release.

Vīriyaṃ me dhuradhorayaṃ,

Energy is my beast of burden,

yogakkhemādhivāhanaṃ;

transporting me to a place of sanctuary.

Gacchati anivattantaṃ,

It goes without turning back

yattha gantvā na socati.
to the place where there is no sorrow.

Evamesā kasī kaṭṭhā,
That's how to do the farming
sā hoti amatapphalā;
that has the Deathless as its fruit.

Etaṃ kasim̐ kasitvāna,
When you finish this farming
sabbadukkhā pamuccatī”ti.
you're released from all suffering.”

“Bhuñjatu bhavaṃ gotamo.

“Eat, Master Gotama,

Kassako bhavaṃ.
you are truly a farmer.

Yañhi bhavaṃ gotamo amatapphalampi kasim̐ kasatī”ti.
For Master Gotama does the farming that has the Deathless as its
fruit.”

“Gāthābhigītaṃ me abhojaneyyaṃ,
“Food enchanted by a spell isn't fit for me to eat.

Sampassataṃ brāhmaṇa nesa dhammo;
That's not the way of those who see, brahmin.

Gāthābhigītaṃ panudanti buddhā,
The Buddhas reject things enchanted with spells.

Dhamme sati brāhmaṇa vuttiresā.
Since nature is real, brahmin, that's how they live.

Aññena ca kevalinaṃ mahesiṃ,
Serve with other food and drink

Khīṇāsavaṃ kukkuccavūpasantaṃ;
the consummate one, the great hermit,

Annena pānena upaṭṭhahassu,
with defilements ended and remorse stilled.

Khettañhi taṃ puññapekkhassa hotī”ti.
For he is the field for the seeker of merit.”

Evaṃ vutte, kasibhāradvājo brāhmaṇo bhagavantaṃ etadavoca:
When he had spoken, the brahmin Bhāradvāja the Farmer said to
the Buddha,

“abhikkantaṃ, bho gotama ...pe...
“Excellent, Master Gotama ...

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.
From this day forth, may Master Gotama remember me as a lay
follower who has gone for refuge for life.”

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

12. Udayasutta With Udaya

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya yena udayassa brāhmaṇassa nivesanaṃ
tenupasaṅkamaṃ.**

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Udaya.

Atha kho udayo brāhmaṇo bhagavato pattaṃ odanena pūresi.
Then Udaya filled the Buddha's bowl with rice.

**Dutiyampi kho bhagavā pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya yena udayassa brāhmaṇassa nivesanaṃ
tenupasaṅkamaṃ ...pe...**

The next day ... and the day after that ... Udaya filled the Buddha's bowl with rice.

**tatīyampi kho udayo brāhmaṇo bhagavato pattaṃ odanena
pūretvā bhagavantaṃ etadavoca:**

But when he had filled the Buddha's bowl for a third time, he said to the Buddha,

“pakaṭṭhakoyaṃ samaṇo gotamo punappunaṃ āgacchatī”ti.
“This insatiable ascetic Gotama keeps coming back again and again!”

“Punappunañceva vapanti bījaṃ,
“Again and again, they sow the seed;

Punappunam vassati devarājā;

again and again, the lord god sends rain;

Punappunam khetam kasanti kassakā,

again and again, farmers plough the field;

Punappunam dhaññamupeti raṭṭham.

again and again, grain is produced for the nation.

Punappunam yācakā yācayanti,

Again and again, the beggars beg;

Punappunam dānapatī dadanti;

again and again, the donors give.

Punappunam dānapatī daditvā,

Again and again, when the donors have given,

Punappunam saggamupenti ṭhānam.

again and again, they take their place in heaven.

Punappunam khīranikā duhanti,

Again and again, dairy farmers milk;

Punappunam vaccho upeti mātaram;

again and again, a calf cleaves to its mother;

Punappunam kilamati phandati ca,

again and again, oppressing and intimidating;

Punappunam gabbhamupeti mando.

that idiot is reborn again and again.

Punappunam jāyati mīyati ca,

Again and again, you're reborn and die;

Punappunam sivathikam haranti;

again and again, you get carried to a charnel ground.

Maggañca laddhā apunabbhavāya,

But when they've gained the path for no further rebirth,

Na punappunam jāyati bhūripañño”ti.

one of vast wisdom is not reborn again and again.”

Evam vutte, udayo brāhmaṇo bhagavantam etadavoca:

When he had spoken, the brahmin Udaya said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama ...

**upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gataṃ”ti.**

From this day forth, may Master Gotama remember me as a lay
follower who has gone for refuge for life.”

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

13. Devahitasutta With Devahita

Sāvattthinidānaṃ.
At Sāvattthī.

Tena kho pana samayena bhagavā vātehābādhiko hoti;
Now at that time the Buddha was afflicted by winds.

āyasmā ca upavāṇo bhagavato upaṭṭhāko hoti.
Venerable Upavāṇa was his carer.

Atha kho bhagavā āyasmantaṃ upavāṇaṃ āmantesi:
Then the Buddha said to Upavāṇa,

“iṅgha me tvaṃ, upavāṇa, uṇhodakaṃ jānāhī”ti.
“Please, Upavāṇa, find some hot water for me.”

**“Evaṃ, bhante”ti kho āyasmā upavāṇo bhagavato paṭissutvā
nivāsetvā pattacīvaramādāya yena devahitassa brāhmaṇassa
nivesanaṃ tenupasaṅkami; upasaṅkamtivā tuṅhībhūto
ekamantaṃ aṭṭhāsi.**

“Yes, sir,” replied Upavāṇa. He robed up, and, taking his bowl and robe, went to the house of the brahmin Devahita, and stood silently to one side.

**Addasā kho devahito brāhmaṇo āyasmantaṃ upavāṇaṃ
tuṅhībhūtaṃ ekamantaṃ ṭhitaṃ.**

Devahita saw him standing there

Disvāna āyasmantaṃ upavāṇaṃ gāthāya ajjhabhāsi:

and addressed him in verse:

“Tuṇhībhūto bhavaṃ tiṭṭhaṃ,

“Silent stands the Master,

muṇḍo saṅghāṭipāruto;

shaven, wrapped in his outer robe.

Kim patthayāno kim esaṃ,

What do you want? What are you looking for?

kiṃ nu yācitumāgato”ti.

What have you come here to ask for?”

“Arahaṃ sugato loke,

“The perfected one, the Holy One in the world,

vātehābādhiko muni;

the sage is afflicted by winds.

Sace uṇhodakaṃ atthi,

If there’s hot water,

munino dehi brāhmaṇa.

give it to the sage, brahmin.

Pūjito pūjaneyyānaṃ,

I wish to bring it to the one

sakkareyyāna sakkato;

who is esteemed by the estimable,

Apacito apaceyyānaṃ,

honored by the honorable,

tassa icchāmi hātave”ti.

venerated by the venerable.”

**Atha kho devahito brāhmaṇo uṇhodakassa kājaṃ purisena
gāhāpetvā phāṇitassa ca puṭaṃ āyasmato upavāṇassa pādāsi.**

Then Devahita had a man fetch a carrying-pole with hot water. He also presented Upavāṇa with a jar of molasses.

**Atha kho āyasmā upavāṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam uṇhodakena nhāpetvā
uṇhodakena phāṇitam āloletvā bhagavato pādāsi.**

Then Venerable Upavāṇa went up to the Buddha and bathed him with the hot water. Then he stirred molasses into hot water and presented it to the Buddha.

Atha kho bhagavato ābādho paṭippassambhi.

Then the Buddha's illness died down.

**Atha kho devahito brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhim sammodi.**

Then the brahmin Devahita went up to the Buddha, and exchanged greetings with him.

**Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ
nisīdi.**

When the greetings and polite conversation were over, he sat down to one side,

**Ekamantaṃ nisinno kho devahito brāhmaṇo bhagavantam
gāthāya ajjhabhāsi:**

and addressed the Buddha in verse:

“Kattha dajjā deyyadhammaṃ,

“Where should you give an available gift?

kattha dinnam mahapphalaṃ;

Where is a gift very fruitful?

Kathañhi yajamānassa,

How does one who is donating

katham ijhati dakkhiṇā”ti.

ensure the success of their religious donation?”

“Pubbenivāsaṃ yo vedī,
“One who knows their past lives,
saggāpāyaṅca passati;
and sees heaven and places of loss,
Atho jātikkhayaṃ patto,
and has attained the ending of rebirth,
abhiññāvosito muni.
that sage has perfect insight.

Ettha dajjā deyyadhammaṃ,
Here you should give an available gift;
ettha dinnam mahapphalaṃ;
what’s given here is very fruitful.
Evaṅhi yajamānassa,
That’s how a sponsor of sacrifices
evaṃ ijjhati dakkhiṇā”ti.
ensures the success of their religious donation.”

Evaṃ vutte, devahito brāhmaṇo bhagavantaṃ etadvoca:
When he had spoken, the brahmin Devahita said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...
“Excellent, Master Gotama ...

**upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gataṃ”ti.**
From this day forth, may Master Gotama remember me as a lay
follower who has gone for refuge for life.”

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

14. Mahāsālasutta A well-to-do brahmin

Sāvattihinidānaṃ.
At Sāvattihī.

Atha kho aññataro brāhmaṇamahāsālo lūkho lūkhapāvuraṇo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Then a certain well-to-do brahmin, shabby, wearing a shabby cloak, went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ brāhmaṇamahāsālaṃ bhagavā etadavoca:

When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him,

“kiṃ nu tvaṃ, brāhmaṇa, lūkho lūkhapāvuraṇo”ti?

“Brahmin, why are you so shabby, wearing a shabby cloak?”

“Idha me, bho gotama, cattāro puttā.

“Master Gotama, I have four sons.

Te maṃ dārehi sampuccha gharā nikkhāmentī”ti.

At their wives’ bidding they expelled me from my house.”

“Tena hi tvaṃ, brāhmaṇa, imā gāthāyo pariyāpuṇitvā sabhāyaṃ mahājanakāye sannipatite puttesu ca sannisennesu bhāsassu:

“Well then, brahmin, memorize these verses and recite them to your sons when you are all seated in the council hall with a large crowd.

‘Yehi jātehi nandissam,
‘I was overjoyed when they were born,

yesañca bhavamicchisam;
and wished for them the very best.

Te maṃ dārehi sampuccha,
But at their wives’ bidding they chased me out,

sāva vārenti sūkaram.
like hounds after hogs.

Asantā kira maṃ jammā,
It turns out they’re wicked, those nasty men,

tāta tātāti bhāsare;
though they called me their dear old Dad.

Rakkhasā puttarūpena,
They’re monsters in the shape of sons,

te jahanti vayogataṃ.
throwing me out as I’ve grown old.

Assova jiṇṇo nibbhogo,
Like an old, useless horse

khādanā apanīyati;
led away from its fodder,

Bālakānaṃ pitā thero,
the elderly father of those kids

parāgāresu bhikkhati.
begs for alms at others’ homes.

Daṇḍova kira me seyyo,
Even my staff is better

yañce puttā anassavā;

than those disobedient sons,

Caṇḍampi goṇaṃ vāreti,
for it wards off a wild bull,

atho caṇḍampi kukkuraṃ.
and even a wild dog.

Andhakāre pure hoti,
It goes before me in the dark;

gambhīre gādhamedhati;
in deep waters it supports me.

Daṇḍassa ānubhāvena,
By the wonderful power of this staff,

khalitvā patitiṭṭhatī””ti.
when I stumble, I stand firm again.”

**Atha kho so brāhmaṇamahāsālo bhagavato santike imā gāthāyo
pariyāpuṇitvā sabhāyaṃ mahājanakāye sannipatite puttesu ca
sannisennesu abhāsi:**

Having memorized those verses in the Buddha’s presence, the
brahmin recited them to his sons when they were all seated in the
council hall with a large crowd. ...

**“Yehi jātehi nandissaṃ,
yesañca bhavamicchisaṃ;
Te maṃ dārehi sampuccha,
sāva vārenti sūkaraṃ.**

**Asantā kira maṃ jammā,
tāta tātāti bhāsare;
Rakkhasā puttarūpena,**

te jahanti vayogataṃ.

Assova jiṇṇo nibbhogo,
khādanā apanīyati;
Bālakānaṃ pitā thero,
parāgāresu bhikkhati.

Daṇḍova kira me seyyo,
yañce puttā anassavā;
Caṇḍampi goṇaṃ vāreti,
atho caṇḍampi kukkuraṃ.

Andhakāre pure hoti,
gambhīre gādhamedhati;
Daṇḍassa ānubhāvena,
khalitvā patitiṭṭhatī”ti.

**Atha kho naṃ brāhmaṇamahāsālaṃ puttā gharaṃ netvā
nhāpetvā paccekaṃ dussayugena acchādesuṃ.**

Then the brahmin’s sons led him back home, bathed him, and each clothed him with a fine pair of garments.

**Atha kho so brāhmaṇamahāsālo ekaṃ dussayugaṃ ādāya yena
bhagavā tenupasaṅkamaṃ; upasaṅkamitvā bhagavatā saddhiṃ
sammodi.**

Then the brahmin, taking one pair of garments, went to the Buddha and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho brāhmaṇamahāsālo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“mayam, bho gotama, brāhmaṇā nāma ācariyassa
ācariyadhanam pariyesāma.**

“Master Gotama, we brahmins seek a fee for our teacher.

Paṭiggaṇhatu me bhavam gotamo ācariyadhanan”ti.

May Master Gotama please accept my teacher’s fee!”

Paṭiggaheṣi bhagavā anukampaṃ upādāya.

So the Buddha accepted it out of compassion.

Atha kho so brāhmaṇamahāsālo bhagavantam etadavoca:

Then the well-to-do brahmin said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama ...

**upāsakaṃ maṃ bhavam gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gatan”ti.**

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

15. Mānatthaddhasutta

Stuck-Up

Sāvattthinidānaṃ.
At Sāvattthī.

**Tena kho pana samayena mānatthaddho nāma brāhmaṇo
sāvattthiyaṃ paṭivasati.**

Now at that time a brahmin named Stuck-Up was residing in Sāvattthī.

**So neva mātaraṃ abhivādeti, na pitaraṃ abhivādeti, na
ācariyaṃ abhivādeti, na jeṭṭhabhātaraṃ abhivādeti.**

He didn't bow to his mother or father, his teacher, or his oldest brother.

**Tena kho pana samayena bhagavā mahatiyā parisāya parivuto
dhammaṃ deseti.**

Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

Atha kho mānatthaddhassa brāhmaṇassa etadahosi:

Then Stuck-Up thought,

**“ayaṃ kho samaṇo gotamo mahatiyā parisāya parivuto
dhammaṃ deseti.**

“The ascetic Gotama is teaching Dhamma, surrounded by a large assembly.

Yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ.

Why don't I approach him?

Sace maṃ samaṇo gotamo ālapissati, ahampi taṃ ālapissāmi.

If he speaks to me, I'll speak to him.

No ce maṃ samaṇo gotamo ālapissati, ahampi nālapissāmī”ti.

But if he doesn't speak, neither will I.”

**Atha kho mānathaddho brāhmaṇo yena bhagavā
tenupasaṅkami; upasaṅkamtivā tuṅhībhūto ekamantaṃ aṭṭhāsi.**

Then the brahmin Stuck-Up went up to the Buddha, and stood silently to one side.

Atha kho bhagavā taṃ nālapi.

But the Buddha didn't speak to him.

Atha kho mānathaddho brāhmaṇo:

Then Stuck-Up thought,

**“nāyaṃ samaṇo gotamo kiñci jānātī”ti tatova puna
nivattitukāmo ahosi.**

“This ascetic Gotama knows nothing!” And he wanted to go back from there right away.

**Atha kho bhagavā mānathaddhassa brāhmaṇassa cetasā
cetoparivitakkamaññāya mānathaddhaṃ brāhmaṇaṃ gāthāya
ajjhabhāsi:**

Then the Buddha, knowing what Stuck-Up was thinking, addressed him in verse:

“Na mānaṃ brāhmaṇa sādhu,

“It's not good to foster conceit

atthikassīdha brāhmaṇa;

if you want what's good for you, brahmin.

Yena atthena āgacchi,

You should foster the goal

tamevamanubrūhaye”ti.

which brought you here.”

Atha kho mānatthaddho brāhmaṇo:

Then Stuck-Up thought,

**“cittaṃ me samaṇo gotamo jānātī”ti tattheva bhagavato pādesu
sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati
pāṇīhi ca parisambāhati, nāmañca sāveti:**

“The ascetic Gotama knows my mind!” He bowed with his head to the Buddha’s feet, caressing them and covering them with kisses, and pronounced his name:

**“mānatthaddhāhaṃ, bho gotama, mānatthaddhāhaṃ, bho
gotamā”ti.**

“Master Gotama, I am Stuck-Up! I am Stuck-Up!”

Atha kho sā parisā abbhutavittajātā ahosi:

Then that assembly was stunned:

“acchariyaṃ vata bho, abbhutaṃ vata bho.

“It’s incredible, it’s amazing!

**Ayañhi mānatthaddho brāhmaṇo neva mātaraṃ abhivādeti, na
pitaraṃ abhivādeti, na ācariyaṃ abhivādeti, na jeṭṭhabhātaraṃ
abhivādeti;**

This brahmin Stuck-Up doesn’t bow to his mother or father, his teacher, or his oldest brother.

**atha ca pana samaṇe gotame evarūpaṃ paramanipaccakāraṃ
karotī”ti.**

Yet he shows such utmost devotion to the ascetic Gotama!”

Atha kho bhagavā mānatthaddhaṃ brāhmaṇaṃ etadavoca:

Then the Buddha said to the brahmin Stuck-Up,

“alaṃ, brāhmaṇa, uṭṭhehi, sake āsane nisīda.

“Enough, brahmin. Get up, and take your own seat.

Yato te mayi cittaṃ pasannaṃ”ti.

For your mind has confidence in me.”

**Atha kho mānathaddho brāhmaṇo sake āsane nisīditvā
bhagavantaṃ gāthāya ajjhabhāsi:**

Then Stuck-Up took his seat and said to the Buddha:

“Kesu na mānaṃ kayirātha,

“Regarding whom should you not be conceited?

kesu cassa sagāravo;

Who should you respect?

Kyassa apacitā assu,

Who should you esteem?

kyassu sādhu supūjitā”ti.

Who is it good to venerate properly?”

“Mātari pitari cāpi,

“Your mother and father,

atho jeṭṭhamhi bhātari;

and also your oldest brother,

Ācariye catutthamhi,

with teacher as fourth.

tesu na mānaṃ kayirātha;

Regarding these you should not be conceited.

Tesu assa sagāravo,

They are who you should respect.

tyassa apacitā assu;

They are who you should esteem.

Tyassu sādhu supūjitā.

And they’re who it’s good to venerate properly.

Arahante sītībhūte,

And when you’ve humbled conceit, and aren’t stuck-up,

katakicce anāsave;

show supreme reverence for

Nihacca mānaṃ athaddho,

the perfected ones, cooled,

te namasse anuttare”ti.

their task complete, free of defilements.”

Evaṃ vutte, mānatthaddho brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, the brahmin Stuck-Up said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ

saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

16. Paccaṇīkasutta The Contraphile

Sāvattihinidānaṃ.
At Sāvattihī.

**Tena kho pana samayena paccaṇīkasāto nāma brāhmaṇo
sāvatthiyaṃ paṭivasati.**

Now at that time a brahmin named Contraphile, who loved contradiction, was residing in Sāvattihī.

Atha kho paccaṇīkasātassa brāhmaṇassa etadahosi:
Then Contraphile thought,

“yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ.
“Why don’t I go to the ascetic Gotama and

**Yaṃ yadeva samaṇo gotamo bhāsissati taṃ tadevassāhaṃ
paccaṇīkāssaṃ”ti.**
contradict everything he says?”

Tena kho pana samayena bhagavā abbhokāse caṅkamati.
At that time the Buddha was walking mindfully in the open air.

**Atha kho paccaṇīkasāto brāhmaṇo yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantaṃ caṅkamantaṃ
etadavoca:**

Then the brahmin Contraphile went up to the Buddha, and said to him as he was walking,

“bhaṇa samaṇadhammaṃ”ti.

“Ascetic, preach the Dhamma.”

“Na paccaṇīkasātena,

“Fine words aren’t easy to understand

suvijānaṃ subhāsitaṃ;

by a lover of contradiction,

Upakkiliṭṭhacittena,

whose mind is tainted

sārambhabahulena ca.

and full of aggression.

Yo ca vineyya sārambhaṃ,

But when you’ve dispelled aggression,

appasādañca cetaso;

and your suspicious mind,

Āghātaṃ paṭinissajja,

and you’ve got rid of resentment,

sa ve jaññā subhāsitaṃ”ti.

then you’ll understand fine words.”

Evaṃ vutte, paccaṇīkasāto brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, the brahmin Contraphile said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

**upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gataṃ”ti.**

From this day forth, may Master Gotama remember me as a lay
follower who has gone for refuge for life.”

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

17. Navakammikasutta

The Builder

**Ekam̐ samayaṃ bhagavā kosalesu viharati aññatarasmim̐
vanasaṇḍe.**

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

**Tena kho pana samayena navakammikabhāradvājo brāhmaṇo
tasmim̐ vanasaṇḍe kammantaṃ kārāpeti.**

Now at that time the brahmin Bhāradvāja the Builder was doing some building work in that jungle thicket.

**Addasā kho navakammikabhāradvājo brāhmaṇo bhagavantaṃ
aññatarasmim̐ sālarukkhamūle nisinnaṃ pallaṅkaṃ ābhujitvā
ujum̐ kāyaṃ paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā.**

He saw the Buddha sitting down cross-legged at the root of a certain sal tree, with his body straight, and mindfulness established right there.

Disvānassa etadahosi:

Seeing this, it occurred to him,

“ahaṃ kho imasmim̐ vanasaṇḍe kammantaṃ kārāpento ramāmi.

“I enjoy doing this building work here in the jungle.

Ayaṃ samaṇo gotamo kiṃ kārāpento ramatī”ti?

I wonder what the ascetic Gotama enjoys doing?”

**Atha kho navakammikabhāradvājo brāhmaṇo yena bhagavā
tenupasaṅkami. upasaṅkamtivā bhagavantaṃ gāthāya
ajjhabhāsi:**

Then Bhāradvāja the Builder went up to the Buddha and addressed him in verse:

“Ke nu kammantā karīyanti,
“What kind of work do you do
bhikkhu sālavane tava;
as a mendicant in the sal jungle?
Yadekako araññasmiṃ,
How do you find enjoyment
ratim vindati gotamo”ti.
alone in the wilderness, Gotama?”

“Na me vanasmiṃ karaṇīyamatti,
“There’s nothing I need to do in the jungle;
Ucchinnamūlaṃ me vanaṃ visūkaṃ;
my jungle’s cut down at the root, it’s withered away.
Svāhaṃ vane nibbanatho visallo,
With jungle cleared and free of thorns,
Eko rame aratiṃ vipphāyā”ti.
I enjoy being alone in the jungle, having given up discontent.”

**Evaṃ vutte, navakammikabhāradvājo brāhmaṇo bhagavantaṃ
etadavoca:**

When he had spoken, the brahmin Bhāradvāja the Builder said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...
“Excellent, Master Gotama ...

**upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ
saraṇaṃ gataṃ”ti.**

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

18. Kaṭṭhahārasutta Collecting Firewood

**Ekam̐ samayaṃ bhagavā kosalesu viharati aññatarasmim̐
vanasaṇḍe.**

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

**Tena kho pana samayena aññatarassa bhāradvājagottassa
brāhmaṇassa sambahulā antevāsikā kaṭṭhahārakā māṇavakā
yena vanasaṇḍo tenupasaṅkamim̐su; upasaṅkamtivā
addasaṃsu bhagavantaṃ tasmim̐ vanasaṇḍe nisinnaṃ
pallaṅkaṃ ābhujitvā ujum̐ kāyaṃ paṇidhāya parimukhaṃ satim̐
upaṭṭhapetvā. Disvāna yena bhāradvājagotto brāhmaṇo
tenupasaṅkamim̐su; upasaṅkamtivā bhāradvājagottaṃ
brāhmaṇaṃ etadavocur̐:**

Then several youths, students of one of the Bhāradvāja brahmins, approached a forest grove while collecting firewood. They saw the Buddha sitting down cross-legged at the root of a certain sal tree, with his body straight, and mindfulness established right there. Seeing this, they went up to Bhāradvāja and said to him,

“yagghe bhavaṃ jāneyyāsi.

“Please sir, you should know this.

**Asukasmim̐ vanasaṇḍe samaṇo nisinnaṃ pallaṅkaṃ ābhujitvā
ujum̐ kāyaṃ paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā”.**

In such and such a forest grove the ascetic Gotama is sitting down cross-legged, with his body straight, and mindfulness established right there.”

**Atha kho bhāradvājagotto brāhmaṇo tehi māṇavakehi saddhiṃ
yena so vanasaṅḍo tenupasaṅkamaṃ.**

Then Bhāradvāja together with those students went to that forest
grove

**Addasā kho bhagavantam̐ tasmim̐ vanasaṅḍe nisinnam̐
pallaṅkam̐ ābhujitvā ujum̐ kāyam̐ paṇidhāya parimukham̐ satim̐
upaṭṭhapetvā.**

where he saw the Buddha sitting down cross-legged, with his body
straight, and mindfulness established right there.

**Disvāna yena bhagavā tenupasaṅkamaṃ; upasaṅkamtivā
bhagavantam̐ gāthāya ajjhabhāsi:**

He went up to the Buddha and addressed him in verse:

“Gambhīrarūpe bahubherave vane,

“Deep in the jungle so full of terrors,

Suññaṃ araññaṃ vijanaṃ vigāhiya;

you’ve plunged into the empty, desolate wilderness.

Aniñjamānena ṭhitena vaggunā,

Still, steady, and graceful:

Sucārurūpaṃ vata bhikkhu jhāyasi.

how beautifully you meditate, mendicant!

Na yattha gītaṃ napi yattha vāditaṃ,

Where there is no song or music,

Eko araññe vanavassito muni;

a lonely sage resorts to the wilderness.

Accherarūpaṃ paṭibhāti maṃ idaṃ,

This strikes me as an amazing thing,

Yadekako pītimano vane vase.

that you dwell so joyfully alone in the jungle.

Maññāmahaṃ lokādhipatisahabyataṃ,
I suppose you wish to be reborn in the company

Ākaṅkhamāno tidivaṃ anuttaraṃ;
of the supreme sovereign of the heaven of the Three and Thirty.

Kasmā bhavaṃ vijanamaraññamassito,
Is that why you resort to the desolate wilderness,

Tapo idha kubbasi brahmapattiyā”ti.
to practice austerities for attaining Brahmā?”

“Yā kāci kaṅkhā abhinandanā vā,
“Any wishes and hopes that are always attached

Anekadhātūsu puthū sadāsītā;
to the many and various realms—

Aññāṇamūlappabhavā pajappitā,
the yearnings sprung from the root of unknowing—

Sabbā mayā byantikātā samūlikā.
I’ve eliminated them all down to the root.

Svāhaṃ akaṅkho asito anūpayo,
So I’m wishless, unattached, disengaged;

Sabbesu dhammesu visuddhadassano;
amongst all things, my vision is clear.

Pappuyya sambodhimanuttaraṃ sivaṃ,
I’ve attained the state of grace, the supreme awakening;

Jhāyāmahaṃ brahma raho visārado”ti.
I meditate alone, brahmin, and self-assured.”

**Evaṃ vutte, bhāradvājagotto brāhmaṇo bhagavantaṃ
etadavoca:**

When he had spoken, Bhāradvāja said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

19. Mātuposakasutta

The Brahmin Who Provided for His Mother

Sāvattihinidānaṃ.

At Sāvattihī.

**Atha kho mātuposako brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then a brahmin who provided for his mother went up to the Buddha,
and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho mātuposako brāhmaṇo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down
to one side and said to the Buddha,

**“ahañhi, bho gotama, dhammena bhikkhaṃ pariyesāmi,
dhammena bhikkhaṃ pariyesitvā mātāpitaro posemi.**

“Master Gotama, I seek alms by legitimate means, which I use to
provide for my mother and father.

Kaccāhaṃ, bho gotama, evaṅkārī kiccakārī homī”ti?

In doing so, am I doing my duty?”

“Taggha tvaṃ, brāhmaṇa, evaṅkārī kiccakārī hosi.

“Indeed, brahmin, in so doing you are doing your duty.

**Yo kho, brāhmaṇa, dhammena bhikkhaṃ pariyesati, dhammena
bhikkhaṃ pariyesitvā mātāpitaro poseti, bahuṃ so puññaṃ
pasavatīti.**

Whoever seeks alms by legitimate means, and uses them to provide for their mother and father makes much merit.

Yo mātaraṃ pitaraṃ vā,

A mortal provides for their mother

macco dhammena posati;

and father by legitimate means;

Tāya naṃ pāricariyāya,

because they look after

mātāpitūsu paṇḍitā;

their parents like this,

Idheva naṃ pasaṃsanti,

they're praised in this life by the astute,

pecca sagge pamodati”ti.

and they depart to rejoice in heaven.”

Evaṃ vutte, mātuposako brāhmaṇo bhagavantaṃ etadavoca:

When he said this, the brahmin who provided for his mother said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

20. Bhikkhakasutta A Beggar

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho bhikkhako brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then a begging brahmin went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho bhikkhako brāhmaṇo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

**“ahampi kho, bho gotama, bhikkhako, bhavampi bhikkhako,
idha no kiṃ nānākaraṇaṃ”ti?**

“Master Gotama, both you and I are beggars. What, then, is the difference between us?”

**“Na tena bhikkhako hoti,
“You don’t become a beggar**

**yāvatā bhikkhate pare;
just by begging from others.**

**Vissaṃ dhammaṃ samādāya,
One who has undertaken domestic duties**

bhikkhu hoti na tāvatā.

has not yet become a mendicant.

Yodha puññañca pāpañca,

But one living a spiritual life

bāhitvā brahmacariyaṃ;

who has shunned both merit and evil,

Saṅkhāya loke carati,

and lives in this world with discernment:

sa ve bhikkhūti vuccatī”ti.

is said to be a mendicant.”

Evaṃ vutte, bhikkhako brāhmaṇo bhagavantaṃ etadvoca:

When he had spoken, the begging brahmin said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

**upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gataṃ”ti.**

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

21. Saṅgāravasutta With Saṅgārava

Sāvattihinidānaṃ.
At Sāvattihī.

Tena kho pana samayena saṅgāravo nāma brāhmaṇo sāvatthiyaṃ paṭivasati udakasuddhiko, udakena parisuddhiṃ pacceṭi, sāyaṃ pātaṃ udakorohanānuyogamanuyutto viharati.
Now at that time there was a brahmin named Saṅgārava staying in Sāvattihī. He practiced purification by water, believing in purification by water. He lived committed to the practice of immersing himself in water at dawn and dusk.

Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvattihiṃ piṇḍāya pāvīsi.
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

He wandered for alms in Sāvattihī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and said to him,

“idha, bhante, saṅgāravo nāma brāhmaṇo sāvatthiyaṃ paṭivasati udakasuddhiko, udakena suddhiṃ pacceṭi, sāyaṃ pātaṃ udakorohanānuyogamanuyutto viharati.

“Sir, there is a brahmin named Saṅgārava staying in Sāvattthī. He practices purification by water, believing in purification by water. He lives committed to the practice of immersing himself in water at dawn and dusk.

Sādhū, bhante, bhagavā yena saṅgāravassa brāhmaṇassa nivesanaṃ tenupasaṅkamatū anukampaṃ upādāyā”ti.

Please visit him at his home out of compassion.”

Adhivāsesi bhagavā tuṅhībhāvena.

The Buddha consented in silence.

Atha kho bhagavā pubbaṅhasamayāṃ nivāsetvā pattacīvaramādāya yena saṅgāravassa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamtīvā paññatte āsane nisīdi.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Saṅgārava, and sat down on the seat spread out.

Atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamtīvā bhagavatā saddhiṃ sammodi.

Then the brahmin Saṅgārava went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho saṅgāravaṃ brāhmaṇaṃ bhagavā etadavoca:

When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him,

“saccaṃ kira tvaṃ, brāhmaṇa, udakasuddhiko, udakena suddhiṃ pacesi, sāyaṃ pātaṃ udakorohanānuyogamanuyutto viharasī”ti?

“Is it really true, brahmin, that you practice purification by water, believing in purification by water; that you live committed to the practice of immersing yourself in water at dawn and dusk?”

“Evaṃ, bho gotama”.

“Yes, Master Gotama.”

**“Kiṃ pana tvaṃ, brāhmaṇa, atthavaṣaṃ sampassamaṇo
udakasuddhiko, udakasuddhiṃ pacesi, sāyaṃ pātaṃ
udakorohanānuyogamanuyutto viharasī”ti?**

“But brahmin, for what reason do you practice purification by water?”

**“Idha me, bho gotama, yaṃ divā pāpakammaṃ kataṃ hoti, taṃ
sāyaṃ nhānena pavāhemi, yaṃ rattiṃ pāpakammaṃ kataṃ hoti
taṃ pātaṃ nhānena pavāhemi.**

“It’s because, Master Gotama, whatever bad deeds I’ve done during the day I wash off by bathing at dusk; and whatever bad deeds I’ve done during the night, I wash off by bathing at dawn.

**Imaṃ khvāhaṃ, bho gotama, atthavaṣaṃ sampassamaṇo
udakasuddhiko, udakena suddhiṃ paccemi, sāyaṃ pātaṃ
udakorohanānuyogamanuyutto viharāmi”ti.**

That’s the reason why I practice purification by water.”

“Dhammo rahado brāhmaṇa sīlatittho,

“The teaching is a lake with shores of ethics, brahmin,

Anāvilo sabbhi sataṃ pasattho;

unclouded, praised by the fine to the good.

Yattha have vedaguno sinātā,

There the knowledge-masters go to bathe,

Anallagattāva taranti pāraṇ”ti.

and cross to the far shore without getting wet.”

Evaṃ vutte, saṅgāravo brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, Saṅgārava said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

**upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gataṃ”ti.**

From this day forth, may Master Gotama remember me as a lay
follower who has gone for refuge for life.”

Saṃyutta Nikāya 7
Linked Discourses 7

2. Upāsakavagga
2. Lay Followers

22. Khomadussasutta At Khomadussa

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sakkesu viharati khomadussam
nāmaṃ sakyānaṃ nigamo.**

At one time the Buddha was staying in the land of the Sakyans, where they have a town named Khomadussa.

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya khomadussam nigamaṃ piṇḍāya pāvisi.**
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Khomadussa for alms.

**Tena kho pana samayena khomadussakā brāhmaṇagahapatikā
sabhāyaṃ sannipatitā honti kenacideva karaṇīyena, devo ca
ekamekaṃ phusāyati.**

Now at that time the brahmins and householders of Khomadussa were gathered in the council hall for some business, while a gentle rain drizzled down.

Atha kho bhagavā yena sā sabhā tenupasaṅkami.
Then the Buddha approached that council.

**Addasaṃsu khomadussakā brāhmaṇagahapatikā bhagavantam
dūratova āgacchantam.**

The brahmins and householders saw the Buddha coming off in the distance,

Disvāna etadavocum:

and said,

**“ke ca muṇḍakā samaṇakā, ke ca sabhādhammaṃ
jānissantī”ti?**

“Who are these shavelings, these fake ascetics? Don’t they understand the council rules?”

**Atha kho bhagavā khomadussake brāhmaṇagahapatike gāthāya
ajjhabhāsi:**

Then the Buddha addressed the brahmins and householders of Khomadussa in verse:

“Nesā sabhā yattha na santi santo,

“If good people are not present it is no true council;

Santo na te ye na vadanti dhammaṃ;

and those whose speak against principle are not good people.

Rāgañca dosañca pahāya moham,

Having given up greed, hate, and delusion,

Dhammaṃ vadantā ca bhavanti santo”ti.

speakers of principle are good people.”

**Evaṃ vutte, khomadussakā brāhmaṇagahapatikā bhagavantam
etadavocum:**

When he had spoken, the brahmins and householders of Khomadussa said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,

andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni

dakkhantī”ti; evamevaṃ bhotā gotamena anekapariyāyena

dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways.

**Ete mayaṃ bhavaṃtaṃ gotamaṃ saraṇaṃ gacchāma
dhammaṅca bhikkhusaṅghaṅca.**

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete
saraṇaṃ gate”ti.**

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Upāsakavaggo dutiyo.

Tassuddānaṃ

Kasi udayo devahito,

Aññataramahāsālaṃ;

Mānatthaddhaṃ paccaṇīkaṃ,

Navakamma kaṭṭhahāraṃ;

Mātuposakaṃ bhikkhako,

Saṅgāraṃ ca khomadussena dvādasāti.

Brāhmaṇasaṃyuttaṃ samattaṃ.

The Linked Discourses with Brahmins are complete.

8. Vaṅgīsa Saṃyutta: With Vaṅgīsa

Saṃyutta Nikāya 8
Linked Discourses 8

1. Vaṅgīsavagga
1. With Vaṅgīsa

1. Nikkhantasutta
Renounced

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ āyasmā vaṅgīso āḷaviyaṃ viharati aggāḷave
cetiye āyasmatā nigrodhakappena upajjhāyena saddhim.**

At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa.

**Tena kho pana samayena āyasmā vaṅgīso navako hoti
acirapabbajito ohiyyako vihārapālo.**

Now at that time Vaṅgīsa was junior, recently gone forth. He had been left behind to look after the dwelling.

**Atha kho sambahulā itthiyo samalaṅkaritvā yena aggāḷavako
ārāmo tenupasaṅkamimsu vihārapekkhikāyo.**

Then several women dressed in all their finery went to the monastery at Aggāḷava in order to inspect the dwelling.

**Atha kho āyasmato vaṅgīsassa tā itthiyo disvā anabhirati
uppajjati, rāgo cittaṃ anuddhamseti.**

When Vaṅgīsa saw them he became dissatisfied, with lust infecting his mind.

Atha kho āyasmato vaṅgīsassa etadahosi:

Then he thought,

**“alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata
me suladdhaṃ;**

“It’s my loss, my misfortune,

**yassa me anabhirati uppannā, rāgo cittaṃ anuddhamseti, taṃ
kutettha labbhā, yaṃ me paro anabhiratiṃ vinodetvā abhiratiṃ
uppādeyya.**

that I’ve become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction?

**Yannūnāhaṃ attanāva attano anabhiratiṃ vinodetvā abhiratiṃ
uppādeyyan”ti.**

Why don’t I do it myself?”

**Atha kho āyasmā vaṅgīso attanāva attano anabhiratiṃ
vinodetvā abhiratiṃ uppādetvā tāyaṃ velāyaṃ imā gāthāyo
abhāsi:**

Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

“Nikkhantaṃ vata maṃ santaṃ,

“Now that I’ve renounced

agārasmānagāriyaṃ;

the home life for homelessness

Vitakkā upadhāvanti,

I’m overrun

pagabbhā kaṇhato ime.

by the impudent thoughts of the Dark One.

Uggaputtā mahissāsā,

Even if a thousand mighty princes and great archers,

sikkhitā daḷhadhammino;

well trained, with strong bows,

Samantā parikireyyuṃ,

were to completely surround me;

sahassaṃ apalāyinaṃ.

I would never flee.

Sacepi etato bhiyyo,

And even if women come,

āgamissanti itthiyo;

many more than that,

Neva maṃ byādhayissanti,

they won't scare me,

dhamme samhi patitṭhitaṃ.

for I stand firm in the teaching.

Sakkhī hi me sutam̐ etaṃ,

I heard this with my own ears

buddhassādiccabandhuno;

from the Buddha, Kinsman of the Sun,

Nibbānagamaṇaṃ maggaṃ,

about the path going to extinguishment;

tattha me nirato mano.

that's what delights my mind.

Evañce maṃ viharantaṃ,

Wicked One, if you come near me

pāpima upagacchasi;

as I meditate like this,

Tathā maccu karissāmi,

I'll make sure that you, Death,

na me maggampi dakkhasī"ti.

won't even see the path I take."

Saṃyutta Nikāya 8
Linked Discourses 8

1. Vaṅgīsavagga
1. With Vaṅgīsa

2. Aratīsutta
Dissatisfaction

**Ekam̐ samayaṃ ...pe... āyasmā vaṅgīso āḷaviyaṃ viharati
aggāḷave cetiye āyasmatā nigrodhakappena upajjhāyena
saddhiṃ.**

At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa.

**Tena kho pana samayena āyasmā nigrodhakappo
pacchābhattaṃ piṇḍapātapaṭikkanto vihāraṃ pavisati, sāyaṃ vā
nikkhamati aparajju vā kāle.**

Now at that time after Venerable Nigrodhakappa had finished his meal, on his return from alms-round, he would enter his dwelling and not emerge for the rest of that day, or the next.

**Tena kho pana samayena āyasmato vaṅgīsassa anabhirati
uppannā hoti, rāgo cittaṃ anuddhaṃseti.**

And at that time Venerable Vaṅgīsa became dissatisfied, as lust infected his mind.

Atha kho āyasmato vaṅgīsassa etadahosi:

Then he thought,

**“alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata
me suladdhaṃ;**

“It’s my loss, my misfortune,

**yassa me anabhirati uppannā, rāgo cittaṃ anuddhaṃseti; taṃ
kutettha labbhā, yaṃ me paro anabhiratiṃ vinodetvā abhiratiṃ**

uppādeyya.

that I've become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction?

Yannūnāhaṃ attanāva attano anabhiratiṃ vinodetvā abhiratiṃ uppādeyyan”ti.

Why don't I do it myself?"

Atha kho āyasmā vaṅgīso attanāva attano anabhiratiṃ vinodetvā abhiratiṃ uppādetvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:

Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

“Aratiñca ratiñca pahāya,

“Giving up discontent and desire,

Sabbaso gehasitañca vitakkaṃ;

along with all thoughts of the lay life,

Vanathaṃ na kareyya kuhiñci,

they wouldn't get entangled in anything;

Nibbanatho arato sa hi bhikkhu.

unentangled, undesiring: that's a real mendicant.

Yamidha pathaviñca vehāsaṃ,

Whether on this earth or in the sky,

Rūpagatañca jagatogadhaṃ;

whatever in the world is included in form

Kiñci parijīyati sabbamaniccaṃ,

wears out, it is all impermanent;

Evaṃ samecca caranti mutattā.

the thoughtful live having comprehended this truth.

Upadhīsu janā gadhitāse,

People are bound to their attachments,

Diṭṭhasute paṭighe ca mute ca;

to what is seen, heard, felt, and thought.

Ettha vinodaya chandamanejo,

Unstirred, dispel desire for these things;

Yo ettha na limpati taṃ munimāhu.

for one called ‘a sage’ does not cling to them.

Atha saṭṭhinissitā savitakkā,

Attached to the sixty wrong views, and full of their own opinions,

Puthū janatāya adhammā niviṭṭhā;

ordinary people are fixed in wrong principles.

Na ca vaggagatassa kuhiñci,

But that mendicant wouldn’t join a sectarian group,

No pana duṭṭhullabhāṇī sa bhikkhu.

still less would they utter lewd speech.

Dabbo cirarattasamāhito,

Clever, long serene,

Akuhako nipako apihālu;

free of deceit, alert, without envy,

Santaṃ padaṃ ajjhagamā muni paṭicca,

the sage has reached the state of peace;

Parinibbuto kaṅkhati kālan”ti.

and because he’s extinguished, he awaits his time.”

Saṃyutta Nikāya 8
Linked Discourses 8

1. Vaṅgīsavagga
1. With Vaṅgīsa

3. Pesalasutta
Good-Hearted

**Ekam̐ samayaṃ āyasmā vaṅgīso āḷaviyaṃ viharati aggāḷave
cetiye āyasmatā nigrodhakappena upajjhāyena saddhiṃ.**

At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa.

**Tena kho pana samayena āyasmā vaṅgīso attano paṭibhānena
aññe pesale bhikkhū atimaññati.**

Now at that time Venerable Vaṅgīsa looked down upon other good-hearted mendicants because of his own poetic virtuosity.

Atha kho āyasmato vaṅgīsassa etadahosi:

Then he thought,

**“alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata
me suladdhaṃ;**

“It’s my loss, my misfortune,

yvāhaṃ attano paṭibhānena aññe pesale bhikkhū atimaññāmi”ti.

that I look down on other good-hearted mendicants because of my own poetic virtuosity.”

**Atha kho āyasmā vaṅgīso attanāva attano vippaṭisāraṃ
uppādetvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:**

Then, on the occasion of arousing remorse in himself, he recited these verses:

“Mānaṃ pajahassu gotama,

“Give up conceit, Gotama!

Mānapathañca pajahassu;

Completely abandon the different kinds of conceit!

Asesaṃ mānapathasmim̃,

Besotted with the different kinds of conceit,

Samucchito vip̃paṭisārīhuvā cirarattaṃ.

you’ve had regrets for a long time.

Makkhena makkhitā pajā,

Smearred by smears and slain by conceit,

Mānahatā nirayaṃ papatanti;

people fall into hell.

Socanti janā cirarattaṃ,

When people slain by conceit are reborn in hell,

Mānahatā nirayaṃ upapannā.

they grieve for a long time.

Na hi socati bhikkhu kadāci,

But a mendicant who practices rightly,

Maggajino sammāpaṭipanno;

owning the path, never grieves.

Kittiñca sukhañca anubhoti,

They enjoy happiness and a good reputation,

Dhammasoti tamāhu pahitattaṃ.

and they rightly call him a ‘Seer of Truth’.

Tasmā akhilodha padhānavā,

So don’t be hard-hearted, be energetic,

Nīvaraṇāni pahāya visuddho;

with hindrances given up, be pure.

Mānañca pahāya asesam,

Then with conceit given up completely,

Vijjāyantakaro samitāvī”ti.

use knowledge to make an end, and be at peace.”

Saṃyutta Nikāya 8
Linked Discourses 8

1. Vaṅgīsavagga
1. With Vaṅgīsa

4. Ānandasutta
With Ānanda

**Ekam̐ samayaṃ āyasmā ānando sāvattiyam̐ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time Venerable Ānanda was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā
pattacīvaramādāya sāvattim̐ piṇḍāya pāvīsi āyasmatā
vaṅgīsena pacchāsamaṇena.**

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattī for alms with Venerable Vaṅgīsa as his second monk.

**Tena kho pana samayena āyasmato vaṅgīsassa anabhirati
uppannā hoti, rāgo cittaṃ anuddhamseti.**

And at that time Venerable Vaṅgīsa became dissatisfied, as lust infected his mind.

**Atha kho āyasmā vaṅgīso āyasmantaṃ ānandaṃ gāthāya
ajjhabhāsi:**

Then he addressed Ānanda in verse:

“Kāmarāgena ḍayhāmi,
“I've got a burning desire for pleasure;

cittaṃ me pariḍayhati;
My mind is on fire!

Sādhu nibbāpanaṃ brūhi,
Please, out of compassion, Gotama,

anukampāya gotamā”ti.
tell me how to quench the flames.”

“Saññāya vipariyesā,
“Your mind is on fire
cittam te pariḍayhati;
because of a perversion of perception.

Nimittam parivajjehi,
Turn away from the feature of things
subham rāgūpasamhitam.
that’s attractive, provoking lust.

Saṅkhāre parato passa,
See all conditioned phenomena as other,
dukkhato mā ca attato;
as suffering and not-self.

Nibbāpehi mahārāgam,
Extinguish the great fire of lust,
mā ḍayhittho punappunam.
don’t burn up again and again.

Asubhāya cittam bhāvehi,
With mind unified and serene,
ekaggam susamāhitam;
meditate on the ugly aspects of the body.

Sati kāyagatā tyatthu,
With mindfulness immersed in the body,
nibbidābahulo bhava.
be full of disillusionment.

Animittañca bhāvehi,
Meditate on the signless,

mānānusayamujjaha;
give up the underlying tendency to conceit;

Tato mānābhisamayā,
and when you comprehend conceit,

upasanto carissasī”ti.
you will live at peace.”

Saṃyutta Nikāya 8
Linked Discourses 8

1. Vaṅgīsavagga
1. With Vaṅgīsa

5. Subhāsitasutta Well-Spoken Words

Sāvattihinidānaṃ.
At Sāvattihī.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

**“Catūhi, bhikkhave, aṅgehi samannāgatā vācā subhāsītā hoti,
no dubbhāsītā; anavajjā ca ananuvajjā ca viññūnaṃ.**
“Mendicants, speech that has four factors is well spoken, not poorly
spoken. It’s blameless and is not criticized by sensible people.

Katamehi catūhi?
What four?

**Idha, bhikkhave, bhikkhu subhāsitaṃyeva bhāsati no
dubbhāsitaṃ, dhammaṃyeva bhāsati no adhammaṃ,
piyaṃyeva bhāsati no appiyaṃ, saccaṃyeva bhāsati no alikaṃ.**
It’s when a mendicant speaks well, not poorly; they speak on the
teaching, not against the teaching; they speak pleasantly, not
unpleasantly; and they speak truthfully, not falsely.

Imehi kho, bhikkhave, catūhi aṅgehi samannāgatā vācā subhāsītā hoti, no dubbhāsītā, anavajjā ca ananuvajjā ca viññūnan”ti.

Speech with these four factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Subhāsitaṃ uttamamāhu santo,

“Good people say that well-spoken words are foremost;

Dhammaṃ bhaṇe nādhammaṃ taṃ dutiyaṃ;

second, speak on the teaching, not against it;

Piyaṃ bhaṇe nāppiyaṃ taṃ tatiyaṃ,

third, speak pleasantly, not unpleasantly;

Saccaṃ bhaṇe nālikaṃ taṃ catutthan”ti.

and fourth, speak truthfully, not falsely.”

Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjalim paṇāmetvā bhagavantam etadavoca:

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṃ, vaṅgīsā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

**Atha kho āyasmā vaṅgīso bhagavantam̐ sammukhā sārubbhāhi
gāthāhi abhitthavi:**

Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“Tameva vācam̐ bhāseyya,

“Speak only such words

yāyattānam̐ na tāpaye;

as do not hurt yourself

Pare ca na vihimseyya,

nor harm others;

sā ve vācā subhāsītā.

such speech is truly well spoken.

Piyavācam̐va bhāseyya,

Speak only pleasing words,

yā vācā paṭinandītā;

words gladly welcomed.

Yaṃ anādāya pāpāni,

Pleasing words are those

paesaṃ bhāsate piyaṃ.

that bring nothing bad to others.

Saccaṃ ve amatā vācā,

Truth itself is the undying word:

esa dhammo sanantano;

this is an ancient principle.

Sacce atthe ca dhamme ca,

Good people say that the teaching and its meaning

āhu santo paṭiṭṭhitā.

are grounded in the truth.

Yaṃ buddho bhāsate vācaṃ,
The words spoken by the Buddha

khemam nibbānapattiyā;
for realizing the sanctuary, extinguishment,

Dukkhassantakiriyāya,
for making an end of suffering:

sā ve vācānamuttamā”ti.
this really is the best kind of speech.”

Saṃyutta Nikāya 8
Linked Discourses 8

1. Vaṅgīsavagga
1. With Vaṅgīsa

6. Sāriputtasutta With Sāriputta

Ekam̐ samayaṃ āyasmā sāriputto sāvattiyam̐ viharati jetavane anāthapiṇḍikassa ārāme.

At one time Venerable Sāriputta was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā sāriputto bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā.

Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, and expressed the meaning.

Te ca bhikkhū aṭṭhim̐ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṃ suṇanti.

And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho āyasmato vaṅgīsassa etadahosi:

Then Venerable Vaṅgīsa thought,

“ayaṃ kho āyasmā sāriputto bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā.

“This Venerable Sāriputta is educating the mendicants. ...

Te ca bhikkhū aṭṭhim̐ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṃ suṇanti.

And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Yannūnāhaṃ āyasmantaṃ sāriputtaṃ sammukhā sārubbhāhi gāthāhi abhitthaveyyan”ti.

Why don’t I extoll him in his presence with fitting verses?”

Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāyasmā sāriputto tenañjaliṃ paṇāmetvā āyasmantaṃ sāriputtaṃ etadavoca:

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward Sāriputta, and said,

“paṭibhāti maṃ, āvuso sāriputta, paṭibhāti maṃ, āvuso sāriputtā”ti.

“I feel inspired to speak, Reverend Sāriputta! I feel inspired to speak, Reverend Sāriputta!”

“Paṭibhātu taṃ, āvuso vaṅgīsā”ti.

“Then speak as you feel inspired,” said Sāriputta.

Atha kho āyasmā vaṅgīso āyasmantaṃ sāriputtaṃ sammukhā sārubbhāhi gāthāhi abhitthavi:

Then Vaṅgīsa extolled Sāriputta in his presence with fitting verses:

“Gambhīrapañño medhāvī,

“Deep in wisdom, intelligent,

maggāmaggassa kovido;

expert in the variety of paths;

Sāriputto mahāpañño,

Sāriputta, so greatly wise,

dhammaṃ deseti bhikkhunaṃ.

teaches Dhamma to the mendicants.

Saṅkhittenapi deseti,

He teaches in brief,

vitthārenapi bhāsati;

or he speaks at length.

Sālikāyiva nigghoso,

His call, like a myna bird,

paṭibhānaṃ udīrayi.

overflows with inspiration.

Tassa taṃ desayantassa,

While he teaches

suṇanti madhuraṃ giraṃ;

the mendicants listen to his sweet voice,

Sarena rajanīyena,

sounding attractive,

savanīyena vaggunā;

clear and graceful.

Udaggacittā muditā,

They listen joyfully,

sotaṃ odhenti bhikkhavo”ti.

their hearts uplifted.”

Saṃyutta Nikāya 8
Linked Discourses 8

1. Vaṅḡisavagga
1. With Vaṅḡisa

7. Pavāraṇāsutta

The Invitation to Admonish

Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbeheva arahantehi.

At one time the Buddha was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Migāra’s mother, together with a large Saṅgha of around five hundred monks, all of whom were perfected ones.

Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks for the invitation to admonish.

Atha kho bhagavā tuṅhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“handa dāni, bhikkhave, pavāremi vo.

“Come now, monks, I invite you all:

Na ca me kiñci garahatha kāyikaṃ vā vācasikaṃ vā”ti.

Is there anything I’ve done by way of body or speech that you would criticize?”

Evam̐ vutte, āyasmā sārīputto uṭṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim̐ paṇāmetvā bhagavantaṃ etadavoca:

When he had spoken, Venerable Sāriputta got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“na kho mayaṃ, bhante, bhagavato kiñci garahāma kāyikaṃ vā vācasikaṃ vā.

“There is nothing, sir, that you’ve done by way of body or speech that we would criticize.

Bhagavā hi, bhante, anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido.

For the Blessed One is the one who gave rise to the unarisen path, who gave birth to the unborn path, who explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path.

Maggānugā ca, bhante, etarahi sāvakā viharanti pacchā samannāgatā;

And now the disciples live following the path; they acquire it later.

ahañca kho, bhante, bhagavantaṃ pavāremi.

And sir, I invite the Blessed One.

Na ca me bhagavā kiñci garahati kāyikaṃ vā vācasikaṃ vā”ti.

Is there anything I’ve done by way of body or speech that you would criticize?”

“Na khvāhaṃ te, sāriputta, kiñci garahāmi kāyikaṃ vā vācasikaṃ vā.

“There is nothing, Sāriputta, that you’ve done by way of body or speech that I would criticize.

Paṇḍito tvaṃ, sāriputta, mahāpañño tvaṃ, sāriputta, puthupañño tvaṃ, sāriputta, hāsapañño tvaṃ, sāriputta, javanapañño tvaṃ, sāriputta, tikkhapañño tvaṃ, sāriputta, nibbedhikapañño tvaṃ, sāriputta.

Sāriputta, you are astute. You have great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, penetrating

wisdom.

Seyyathāpi, sāriputta, rañño cakkavattissa jeṭṭhaputto pitarā pavattitaṃ cakkam sammadeva anuppavatteti;

A wheel-turning monarch's oldest son rightly keeps wielding the power set in motion by his father.

evameva kho tvaṃ, sāriputta, mayā anuttaram dhammacakkam pavattitaṃ sammadeva anuppavattesi”ti.

In the same way, Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by me.”

“No ce kira me, bhante, bhagavā kiñci garahati kāyikaṃ vā vācasikaṃ vā.

“Since it seems I have done nothing worthy of the Blessed One's criticism,

Imesaṃ pana, bhante, bhagavā pañcannaṃ bhikkhusatānaṃ na kiñci garahati kāyikaṃ vā vācasikaṃ vā”ti.

is there anything these five hundred monks have done by way of body or speech that you would criticize?”

“Imesampi khvāhaṃ, sāriputta, pañcannaṃ bhikkhusatānaṃ na kiñci garahāmi kāyikaṃ vā vācasikaṃ vā.

“There is nothing, Sāriputta, that these five hundred monks have done by way of body or speech that I would criticize.

Imesañhi, sāriputta, pañcannaṃ bhikkhusatānaṃ satṭhi bhikkhū tevijjā, satṭhi bhikkhū chaḷabhiññā, satṭhi bhikkhū ubhatobhāgavimuttā, atha itare paññāvimuttā”ti.

For of these five hundred monks, sixty have the three knowledges, sixty have the six direct knowledges, sixty are freed both ways, and the rest are freed by wisdom.”

Atha kho āyasmā vaṅgīso utṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim paṇāmetvā bhagavantaṃ etadavoca:

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṃ, vaṅgīsā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

Atha kho āyasmā vaṅgīso bhagavantam sammukhā sārubbāhi gāthāhi abhitthavi:

Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“Ajja pannarase visuddhiyā,

“Today, on the fifteenth day sabbath,

Bhikkhū pañcasatā samāgatā;

five hundred monks have gathered together to purify their precepts.

Samyojanabandhanacchidā,

These untroubled sages have cut off their fetters and bonds,

Anīghā khīṇapunabbhavā isī.

they will not be reborn again.

Cakkavattī yathā rājā,

Just as a wheel-turning monarch

amaccaparivārito;

surrounded by ministers

Samantā anupariyeti,

travels all around this

sāgarantaṃ mahiraṃ imaṃ.

land that's girt by sea.

Evaṃ vijitasāṅgāmaṃ,
So disciples with the three knowledges,

satthavāhaṃ anuttaraṃ;
destroyers of death,

Sāvakaṃ payirupāsanti,
revere the winner of the battle,

tevijjā maccuhāyino.
the unsurpassed caravan leader.

Sabbe bhagavato puttā,
All are sons of the Blessed One—

palāpettha na vijjati;
there is no rubbish here.

Taṇhāsallassa hantāraṃ,
I bow to the Kinsman of the Sun,

vande ādiccabandhunan”ti.
destroyer of the dart of craving.”

Saṃyutta Nikāya 8
Linked Discourses 8

1. Vaṅgīsavagga
1. With Vaṅgīsa

8. Parosahassasutta
Over a Thousand

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme mahatā bhikkhusaṅghena saddhiṃ
aḍḍhatelasehi bhikkhusatehi.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery, together with a large Saṅgha of 1,250 mendicants.

**Tena kho pana samayena bhagavā bhikkhū
nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti
samādapeti samuttejeti sampahaṃseti.**

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

**Te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā
samannāharitvā ohitasotā dhammaṃ suṇanti.**

And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho āyasmato vaṅgīsassa etadahosi:

Then Venerable Vaṅgīsa thought,

**“ayaṃ kho bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā
kathāya sandasseti samādapeti samuttejeti sampahaṃseti.**

“The Buddha is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

**Te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā
samannāharitvā ohitasotā dhammaṃ suṇanti.**

And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Yannūnāhaṃ bhagavantam sammukhā sārubbāhi gāthāhi abhitthaveyyan”ti.

Why don’t I extoll him in his presence with fitting verses?”

Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantam etadavoca:

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṃ, vaṅgīsā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

Atha kho āyasmā vaṅgīso bhagavantam sammukhā sārubbāhi gāthāhi abhitthavi:

Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“Parosahassaṃ bhikkhūnaṃ,

“Over a thousand mendicants

sugataṃ payirupāsati;

revere the Holy One

Desentaṃ virajaṃ dhammaṃ,

as he teaches the immaculate Dhamma,

nibbānaṃ akutobhayaṃ.

extinguishment, fearing nothing from any quarter.

Suṇanti dhammaṃ vimalaṃ,
They listen to the immaculate Dhamma

sammāsambuddhadesitaṃ;
taught by the fully awakened Buddha;

Sobhati vata sambuddho,
the Buddha is so brilliant,

bhikkhusaṅghapurakkhato.
at the fore of the mendicant Saṅgha,

Nāganāmosi bhagavā,
Blessed One, your name is 'Giant',

isīnaṃ isisattamo;
seventh of the sages.

Mahāmeghova hutvāna,
You are like a great cloud

sāvake abhivassati.
that rains on your disciples.

Divāvihārā nikkhamma,
I've left my day's meditation,

satthudassanakamyatā;
out of desire to see the teacher.

Sāvako te mahāvīra,
Great hero, your disciple Vaṅgīsa

pāde vandati vaṅgiso”ti.
bows at your feet.”

**“Kiṃ nu te, vaṅgīsa, imā gāthāyo pubbe parivitakkitā, udāhu
ṭhānasova taṃ paṭibhantī”ti?**

“Vaṅgīsa, had you previously composed these verses, or did they
spring to mind in the moment?”

**“Na kho me, bhante, imā gāthāyo pubbe parivitakkitā, atha kho
ṭhānasova maṃ paṭibhantī”ti.**

“They sprang to mind in the moment, sir.”

**“Tena hi taṃ, vaṅgīsa, bhiiyoso mattāya pubbe aparivitakkitā
gāthāyo paṭibhantū”ti.**

“Well then, Vaṅgīsa, speak some more spontaneously inspired
verses.”

**“Evaṃ, bhante”ti kho āyasmā vaṅgīso bhagavato paṭissutvā
bhiiyoso mattāya bhagavantaṃ pubbe aparivitakkitāhi gāthāhi
abhitthavi:**

“Yes, sir,” replied Vaṅgīsa. Then he extolled the Buddha with some
more spontaneously inspired verses, not previously composed:

“Ummaggapathaṃ mārassa abhibhuyya,

“Having overcome Māra’s devious path,

Carasi pabhijja khilāni;

you wander with hard-heartedness dissolved.

Taṃ passatha bandhapamuñcakaraṃ,

See him, the liberator from bonds, unattached,

Asitaṃ bhāgaso pavibhajaṃ.

analyzing the teaching.

Oghassa nittharaṇatthaṃ,

He has explained in many ways

Anekavihitaṃ maggaṃ akkhāsi;

the path to cross the flood.

Tasmiñce amate akkhāte,

The seers of Dhamma stand unfaltering

Dhammaddasā ṭhitā asamhīrā.

in the deathless you’ve explained.

Pajjotakaro ativijja,

The bringer of light who has pierced the truth,

Sabbat̥hitīnaṃ atikkamamaddasa;

you've seen what lies beyond all states of being.

Ñatvā ca sacchikatvā ca,

When you saw and realized this for yourself,

Aggaṃ so desayi dasaddhānaṃ.

you taught it first to the group of five.

Evaṃ sudesite dhamme,

When the Dhamma has been so well taught,

Ko pamādo vijānataṃ dhammaṃ;

how could those who know it be negligent?

Tasmā hi tassa bhagavato sāsane,

So being diligent, we should always respectfully train

Appamatto sadā namassamanusikkhe”ti.

in the Buddha's teaching.”

Saṃyutta Nikāya 8
Linked Discourses 8

1. Vaṅgīsavagga
1. With Vaṅgīsa

9. Koṇḍaññasutta With Koṇḍañña

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho āyasmā aññāsikoṇḍañño sucirasseva yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavato pādesu sirasā
nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca
parisambāhati, nāmaṅca sāveti:**

Then Venerable Koṇḍañña Who Understood approached the Buddha after a very long absence. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name:

“koṇḍañño haṃ, bhagavā, koṇḍañño haṃ, sugatā”ti.

“I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!”

Atha kho āyasmato vaṅgīsassa etadahosi:

Then Venerable Vaṅgīsa thought,

**“ayaṃ kho āyasmā aññāsikoṇḍañño sucirasseva yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavato pādesu sirasā
nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca
parisambāhati, nāmaṅca sāveti:**

“This Venerable Koṇḍañña Who Understood has approached the Buddha after a very long absence. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name:

‘koṇḍañño haṃ, bhagavā, koṇḍañño haṃ, sugatā’ ti.

‘I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!’

**Yannūnā haṃ āyasmantaṃ aññāsikoṇḍaññaṃ bhagavato
sammukhā sārubbhāsi gāthāsi abhitthaveyyan” ti.**

Why don’t I extoll him in the Buddha’s presence with fitting verses?”

**Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ
karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ
etadavoca:**

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā” ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṃ, vaṅgīsā” ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

**Atha kho āyasmā vaṅgīso āyasmantaṃ aññāsikoṇḍaññaṃ
bhagavato sammukhā sārubbhāsi gāthāsi abhitthavi:**

Then Vaṅgīsa extolled Koṇḍañña in the Buddha’s presence with fitting verses:

“Buddhānubuddho so thero,

“The senior monk who was awakened right after the Buddha,

koṇḍañño tibbanikkamo;

Koṇḍañña, is keenly energetic.

Lābhī sukhavihārānaṃ,

He regularly gains blissful meditative states,

vivekānaṃ abhiṇhaso.

and the three kinds of seclusion.

Yaṃ sāvakena pattaḃbaṃ,
Whatever can be attained by a disciple

saṭṭhusāsanakārinā;
who does the Teacher's bidding,

Sabbassa taṃ anuppattaṃ,
he has attained it all,

appamattassa sikkhato.
through diligently training himself.

Mahānubhāvo tevijjo,
With great power and the three knowledges,

cetopariyāyakovido;
expert in comprehending the minds of others,

Koṇḍañño buddhadāyādo,
Koṇḍañña, the heir to the Buddha,

pāde vandati saṭṭhuno”ti.
bows at the Teacher's feet.”

10. Moggallānasutta With Moggallāna

**Ekam̐ samayaṃ bhagavā rājagahe viharati isigilipasse
kāḷasilāyaṃ mahatā bhikkhusaṅghena saddhiṃ pañcamattehi
bhikkhusatehi sabbeheva arahantehi.**

At one time the Buddha was staying on the slopes of Isigili at the Black Rock, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones.

**Tesaṃ sudam̐ āyasmā mahāmoggallāno cetasā cittaṃ
samannesati vippamuttaṃ nirupadhiṃ.**

Thereupon, with his mind, Venerable Mahāmoggallāna checked to see whose mind was liberated and free of attachments.

Atha kho āyasmato vaṅgīsassa etadahosi:

Then Venerable Vaṅgīsa thought,

**“ayaṃ kho bhagavā rājagahe viharati isigilipasse kāḷasilāyaṃ
mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi
sabbeheva arahantehi.**

“The Buddha is staying on the slopes of Isigili ... with five hundred perfected ones.

**Tesaṃ sudam̐ āyasmā mahāmoggallāno cetasā cittaṃ
samannesati vippamuttaṃ nirupadhiṃ.**

Mahāmoggallāna is checking to see whose mind is liberated and free of attachments.

**Yannūnāhaṃ āyasmantaṃ mahāmoggallānaṃ bhagavato
sammukhā sārubbāhi gāthāhi abhitthaveyyan”ti.**

Why don't I extoll him in the Buddha's presence with fitting verses?"

**Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ
karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantam
etadavoca:**

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṃ, vaṅgīsā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

**Atha kho āyasmā vaṅgīso āyasmantaṃ mahāmoggallānaṃ
bhagavato sammukhā sārubbhāsi gāthāhi abhitthavi:**

Then Vaṅgīsa extolled Mahāmoggallāna in his presence with fitting verses:

“Nagassa passe āsīnaṃ,

“As the sage, who has gone beyond suffering,

muniṃ dukkhassa pāraguṃ;

sits upon the mountain slope,

Sāvakaṃ payirupāsanti,

he is revered by disciples with the three knowledges,

tevijjā macchāyino.

destroyers of death.

Te cetasā anupariyeti,

Moggallāna, of great psychic power,

Moggallāno mahiddhiko;

comprehends with his mind,

Cittaṃ nesaṃ samannesam,

scrutinizing their minds,

Vippamuttam̐ nirūpadhim̐.

liberated, free of attachments.

Evam̐ sabbaṅgasampannam̐,

So they revere Gotama,

Munim̐ dukkhassa pāragum̐;

the sage gone beyond suffering,

Anekākārasampannam̐,

who is endowed with all path factors,

Payirupāsanti gotaman”ti.

and with a multitude of attributes.”

11. Gaggarāsutta At Gaggarā

**Ekam̐ samayaṃ bhagavā campāyaṃ viharati gaggarāya
pokkharāṇiyā tīre mahatā bhikkhusaṅghena saddhiṃ
pañcamattehi bhikkhusatehi sattahi ca upāsakasatehi sattahi ca
upāsikāsatehi anekehi ca devatāsahassemi.**

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of around five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities.

Tyāssudaṃ bhagavā atirocati vaṇṇena ceva yasaṃ ca.
But the Buddha outshone them all in beauty and glory.

Atha kho āyasmato vaṅgīsassa etadahosi:
Then Venerable Vaṅgīsa thought,

**“ayaṃ kho bhagavā campāyaṃ viharati gaggarāya
pokkharāṇiyā tīre mahatā bhikkhusaṅghena saddhiṃ
pañcamattehi bhikkhusatehi sattahi ca upāsakasatehi sattahi ca
upāsikāsatehi anekehi ca devatāsahassemi.**

“The Buddha is staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of around five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities.

Tyāssudaṃ bhagavā atirocati vaṇṇena ceva yasaṃ ca.
And he outshines them all in beauty and glory.

**Yannūnāhaṃ bhagavantaṃ sammukhā sārubbāya gāthāya
abhitthaveyyan”ti.**

Why don't I extoll him in his presence with fitting verses?”

**Atha kho āyasmā vaṅgīso utṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ
karitvā yena bhagavā tenañjalim paṇāmetvā bhagavantam
etadavoca:**

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṃ, vaṅgīsā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

**Atha kho āyasmā vaṅgīso bhagavantam sammukhā sārubbāya
gāthāya abhitthavi:**

Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“Cando yathā vigatavalāhake nabhe,

“Like the moon on a cloudless night,

Virocati vigatamalova bhāṇumā;

like the shining immaculate sun,

Evampi aṅgīrasa tvaṃ mahāmuni,

so too Aṅgīrasa, O great sage,

Atirocasi yasaṃ sabbalokaṃ”ti.

your glory outshines the entire world.”

Saṃyutta Nikāya 8
Linked Discourses 8

1. Vaṅgīsavagga
1. With Vaṅgīsa

12. Vaṅgīsasutta With Vaṅgīsa

**Ekam̐ samayaṃ āyasmā vaṅgīso sāvattiyam̐ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time Venerable Vaṅgīsa was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena āyasmā vaṅgīso aciraarahattappatto
hutvā vimuttisukham̐ paṭisaṃvedī tāyam̐ velāyam̐ imā gāthāyo
abhāsi:**

Now at that time Vaṅgīsa had recently attained perfection. While experiencing the bliss of freedom, on that occasion he recited these verses:

“Kāveyyamattā vicarimha pubbe,
“We used to wander, drunk on poetry,

Gāmā gāmaṃ purā puram̐;
village to village, town to town.

Athaddasāma sambuddham̐,
Then we saw the Buddha,

Saddhā no upapajjatha.
and faith arose in us.

So me dhammadesesi,
He taught me Dhamma:

khandhāyatanadhātuyo;
the aggregates, sense fields, and elements.

Tassāhaṃ dhammaṃ sutvāna,
When I heard his teaching

pabbajim̐ anagāriyaṃ.
I went forth to homelessness.

Bahunnaṃ vata atthāya,
It was truly for the benefit of many

bodhim̐ ajjhagamā muni;
that the sage achieved awakening—

Bhikkhūnaṃ bhikkhunīnañca,
for the monks and for the nuns

ye niyāmagataddasā.
who see that they've reached certainty.

Svāgataṃ vata me āsi,
It was so welcome for me

mama buddhassa santike;
to be in the presence of the Buddha.

Tisso vijjā anuppattā,
I've attained the three knowledges,

kataṃ buddhassa sāsanaṃ.
and fulfilled the Buddha's instructions.

Pubbenivāsaṃ jānāmi,
I know my past lives,

Dibbacakkhum̐ visodhitaṃ;
my clairvoyance is purified,

Tevijjo iddhipattomhi,
I am master of three knowledges, attained in psychic power,

Cetopariyāyakovidō”ti.
expert in comprehending the minds of others.”

Tassuddānaṃ

**Nikkhantaṃ arati ceva,
pesalā atimaññanā;
Ānandena subhāsītā,
sāriputtapavāraṇā;
Parosahassaṃ koṇḍañño,
moggallānena gaggarā;
Vaṅgīsenā dvādasāti.**

Vaṅgīsasam̐yuttaṃ samattaṃ.

The Linked Discourses with Vaṅgīsa are complete.

9. Vana Saṃyutta: In the Woods

Saṃyutta Nikāya 9
Linked Discourses 9

1. Vanavagga
1. In the Woods

1. Vivekasutta
Seclusion

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ aññataro bhikkhu kosalesu viharati
aññatarasmim vanasaṇḍe.**

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

**Tena kho pana samayena so bhikkhu divāvihāragato pāpake
akusale vitakke vitakketi gehanissite.**

Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts to do with the lay life.

**Atha kho yā tasmim vanasaṇḍe adhivatthā devatā tassa
bhikkhuno anukampikā atthakāmā taṃ bhikkhum
saṃvejetukāmā yena so bhikkhu tenupasaṅkami;
upasaṅkamtivā taṃ bhikkhum gāthāhi ajjhabhāsi:**

The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

“Vivekakāmosi vanaṃ pavitṭho,
“You entered the woods desiring seclusion,

Atha te mano niccharatī bahiddhā;
yet your mind wanders off to outward things.

Jano janasmim vinayassu chandaṃ,
As a person, you should dispel the desire for people.

Tato sukhī hohisi vītarāgo.

Then you'll be happy, free of greed.

Aratim pajahāsi sato,

Mindful, give up discontent;

Bhavāsi satam tam sārāyāmase;

let us remind you of the way of the good.

Pātālarajo hi duttaro,

The dusty abyss is so hard to cross;

Mā tam kāmarajo avāhari.

don't let sensual dust drag you down.

Sakuṇo yathā paṃsukunthito,

Just as a bird strewn with dirt

Vidhunam pātayati sitam rajam;

sheds that clingy dust with a shake;

Evaṃ bhikkhu padhānavā satimā,

so too, an energetic, mindful mendicant

Vidhunam pātayati sitam rajan”ti.

sheds that clingy dust with a shake.”

Atha kho so bhikkhu tāya devatāya saṃvejito saṃvegamāpādīti.

Impelled by that deity, that mendicant was struck with a sense of urgency.

Saṃyutta Nikāya 9
Linked Discourses 9

1. Vanavagga
1. In the Woods

2. Upaṭṭhānasutta
Getting Up

**Ekam̐ samayaṃ aññataro bhikkhu kosalesu viharati
aññatarasmim̐ vanasaṇḍe.**

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena so bhikkhu divāvihāragato supati.
Now at that time that mendicant fell asleep during the day's meditation.

**Atha kho yā tasmim̐ vanasaṇḍe adhivatthā devatā tassa
bhikkhuno anukampikā atthakāmā taṃ bhikkhum̐
saṃvejetukāmā yena so bhikkhu tenupasaṅkami;
upasaṅkamitvā taṃ bhikkhum̐ gāthāhi ajjhabhāsi:**

The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

“Uṭṭhehi bhikkhu kim̐ sesi,
“Get up, mendicant! Why lie down?

ko attho supitena te;
What's the point in your sleeping?

Āturassa hi kā niddā,
What slumber can there be for those afflicted,

sallavidhassa ruppato.
injured, pierced by an arrow?

Yāya saddhāya pabbajito,
You should amplify the faith

agārasmānagāriyaṃ;
that led you to go forth

Tameva saddhaṃ brūhehi,
from the home life to homelessness.

mā niddāya vasaṃ gamī”ti.
Don’t fall under the sway of slumber.”

“Aniccā addhuvā kāmā,
“Sensual pleasures are impermanent and unstable,

yesu mandova mucchito;
but idiots still fall for them.

Baddhesu muttaṃ asitaṃ,
Among those who are bound, they’re free and unattached:

kasmā pabbajitaṃ tape.
why bother a renunciate?

Chandarāgassa vinayā,
By removing desire and greed,

avijjāsamatikkamā;
by going beyond ignorance,

Tāṃ ñāṇaṃ paramodānaṃ,
that knowledge has been perfectly cleansed:

kasmā pabbajitaṃ tape.
why bother a renunciate?

Chetvā avijjaṃ vijjāya,
By breaking ignorance with knowledge,

āsavānaṃ parikkhayā;
by the ending of defilements,

Asokaṃ anupāyāsaṃ,
they're sorrowless, unstressed:

kasmā pabbajitaṃ tape.
why bother a renunciate?

Āraddhavīriyaṃ pahitattaṃ,
Energetic, resolute,

Niccaṃ daḷhaparakkamaṃ;
always staunchly vigorous,

Nibbānaṃ abhikaṅkhantaṃ,
aspiring to extinguishment:

Kasmā pabbajitaṃ tape”ti.
why bother a renunciate?”

Saṃyutta Nikāya 9
Linked Discourses 9

1. Vanavagga
1. In the Woods

3. Kassapagottasutta
With Kassapagotta

**Ekam̐ samayaṃ āyasmā kassapagotto kosalesu viharati
aññatarasmim̐ vanasaṇḍe.**

At one time Venerable Kassapagotta was staying in the land of the Kosalans in a certain forest grove.

**Tena kho pana samayena āyasmā kassapagotto divāvihāragato
aññataram̐ chetaṃ ovadati.**

Now at that time Venerable Kassapagotta, having withdrawn for his day's meditation, tried to advise a tribal hunter.

**Atha kho yā tasmim̐ vanasaṇḍe adhivatthā devatā āyasmantaṃ
kassapagottaṃ saṃvejetukāmā yenāyasmā kassapagotto
tenupasaṅkami; upasaṅkamtivā āyasmantaṃ kassapagottaṃ
gāthāhi ajjhabhāsi:**

Then the deity haunting that forest approached Kassapagotta wanting to stir him up, and recited these verses:

“Giriduggacaram̐ chetaṃ,

“A tribal hunter wandering the rugged hills

appapaññaṃ acetasaṃ;

is unintelligent, unthinking.

Akāle ovadam̐ bhikkhu,

It's a waste of time to advise him;

mandova paṭibhāti maṃ.

this mendicant seems to me like an idiot.

Suṇāti na vijānāti,

The tribal hunter listens without understanding,

Āloketi na passati;

he looks without seeing.

Dhammasmiṃ bhaññamānasmim,

Though the teaching is spoken,

Atthaṃ bālo na bujjhati.

the fool doesn't get it.

Sacepi dasa pajjote,

Even if you lit ten lamps

dhārayissasi kassapa;

and brought them to him, Kassapa,

Neva dakkhati rūpāni,

he wouldn't see anything,

cakkhu hissa na vijjatī"ti.

for he has no eyes to see."

**Atha kho āyasmā kassapagotto tāya devatāya saṃvejito
saṃvegamāpādīti.**

Impelled by that deity, Venerable Kassapagotta was struck with a sense of urgency.

4. Sambahulasutta Several Mendicants Set Out Wandering

**Ekam̐ samayaṃ sambahulā bhikkhū kosalesu viharanti
aññatarasmim̐ vanasaṇḍe.**

At one time several mendicants were staying in the land of the Kosalans in a certain forest grove.

**Atha kho te bhikkhū vassaṃvuṭṭhā temāsaccayena cārikaṃ
pakkamiṃsu.**

Then after completing the three months of the rainy season residence, those mendicants set out wandering.

**Atha kho yā tasmim̐ vanasaṇḍe adhivatthā devatā te bhikkhū
apassantī paridevamānā tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:**

Not seeing those mendicants, the deity haunting that forest cried.
And on that occasion they recited this verse:

“Arati viya mejja khāyati,

“Seeing so many vacated seats today,

Bahuke disvāna vivitte āsane;

it seems to me that they must have become dissatisfied.

Te cittakathā bahussutā,

They were so learned, such brilliant speakers!

Kome gotamasāvakaṃ gatā”ti.

Where have these disciples of Gotama gone?”

Evam̐ vutte, aññatarā devatā taṃ devataṃ gāthāya paccabhāsi:

When they had spoken, another deity replied with this verse:

“Māgadham gatā kosalam gatā,

“They’ve gone to Magadha, they’ve gone to Kosala,

Ekacciyā pana vajjibhūmiyā;

and some are in the Vajjian lands.

Magā viya asaṅgacārino,

Like deer that wander free of ties,

Aniketā viharanti bhikkhavo”ti.

the mendicants live with no abode.”

Saṃyutta Nikāya 9
Linked Discourses 9

1. Vanavagga
1. In the Woods

5. Ānandasutta
With Ānanda

**Ekam̐ samayaṃ āyasmā ānando kosalesu viharati
aññatarasmim̐ vanasaṇḍe.**

At one time Venerable Ānanda was staying in the land of the Kosalans in a certain forest grove.

**Tena kho pana samayena āyasmā ānando ativelaṃ
gihisaññattibahulo viharati.**

Now at that time Ānanda was spending too much time informing the lay people.

**Atha kho yā tasmim̐ vanasaṇḍe adhivatthā devatā āyasmato
ānandassa anukampikā atthakāmā āyasmantaṃ ānandaṃ
saṃvejetukāmā yenāyasmā ānando tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ ānandaṃ gāthāya ajjhabhāsi:**

Then the deity haunting that forest had compassion for Ānanda, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

“Rukkhamūlagahanaṃ pasakkiya,
“You’ve left for the jungle, the root of a tree,

Nibbānaṃ hadayasmim̐ opiya;
with quenching in your heart.

Jhāya gotama mā pamādo,
Practice absorption, Gotama, don’t be negligent!

Kim te bilībilīkā karissatī”ti.
What is this hullabaloo to you?”

**Atha kho āyasmā ānando tāya devatāya saṁvejito
saṁvegamāpādīti.**

Impelled by that deity, Venerable Ānanda was struck with a sense of urgency.

Saṃyutta Nikāya 9
Linked Discourses 9

1. Vanavagga
1. In the Woods

6. Anuruddhasutta
With Anuruddha

**Ekam̐ samayaṃ āyasmā anuruddho kosalesu viharati
aññatarasmim̐ vanasaṅḅe.**

At one time Venerable Anuruddha was staying in the land of the Kosalans in a certain forest grove.

**Atha kho aññatarā tāvatimsakāyikā devatā jālinī nāma āyasmato
anuruddhassa purāṇadutiyaikā yenāyasmā anuruddho
tenupasaṅkami; upasaṅkamtivā āyasmantaṃ anuruddhaṃ
gāthāya ajjhabhāsi:**

Then a certain deity of the company of the Thirty-Three named Penelope had been Anuruddha's partner in a former life. She went up to Anuruddha, and recited these verses:

“Tattha cittaṃ paṇidhehi,

“Set your heart there,

yattha te vusitaṃ pure;

where you used to live;

Tāvatimsesu devesu,

among the gods of the Thirty-Three,

sabbakāmasamiddhisu;

whose every desire is granted!

Purakkhato parivuto,

At the fore of a retinue

devakaññāhi sobhasī”ti.

of divine maidens, you'll shine!”

“Duggatā devakaññāyo,
“Divine maidens are in a sorry state,

sakkāyasmim̐ patit̐hitā;
stuck in self-identity.

Te cāpi duggatā sattā,
And those beings too are in a sorry state,

devakaññāhi patthitā”ti.
who are attached to divine maidens.”

“Na te sukhaṃ pajānanti,
“They don’t know pleasure

ye na passanti nandanaṃ;
who don’t see the Garden of Delight!

Āvāsaṃ naradevānaṃ,
It’s the abode of lordly gods,

tidasānaṃ yasassinan”ti.
the glorious host of Thirty!”

“Na tvaṃ bāle vijānāsi,
“Fool, don’t you understand

yathā arahataṃ vaco;
the saying of the perfected ones:

Aniccā sabbasaṅkhārā,
all conditions are impermanent,

uppādavayadhammino;
their nature is to rise and fall;

Uppajjitvā nirujjhanti,
having arisen, they cease;

tesaṃ vūpasamo sukho.
their stilling is true bliss.

Natthi dāni punāvāso,
Penelope, weaver of the web,

devakāyasmi jālini;
there'll be no more lives in the hosts of gods.

Vikkhīṇo jātsaṃsāro,
Transmigration through births is finished,

natthi dāni punabbhavo”ti.
now there'll be no more future lives.”

Saṃyutta Nikāya 9
Linked Discourses 9

1. Vanavagga
1. In the Woods

7. Nāgadattasutta
With Nāgadatta

**Ekam̐ samayaṃ āyasmā nāgadatto kosalesu viharati
aññatarasmim̐ vanasaṇḍe.**

At one time Venerable Nāgadatta was staying in the land of the Kosalans in a certain forest grove.

**Tena kho pana samayena āyasmā nāgadatto atikālena gāmaṃ
pavisati, atidivā paṭikkamati.**

Now at that time Venerable Nāgadatta had been entering the village too early and returning late in the day.

**Atha kho yā tasmim̐ vanasaṇḍe adhivatthā devatā āyasmato
nāgadattassa anukampikā atthakāmā āyasmantaṃ nāgadattaṃ
saṃvejetukāmā yenāyasmā nāgadatto tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ nāgadattaṃ gāthāhi ajjhabhāsi:**

Then the deity haunting that forest had compassion for Nāgadatta, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

“Kāle pavisa nāgadatta,

“Entering too early,

Divā ca āgantvā ativelacārī;

and returning after spending too much of the day,

Saṃsaṭṭho gahaṭṭhehi,

Nāgadatta socializes with lay people,

Samānasukhadukkho.

sharing their joys and sorrows.

Bhāyāmi nāgadattaṃ suppagabbhaṃ,
I'm afraid for Nāgadatta; he's so reckless

Kulesu vinibaddhaṃ;
in his attachment to families.

Mā heva maccurañño balavato,
May he not come under the King of Death's power,

Antakassa vasaṃ upesī"ti.
under the sway of the terminator!"

Atha kho āyasmā nāgadatto tāya devatāya saṃvejito
saṃvegamāpādīti.

Impelled by that deity, Venerable Nāgadatta was struck with a sense of urgency.

Saṃyutta Nikāya 9
Linked Discourses 9

1. Vanavagga
1. In the Woods

8. Kulagharaṇīsutta
The Mistress of the House

**Ekam samayaṃ aññataro bhikkhu kosalesu viharati
aññatarasmim vanasaṇḍe.**

At one time one of the monks was staying in the land of the Kosalans in a certain forest grove.

**Tena kho pana samayena so bhikkhu aññatarasmim kule
ativalam ajjhogaḷhappatto viharati.**

Now at that time that monk had become too closely involved in the affairs of a certain family.

**Atha kho yā tasmim vanasaṇḍe adhivatthā devatā tassa
bhikkhuno anakampikā atthakāmā taṃ bhikkhum
saṃvejetukāmā yā tasmim kule kulagharaṇī, tassā vaṇṇam
abhinimmitvā yena so bhikkhu tenupasaṅkami;
upasaṅkamtivā taṃ bhikkhum gāthāya ajjhabhāsi:**

The deity haunting that forest had compassion for that monk, wanting what's best for him. So, wanting to stir him up, they manifested in the appearance of the mistress of that family, approached the monk, and addressed him in verse:

“Nadītīresu saṅṭhāne,

“On the banks of the rivers and in the guest houses,

sabhāsu rathiyāsu ca;

in meeting halls and highways,

Janā saṅgamma mantenti,

people come together and gossip:

mañca tañca kimantaran”ti.
what’s going on between you and me?”

“Bahūhi saddā paccūhā,
“There are lots of annoying sounds

khamitabbā tapassinā;
that an austere ascetic must endure.

Na tena mañku hotabbañ,
But they mustn’t be dismayed by that,

na hi tena kilissati.
for that’s not what defiles you.

Yo ca saddaparittāsī,
If you’re startled by every little sound,

vane vātamigo yathā;
like a wind-deer in the wood,

Lahucittoti tañ āhu,
they’ll call you ‘flighty minded’;

nāssa sampajjate vatan”ti.
and your practice won’t succeed.”

Saṃyutta Nikāya 9
Linked Discourses 9

1. Vanavagga
1. In the Woods

9. Vajjiputtasutta
A Vajji

Ekam̐ samayaṃ aññataro vajjiputtako bhikkhu vesāliyaṃ viharati aññatarasmim̐ vanasaṅḁe.

At one time a certain Vajjian mendicant was staying near Vesālī in a certain forest grove.

Tena kho pana samayena vesāliyaṃ vajjiputtako sabbaratticāro hoti.

Now at that time the Vajjis were holding an all-night event in Vesālī.

Atha kho so bhikkhu vesāliyā tūriyatāḷitavāditanigghosasaddaṃ sutvā paridevamāno tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

Then that mendicant, groaning at the noise of musical instruments being beaten and played, on that occasion recited this verse:

“Ekakā mayaṃ araññe viharāma,
“We dwell alone in the wilderness,

Apaviddhaṃva vanasmim̐ dārukaṃ;
like a cast-off log in the forest.

Etādisikāya rattiyā,
On a night like this,

Ko su nāmamhehi pāpiyo”ti.
who’s worse off than me?”

Atha kho yā tasmim̐ vanasaṅḁe adhivatthā devatā tassa bhikkhuno anukampikā atthakāmā taṃ bhikkhum̐

**saṃvejetukāmā yena so bhikkhu tenupasaṅkami;
upasaṅkamtivā taṃ bhikkhuṃ gāthāya ajjhabhāsi:**

The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

**“Ekakova tvaṃ araṅṅe viharasi,
“You dwell alone in the wilderness,**

**Apaviddhaṃva vanasmiṃ dārukaṃ;
like a cast-off log in the forest.**

**Tassa te bahukā pihayanti,
Lots of people are jealous of you,**

**Nerayikā viya saggagāminan”ti.
like beings in hell of those going to heaven.”**

Atha kho so bhikkhu tāya devatāya saṃvejito saṃvegamāpādīti.
Impelled by that deity, that mendicant was struck with a sense of urgency.

Saṃyutta Nikāya 9
Linked Discourses 9

1. Vanavagga
1. In the Woods

10. Sajjhāyasutta
Recitation

**Ekam̐ samayaṃ aññataro bhikkhu kosalesu viharati
aññatarasmim̐ vanasaṇḍe.**

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

**Tena kho pana samayena so bhikkhu yaṃ sudaṃ pubbe
ativelaṃ sajjhāyabahulo viharati so aparena samayena
appossukko tuṅhībhūto saṅkasāyati.**

Now at that time that mendicant had previously been spending too much time in recitation. But some time later they adhered to passivity and silence.

**Atha kho yā tasmim̐ vanasaṇḍe adhivatthā devatā tassa
bhikkhuno dhammaṃ asuṇantī yena so bhikkhu
tenupasaṅkami; upasaṅkamtivā taṃ bhikkhuṃ gāthāya
ajjhabhāsi:**

Not hearing the teaching, the deity haunting that forest approached that mendicant, and addressed them in verse:

**“Kasmā tuvaṃ dhammapadāni bhikkhu,
“Mendicant, why don’t you recite passages of the teaching,**

**Nādhīyasi bhikkhuhi saṃvasanto;
living together with other mendicants?**

**Sutvāna dhammaṃ labhatippasādam̐,
When you hear the teaching confidence grows;**

Diṭṭheva dhamme labhatippasaṃsan”ti.

and the reciter is praised in the present life.”

“Ahu pure dhammapadesu chando,

“I used to be enthusiastic about passages of the teaching,

Yāva virāgena samāgamimha;

so long as I’d not realized dispassion.

Yato virāgena samāgamimha,

But then I realized dispassion, which the good call

Yaṃ kiñci diṭṭhaṃva sutaṃ mutaṃ vā;

the laying to rest by completely understanding

Aññāya nikkhepanamāhu santo”ti.

whatever is seen, heard, and thought.”

11. Akusalavitakkasutta Unskillful Thoughts

**Ekam samayaṃ aññataro bhikkhu kosalesu viharati
aññatarasmim vanasaṇḍe.**

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

**Tena kho pana samayena so bhikkhu divāvihāragato pāpake
akusale vitakke vitakketi, seyyathidaṃ—**

Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts, that is:

kāmavitakkaṃ, byāpādavitakkaṃ, vihiṃsāvitakkaṃ.
sensual, malicious, and cruel thoughts.

**Atha kho yā tasmim vanasaṇḍe adhivatthā devatā tassa
bhikkhuno anukampikā atthakāmā taṃ bhikkhum
saṃvejetukāmā yena so bhikkhu tenupasaṅkami;
upasaṅkamtivā taṃ bhikkhum gāthāhi ajjhabhāsi:**

The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

“Ayoniso manasikārā,

“Because of improper attention,

so vitakkehi khajjasi;

you're consumed by your thoughts.

Ayoniso paṭinissajja,

When you've given up irrationality,

yoniso anucintaya.

make sure your thoughts are rational.

Satthāraṃ dhammamārabba,

Thinking about the Teacher, the teaching,

saṅghaṃ sīlāni attano;

the Saṅgha, and your own ethics,

Adhigacchasi pāmojjaṃ,

you'll find gladness,

pītisukhamasaṃsayam;

and rapture and bliss as well, no doubt.

Tato pāmojjabahulo,

And when you're full of joy,

dukkhassantaṃ karissasī"ti.

you'll make an end to suffering."

Atha kho so bhikkhu tāya devatāya saṃvejito saṃvegamāpādīti.

Impelled by that deity, that mendicant was struck with a sense of urgency.

Saṃyutta Nikāya 9
Linked Discourses 9

1. Vanavagga
1. In the Woods

12. Majjhanhikasutta
Midday

**Ekam̐ samayaṃ aññataro bhikkhu kosalesu viharati
aññatarasmim̐ vanasaṇḍe.**

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

**Atha kho tasmim̐ vanasaṇḍe adhivatthā devatā yena so bhikkhu
tenupasāṅkami; upasāṅkamtivā tassa bhikkhuno santike imaṃ
gāthaṃ abhāsi:**

The deity haunting that forest approached that mendicant and recited this verse in their presence:

Ṭhite majjhanhike kāle,
“In the still of high noon,

sannisīvesu pakkhisu;
when the birds have settled down,

Saṇateva brahāraññaṃ,
the formidable jungle whispers to itself:

taṃ bhayaṃ paṭibhāti maṃ.
that seems so scary to me!”

Ṭhite majjhanhike kāle,
“In the still of high noon,

sannisīvesu pakkhisu;
when the birds have settled down,

Saṇateva brahāraññaṃ,
the formidable jungle whispers to itself:

sā rati paṭibhāti man”ti.
that seems so delightful to me!”

13. Pākatindriyasutta Undisciplined Faculties

**Ekam̐ samayaṃ sambahulā bhikkhū kosalesu viharanti
aññatarasmiṃ vanasaṅḍe uddhatā unnaḷā capalā mukharā
vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā
vibbhantacittā pākatindriyā.**

Now at that time several mendicants were staying in the Kosalan lands in a certain forest grove. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

**Atha kho yā tasmim̐ vanasaṅḍe adhivatthā devatā tesaṃ
bhikkhūnaṃ anukampikā atthakāmā te bhikkhū saṃvejetukāmā
yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū
gāthāhi ajjhabhāsi:**

The deity haunting that forest had compassion for those mendicants, and wanted what's best for them. So they approached those mendicants wanting to stir them up, and addressed them in verse:

**“Sukhajīvino pure āsum̐,
“The mendicants used to live happily,**

bhikkhū gotamasāvaka;
as disciples of Gotama.

**Anicchā piṇḍamesanā,
Desireless they sought alms;**

**anicchā sayanāsanam̐;
desireless they used their lodgings.**

Loke aniccataṃ ñatvā,
Knowing that the world was impermanent

dukkhassantaṃ akaṃsu te.
they made an end of suffering.

Dupposam katvā attānaṃ,
But now they've made themselves hard to look after,

gāme gāmaṇikā viya;
like chiefs in a village.

Bhutvā bhutvā nipajjanti,
They eat and eat and then lie down,

parāgāresu mucchitā.
unconscious in the homes of others.

Saṅghassa añjaliṃ katvā,
Having raised my joined palms to the Saṅgha,

idhekacce vadāmahaṃ;
I speak here only about certain people.

Apaviddhā anāthā te,
They're rejects, with no protector,

yathā petā tatheva te.
just like those who have passed away.

Ye kho pamattā viharanti,
I'm speaking about

te me sandhāya bhāsitaṃ;
those who live negligently.

Ye appamattā viharanti,
To those who live diligently

namo tesaṃ karomahaṃ”ti.
I pay homage.”

**Atha kho te bhikkhū tāya devatāya saṁvejitā
saṁvegamāpāduṅṅi.**

Impelled by that deity, those mendicants were struck with a sense of urgency.

14. Gandhatthenasutta The Thief of Scent

**Ekam̐ samayaṃ aññataro bhikkhu kosalesu viharati
aññatarasmim̐ vanasaṅḍe.**

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

**Tena kho pana samayena so bhikkhu pacchābhattaṃ
piṇḍapātaṭṭikkanto pokkharaṇim̐ ogāhetvā padumaṃ
upasiṅghati.**

Now at that time, after the meal, on their return from alms-round, that mendicant plunged into a lotus pond and sniffed a pink lotus.

**Atha kho yā tasmim̐ vanasaṅḍe adhivatthā devatā tassa
bhikkhuno anukampikā atthakāmā taṃ bhikkhuṃ
saṃvejetukāmā yena so bhikkhu tenupasaṅkami;
upasaṅkamtivā taṃ bhikkhuṃ gāthāya ajjhabhāsi:**

The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

**“Yametaṃ vārijaṃ pupphaṃ,
“This water flower has not been given.**

**adinnaṃ upasiṅghasi;
When you sniff it,**

**Ekāṅgametaṃ theyyānaṃ,
this is one factor of theft.**

gandhatthenosi mārisā”ti.

Good sir, you are a thief of scent!”

“Na harāmi na bhañjāmi,

“I do not take, nor do I break;

ārā siṅghāmi vārijam;

I sniff the water flower from afar.

Atha kena nu vaṇṇena,

So based on what evidence

gandhatthenoti vuccati.

do you call me a thief of scent?

Yvāyam bhisāni khanati,

Why don't you accuse someone

puṇḍarīkāni bhañjati;

who does such vandalizing

Evaṃ ākiṇṇakammanto,

as digging up the roots,

kasmā eso na vuccatī”ti.

or breaking off the flowers?”

“Ākiṇṇaluddo puriso,

“I have nothing to say

dhāticelaṃva makkhito;

to a person who is a crude vandal,

Tasmim me vacanaṃ natthi,

soiled like a used nappy.

tvañcārahāmi vattave.

You're the one who deserves to be spoken to.

Anaṅgaṇassa posassa,

To the man who has not a blemish

niccaṃ sucigavesino;
who is always seeking purity,

Vālaggamattaṃ pāpassa,
even a hair-tip of evil

abbhāmattaṃva khāyatī”ti.
seems as big as a cloud.”

“Addhā maṃ yakkha jānāsi,
“Indeed, O spirit, you understand me,

atho me anukampasi;
and you empathize with me.

Punapi yakkha vajjāsi,
Please speak to me again,

yadā passasi edisan”ti.
whenever you see something like this.”

“Neva taṃ upajīvāma,
“I’m no dependent of yours,

napi te bhatakāmhase;
nor am I your servant.

Tvameva bhikkhu jāneyya,
You yourself should know, mendicant,

yena gaccheyya suggatin”ti.
the way that leads to a good place.”

Atha kho so bhikkhu tāya devatāya saṃvejito saṃvegamāpādīti.
Impelled by that deity, that mendicant was struck with a sense of urgency.

Vanavaggo paṭhamo.

Tassuddānaṃ

**Vivekaṃ upaṭṭhānañca,
Kassapagottena sambahulā;
Ānando anuruddho ca,
Nāgadattañca kulagharaṇī.**

**Vajjiputto ca vesālī,
Sajjhāyena ayoniso;
Majjhanhikālamhi pākatindriya—
Padumapupphena cuddasa bhaveti.**

Vanasamyuttaṃ samattaṃ.

The Linked Discourses in the Forest are completed.

10. Yakkha Saṃyutta: With Spirits

Saṃyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

1. Indakasutta With Indaka

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati indakūṭe pabbate,
indakassa yakkhassa bhavane.**

At one time the Buddha was staying near Rājagaha on Mount Indra's Peak, the haunt of the native spirit Indaka.

**Atha kho indako yakkho yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam gāthāya ajjhabhāsi:**

Then the native spirit Indaka went up to the Buddha, and addressed him in verse:

**“Rūpaṃ na jīvanti vadanti buddhā,
“The Buddhas say that form is not the soul.**

**Kathaṃ nvayaṃ vindatimaṃ sarīraṃ;
Then how does this body manifest?**

**Kutassa aṭṭhīyakapiṇḍameti,
Where do the bones and liver come from?**

**Kathaṃ nvayaṃ sajjati gabbharasmin”ti.
And how does one cling on in the womb?”**

**“Paṭhamam kalalam hoti,
“First there's a drop of coagulate;**

**kalalā hoti abbudam;
from there a little bud appears;**

Abbudā jāyate pesi,
next it becomes a piece of flesh;

pesi nibbattatī ghano;
which produces a swelling.

Ghanā pasākhā jāyanti,
From that swelling the limbs appear,

kesā lomā nakhāpi ca.
the head hair, body hair, and teeth.

Yañcassa bhuñjatī mātā,
And whatever the mother eats—

annaṃ pānañca bhojanaṃ;
the food and drink that she consumes—

Tena so tattha yāpeti,
nourishes them there,

mātukucchigato naro”ti.
the person in the mother’s womb.”

Saṃyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

2. Sakkanāmasutta With a Spirit Named Sakka

Ekam̐ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

**Atha kho sakkanāmako yakkho yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ gāthāya ajjhabhāsi:**
Then a spirit named Sakka went up to the Buddha, and addressed him in verse:

“Sabbaganthappahīnassa,
“You've given up all ties,

vippamuttassa te sato;
and are fully freed.

Samaṇassa na taṃ sādhu,
It's not a good idea for you, ascetic,

yadaññamanusāsasī”ti.
to be instructing others.”

“Yena kenaci vaṇṇena,
“No matter what the apparent reason

saṃvāso sakka jāyati;
why people are together, Sakka,

Na taṃ arahati sappañño,
it's unworthy for a wise person

manasā anukampitum.

to not think of the other with compassion.

Manasā ce pasannena,

If you instruct others

yadaññamanusāsati;

with a mind clear and confident,

Na tena hoti samyutto,

your compassion and empathy

yānukampā anuddayā”ti.

don't create attachments.”

Saṃyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

3. Sūcilomasutta
With Spiky

**Ekam̐ samayaṃ bhagavā gayāyaṃ viharati ṭaṅkitamañce
sūcilomassa yakkhassa bhavane.**

At one time the Buddha was staying near Gayā on the cut-stone ledge in the haunt of Spiky the native spirit.

**Tena kho pana samayena kharo ca yakkho sūcilomo ca yakkho
bhagavato avidūre atikkamanti.**

Now at that time the native spirits Shaggy and Spiky were passing by not far from the Buddha.

Atha kho kharo yakkho sūcilomaṃ yakkhaṃ etadavoca:

So Shaggy said to Spiky,

“eso samaṇo”ti.

“That’s an ascetic.”

“Neso samaṇo, samaṇako eso.

“That’s no ascetic, he’s a faker!

Yāva jānāmi yadi vā so samaṇo yadi vā pana so samaṇako”ti.

I’ll soon find out whether he’s an ascetic or a faker.”

**Atha kho sūcilomo yakkho yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavato kāyaṃ upanāmesi.**

Then Spiky went up to the Buddha and leaned up against his body,

Atha kho bhagavā kāyaṃ apanāmesi.

but the Buddha pulled away.

Atha kho sūcilomo yakkho bhagavantam etadavoca:

Then Spiky said to the Buddha,

“bhāyasi maṃ, samaṇā”ti?

“Are you afraid, ascetic?”

“Na khvāhaṃ taṃ, āvuso, bhāyāmi;

“No, sir, I’m not afraid.

api ca te samphasso pāpako”ti.

But your touch is nasty.”

“Pañhaṃ taṃ, samaṇa, pucchissāmi.

“I will ask you a question, ascetic.

Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmi”ti.

If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

“Na khvāhaṃ taṃ, āvuso, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya pādesu vā gahetvā pāragaṅgāya khipeyya;

“I don’t see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me.

api ca tvaṃ, āvuso, puccha yadā kaṅkhasī”ti. (...)

But anyway, ask what you wish.”

“Rāgo ca doso ca kutonidānā,

“Where do greed and hate come from?

Aratī ratī lomahaṃso kutojā;

From where do discontent, desire, and terror spring?

Kuto samuṭṭhāya manovitakkā,
Where do the mind's thoughts originate,

Kumārakā dhaṅkamivossajantī”ti.
like a crow let loose by boys.”

“Rāgo ca doso ca itonidānā,
“Greed and hate come from here;

Aratī ratī lomahaṃso itojā;
from here spring discontent, desire, and terror;

Ito samuṭṭhāya manovitakkā,
here's where the mind's thoughts originate,

Kumārakā dhaṅkamivossajanti.
like a crow let loose by boys.

Snehajā attasambhūtā,
Born of affection, originating in oneself,

nigrodhasseva khandhajā;
like the shoots from a banyan's trunk;

Puthū visattā kāmesu,
the many kinds of attachment to sensual pleasures

māluvāva vitatā vane.
are like camel's foot creeper strung through the woods.

Ye naṃ pajānanti yatonidānaṃ,
Those who understand where they come from

Te naṃ vinodenti suṇohi yakkha;
get rid of them—listen up, spirit!

Te duttaraṃ oghamimaṃ taranti,
They cross this flood so hard to cross,

Atiṇṇapubbaṃ apunabbhavāyā”ti.
not crossed before, so as to not be reborn.”

Saṃyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

4. Maṇibhaddasutta
With Maṇibhadda

Ekam samayaṃ bhagavā magadhesu viharati maṇimālike cetiye maṇibhaddassa yakkhassa bhavane.

At one time the Buddha was staying in the land of the Magadhans at the Maṇimālika tree shrine, the haunt of the native spirit Maṇibhadda.

Atha kho maṇibhaddo yakkho yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavato santike imaṃ gāthaṃ abhāsi:

Then the native spirit Maṇibhadda went up to the Buddha, and recited this verse in the Buddha's presence:

“Satīmato sadā bhaddaṃ,

“It's always auspicious for the mindful;

satimā sukhamedhati;

the mindful prosper in happiness.

Satīmato suve seyyo,

Each new day is better for the mindful,

verā ca parimuccatī”ti.

and they're freed from enmity.”

“Satīmato sadā bhaddaṃ,

“It's always auspicious for the mindful;

satimā sukhamedhati;

the mindful prosper in happiness.

Satīmato suve seyyo,

Each new day is better for the mindful,

verā na parimuccati.

but they're not freed from enmity.

Yassa sabbamahorattaṃ,

But someone whose mind delights in harmlessness,

ahimsāya rato mano;

all day and all night,

Mettaṃso sabbabhūtesu,

with love for all living creatures—

veraṃ tassa na kenacī"ti.

they have no enmity for anyone."

Saṃyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

5. Sānusutta With Sānu

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena aññatarissā upāsikāya sānu nāma
putto yakkhena gahito hoti.**

Now at that time a certain lay woman had a son named Sānu who had been possessed by a native spirit.

**Atha kho sā upāsikā paridevamānā tāyaṃ velāyaṃ imā gāthāyo
abhāsi:**

And as that lay woman wept, on that occasion she recited these verses:

“Cātuddasiṃ pañcadasiṃ,

“I have heard this from the perfected ones.

yā ca pakkhassa aṭṭhamī;

The native spirits will not mess with anyone

Pāṭihāriyapakkhañca,

who lives the spiritual life

aṭṭhaṅgasusamāgataṃ.

by observing the sabbath

Uposathaṃ upavasanti,

complete in all eight factors

brahmacariyaṃ caranti ye;
on the fourteenth and the fifteenth days,
Na tehi yakkhā kīḷanti,
and the eighth day of the fortnight,
iti me arahataṃ sutāṃ;
as well as on the fortnight of special displays.
Sā dāni ajja passāmi,
But now today I see
yakkhā kīḷanti sānunaṃ”ti.
native spirits messing with Sānu.”

“Cātuddasiṃ pañcadasīṃ,
“What you heard from the perfected ones is right.
yā ca pakkhassa aṭṭhamī;
The native spirits will not mess with anyone
Pāṭihāriyapakkhañca,
who lives the spiritual life
aṭṭhaṅgasusamāgataṃ;
by observing the sabbath

Uposathaṃ upavasanti,
complete in all eight factors
brahmacariyaṃ caranti ye.
on the fourteenth and the fifteenth days,
Na tehi yakkhā kīḷanti,
and the eighth day of the fortnight,
sāhu te arahataṃ sutāṃ;
as well as on the fortnight of special displays.

Sānuṃ pabuddhaṃ vajjāsi,
When Sānu regains consciousness tell him

yakkhānaṃ vacanaṃ idaṃ;
this saying of the native spirits:

Mākāsi pāpakaṃ kammaṃ,
Don't do bad deeds

āvi vā yadi vā raho.
either openly or in secret.

Sace ca pāpakaṃ kammaṃ,
If you should do a bad deed,

karissasi karosi vā;
or you're doing one now,

Na te dukkhā pamutyatthi,
you won't be freed from suffering,

uppaccāpi palāyato”ti.
though you fly away and flee.”

“Mataṃ vā amma rodanti,
“Mum, they cry for the dead,

yo vā jīvaṃ na dissati;
or for one who's alive but has disappeared.

Jīvantaṃ amma passantī,
I'm alive and you can see me,

kasmā maṃ amma rodasī”ti.
so mum, why do you weep for me?”

“Mataṃ vā putta rodanti,
“Son, they cry for the dead,

yo vā jīvaṃ na dissati;
or for one who's alive but has disappeared.

Yo ca kāme cajitvāna,

But someone who has given up sensual pleasures

punarāgacchate idha;

only to come back here again:

Tam vāpi putta rodanti,

they cry for them as well,

puna jīvaṃ mato hi so.

for though still alive they're really dead.

Kukkuḷā ubbhato tāta,

My dear, you've been rescued from hot coals,

kukkuḷaṃ patitumicchasi;

and you want to plunge right back in them!

Narakā ubbhato tāta,

My dear, you've been rescued from the inferno,

narakaṃ patitumicchasi.

and you want to plunge right back there!

Abhidhāvatha bhaddante,

Keep pushing forward, it's what's best for you!

kassa ujjhāpayāmasē;

Who have I got to complain to?

Ādittā nīhataṃ bhaṇḍaṃ,

When your things have been saved from a fire,

puna ḍayhitumicchasi”ti.

would you want them to be burnt again?"

Samyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

6. Piyaṅkarasutta With Piyaṅkara

**Ekam samayaṃ āyasmā anuruddho sāvatthiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme.**

At one time Venerable Sāriputta was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena āyasmā anuruddho rattiyaṃ
paccūsasamayaṃ paccuṭṭhāya dhammapadāni bhāsati.**

Now at that time Venerable Anuruddha rose at the crack of dawn and recited passages of the teaching.

Atha kho piyaṅkaramātā yakkhinī puttakaṃ evaṃ tosesi:

Then the native spirit Piyaṅkara's Mother soothed her little child, saying:

**“Mā saddaṃ kari piyaṅkara,
“Don't make a sound, Piyaṅkara!**

Bhikkhu dhammapadāni bhāsati;
A mendicant recites passages of the teaching.

**Api ca dhammapadaṃ vijāniya,
When we understand a passage,**

**Paṭipajjema hitāya no siyā.
we can practice for our welfare.**

**Pāṇesu ca samyamāse,
Let us keep from harming living creatures,**

Sampajānamusā na bhaṇāse;

and speak no lying words.

Sikkhema susīyamattano,

We should train ourselves well in ethics,

Api muccema pisācayoniyā”ti.

and hopefully we’ll be freed from the goblin realm.”

Saṃyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

7. Punabbasusutta With Punabbasu

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena bhagavā bhikkhū
nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti
samādapeti samuttejeti sampahaṃseti.**

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

**Te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā
samannāharitvā ohitasotā dhammaṃ suṇanti.**

And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho punabbasumātā yakkhinī puttake evaṃ tosesi:

Then the native spirit Punabbasu's Mother soothed her little children, saying:

“Tuṇhī uttarike hohi,

“Hush, little Uttarā!

tuṇhī hohi punabbasu;

Hush, Punabbasu!

Yāvāhaṃ buddhaseṭṭhassa,

For I want to listen to the teaching

dhammaṃ sossāmi satthuno.
of the Teacher, the supreme Buddha.

Nibbānaṃ bhagavā āha,
Since the Blessed One spoke of extinguishment,
sabbaganthappamocanaṃ;
the release from all ties,

Ativelā ca me hoti,
I have a lasting love

asmiraṃ dhamme piyāyanā.
for this teaching.

Piyo loke sako putto,
In this world, your own child is dear;

piyo loke sako pati;
in this world, your own husband is dear;

Tato piyatarā mayhaṃ,
but even greater than that is my love

assa dhammassa magganā.
for this teaching's quest.

Na hi putto pati vāpi,
For neither son nor husband,

piyo dukkhā pamocaye;
dear as they are, can free you from suffering;

Yathā saddhammassavanaṃ,
as listening to the true teaching

dukkhā moceti pāṇinaṃ.
frees living creatures from suffering.

Loke dukkhaparetasmim̐,
In this world mired in suffering,

Jarāmaraṇasaṃyute;
fettered by old age and death,

Jarāmaraṇamokkhāya,
I want to listen to the teaching

Yaṃ dhammaṃ abhisambudhaṃ;
that the Buddha awakened to,

Taṃ dhammaṃ sotumicchāmi,
which frees you from old age and death.

Tuṇhī hohi punabbasū”ti.
So hush, Punabbasu!”

“Ammā na byāharissāmi,
“Mom, I’m not speaking,

tuṇhībhūtāyamuttarā;
and Uttarā is silent, too.

Dhammameva nisāmehi,
Focus just on the teaching,

saddhammassavanaṃ sukhaṃ;
for it’s nice to listen to the true teaching.

Saddhammassa anaññāya,
And it’s because we haven’t understood the teaching

ammā dukkhaṃ carāmaṃse.
that we’ve lived in suffering, Mom.

Esa devamanussānaṃ,
For those who are lost, gods and humans,

sammūḷhānaṃ pabhaṅkaro;
he shines a light.

Buddho antimasārīro,
The Buddha, bearing his final body,
dhammaṃ deseti cakkhumā”ti.
the Seer teaches Dhamma.”

“Sādhu kho paṇḍito nāma,
“It’s good that my child’s so astute,
putto jāto uresayo;
this child I bore and suckled!
Putto me buddhaseṭṭhassa,
My child loves the pure teaching
dhammaṃ suddham piyāyati.
of the supreme Buddha.

Punabbasu sukhī hohi,
Punabbasu, may you be happy!
ajjāhamhi samuggatā;
Today, I rise.
Diṭṭhāni ariyasaccāni,
Hear me too, Uttarā:
uttarāpi suṇātu me”ti.
I have seen the noble truths!”

Saṃyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

8. Sudattasutta

With Sudatta

Ekam̐ samayaṃ bhagavā rājagahe viharati sītavane.

At one time the Buddha was staying near Rājagaha in the Cool Grove.

Tena kho pana samayena anāthapiṇḍiko gahapati rājagahaṃ anuppatto hoti kenacideva karaṇīyena.

Now at that time the householder Anāthapiṇḍika had arrived at Rājagaha on some business.

Assosi kho anāthapiṇḍiko gahapati:

He heard

“buddho kira loke uppanno”ti.

a rumor that a Buddha had arisen in the world.

Tāvadeva ca pana bhagavantam̐ dassanāya upasaṅkamtukāmo hoti. Athassa anāthapiṇḍikassa gahapatissa etadahosi:

Right away he wanted to go and see the Buddha, but he thought,

“akālo kho ajja bhagavantam̐ dassanāya upasaṅkamtum̐.

“It’s too late to go and see the Buddha today.

Sve dānāham̐ kālena bhagavantam̐ dassanāya gamissāmī”ti buddhagatāya satiyā nipajji.

I’ll go and see him tomorrow.” He went to bed thinking of the Buddha.

Rattiyā sudam̐ tikkhattum̐ vuṭṭhāsi pabhātanti maññamāno.

During the night he got up three times thinking it was morning.

**Atha kho anāthapiṇḍiko gahapati yena sivathikadvāraṃ
tenupasaṅkami.**

Then he approached the Sivaka Gate,

Amanussā dvāraṃ vivarīmsu.

and non-human beings opened it for him.

**Atha kho anāthapiṇḍikassa gahapatissa nagaramhā
nikkhamantassa āloko antaradhāyi, andhakāro pāturahosi,
bhayaṃ chambhitattaṃ lomahaṃso udapādi, tatova puna
nivattitukāmo ahosi.**

But as he was leaving the city, light vanished and darkness appeared to him. He felt fear, terror, and goosebumps, and wanted to turn back.

Atha kho sivako yakkho antarahito saddamanussāvesi:

Then the invisible spirit Sivaka called out:

“Sataṃ hatthī sataṃ assā,

“A hundred elephants, a hundred horses,

Sataṃ assatarīrathā;

a hundred mule-drawn chariots,

Sataṃ kaññāsahassāni,

a hundred thousand maidens

Āmukkamaṇikuṇḍalā;

bedecked with jewels and earrings:

Ekassa padavītihārassa,

these are not worth a sixteenth part

Kalaṃ nāgghanti soḷasiṃ.

of a single forward stride!

Abhikkama gahapati,

Forward, householder!

abhikkama gahapati;
Forward, householder!

Abhikkamanam te seyyo,
Going forward is better for you,

no paṭikkamanan”ti.
not turning back!”

**Atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi,
āloko pāturahosi, yam ahosi bhayam chambhitattam
lomahamsa, so paṭippassambhi.**

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down.

**Dutiyampi kho anāthapiṇḍikassa gahapatissa āloko
antaradhāyi, andhakāro pāturahosi, bhayam chambhitattam
lomahamsa udapādi, tatova puna nivattitukāmo ahosi.**

But for a second time, light vanished and darkness appeared to him.

...

Dutiyampi kho sivako yakkho antarahito saddamanussāvesi:

For a second time the invisible spirit Sivaka called out ...

“Sataṃ hatthī sataṃ assā,

...pe...

Kalam nāgghanti soḷasim.

Abhikkama gahapati,

abhikkama gahapati;

Abhikkamanam te seyyo,

“... Going forward is better for you,

no paṭikkamanan”ti.

not turning back!”

**Atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi,
āloko pāturahosi, yaṃ ahosi bhayaṃ chambhitattaṃ
lomahaṃso, so paṭippassambhi.**

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down.

**Tatiyampi kho anāthapiṇḍikassa gahapatissa āloko antaradhāyi,
andhakāro pāturahosi, bhayaṃ chambhitattaṃ lomahaṃso
udapādi, tatova puna nivattitukāmo ahosi.**

But for a third time, light vanished and darkness appeared to him. ...

Tatiyampi kho sivako yakkho antarahito saddamanussāvesi:

For a third time the invisible spirit Sivaka called out ...

“Sataṃ hatthī sataṃ assā,

...pe...

Kalaṃ nāgghanti soḷasiṃ.

Abhikkama gahapati,

abhikkama gahapati;

Abhikkamanaṃ te seyyo,

“... Going forward is better for you,

no paṭikkamanan”ti.

not turning back!”

**Atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi,
āloko pāturahosi, yaṃ ahosi bhayaṃ chambhitattaṃ
lomahaṃso, so paṭippassambhi.**

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down.

Atha kho anāthapiṇḍiko gahapati yena sītavanam̐ yena bhagavā tenupasaṅkami.

Then the householder Anāthapiṇḍika went to the Cool Grove and approached the Buddha.

Tena kho pana samayena bhagavā rattiyā paccūsasamayam̐ paccuṭṭhāya abbhokāse caṅkamati.

Now at that time the Buddha had risen at the crack of dawn and was walking mindfully in the open.

Addasā kho bhagavā anāthapiṇḍikam̐ gahapatim̐ dūratova āgacchantam̐.

He saw Anāthapiṇḍika coming off in the distance.

Disvāna caṅkamā orohitvā paññatte āsane nisīdi.

So he stepped down from the walking path, sat down on the seat spread out,

Nisajja kho bhagavā anāthapiṇḍikam̐ gahapatim̐ etadavoca:
and said to Anāthapiṇḍika,

“ehi, sudattā”ti.

“Come, Sudatta.”

Atha kho anāthapiṇḍiko gahapati, nāmena mam̐ bhagavā ālapatīti, haṭṭho udaggo tattheva bhagavato pādesu sirasā nipatitvā bhagavantam̐ etadavoca:

Then Anāthapiṇḍika thought, “The Buddha calls me by name!”
Smiling and joyful, he bowed with his head to the Buddha’s feet and said to him,

“kacci, bhante, bhagavā sukhamasayitthā”ti?

“Sir, I trust the Buddha slept well?”

“Sabbadā ve sukham̐ seti,

“A brahmin who is fully extinguished

brāhmaṇo parinibbuto;

always sleeps at ease.

Yo na limpati kāmesu,
Sensual pleasures slide off them,

sītibhūto nirūpadhi.
they're cooled, free of attachments.

Sabbā āsattiyo chetvā,
Since they've cut off all clinging,

vineyya hadaye daram;
and removed the stress from the heart,

Upasanto sukham seti,
the peaceful sleep at ease,

santiṃ pappuyya cetasā”ti.
abiding in peace of mind.”

Saṃyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

9. Paṭhamasukkāsutta With the Nun Sukkā (1st)

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena sukkā bhikkhunī mahatīyā parisāya
parivutā dhammaṃ deseti.**

Now, at that time the nun Sukkā was teaching Dhamma, surrounded by a large assembly.

**Atha kho sukkāya bhikkhuniyā abhippasanno yakkho rājagahe
rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā
tāyaṃ velāyaṃ imā gāthāyo abhāsi:**

Then a native spirit was so devoted to Sukkā that he went street to street and square to square, and on that occasion recited these verses:

**“Kiṃ me katā rājagahe manussā,
“What’s up with these people in Rājagaha?**

**Madhupītāva seyare;
They sleep like they’ve been drinking mead!**

**Ye sukkam̐ na payirupāsanti,
They don’t attend on Sukkā**

**Desentiṃ amataṃ padaṃ.
as she’s teaching the deathless state.**

Tañca pana appaṭivānīyaṃ,
But the wise—

Asecanakamojvaṃ;
it's as if they drink it up,

Pivanti maññe sappaññā,
so irresistible, delicious, and nutritious,

Valāhakamiva panthagū”ti.
like travelers enjoying a cool cloud.”

Saṃyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

10. Dutiyasukkāsutta With the Nun Sukkā (2nd)

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena aññataro upāsako sukkāya
bhikkhuniyā bhojanaṃ adāsi.**

Now at that time a certain lay follower gave food to the nun Sukkā.

**Atha kho sukkāya bhikkhuniyā abhippasanno yakkho rājagahe
rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā
tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:**

Then a native spirit was so devoted to Sukkā that he went street to street and square to square, and on that occasion recited these verses:

**“Puññaṃ vata pasavi bahuṃ,
“O! He has made so much merit!**

**Sappañño vatāyaṃ upāsako;
That lay follower is so very wise.**

**Yo sukkāya adāsi bhojanaṃ,
He just gave food to Sukkā,**

**Sabbaganthehi vippamuttiyā”ti.
who is released from all ties.”**

Samyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

11. Cīrāsutta With the Nun Cīrā

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena aññataro upāsako cīrāya bhikkhuniyā
cīvaram adāsi.**

Now at that time a certain lay follower gave a robe to the nun Cīrā.

**Atha kho cīrāya bhikkhuniyā abhippasanno yakkho rājagahe
rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā
tāyaṃ velāyaṃ imaṃ gātham abhāsi:**

Then a native spirit was so devoted to Cīrā that he went street to street and square to square, and on that occasion recited these verses:

“Puññaṃ vata pasavi bahum,
“O! He has made so much merit!

Sappañño vatāyaṃ upāsako;
That lay-follower is so very wise.

Yo cīrāya adāsi cīvaram,
He gave a robe to Cīrā,

Sabbayogehi vippamuttiyā”ti.
who is released from all bonds.”

Saṃyutta Nikāya 10
Linked Discourses 10

1. Indakavagga
1. With Indaka

12. Āḷavakasutta With Āḷavaka

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā āḷaviyaṃ viharati āḷavakassa
yakkhassa bhavane.**

At one time the Buddha was staying near Āḷavī in the haunt of the native spirit Āḷavaka.

**Atha kho āḷavako yakkho yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantam etadavoca:**

Then the native spirit Āḷavaka went up to the Buddha, and said to him:

“nikkhama, samaṇā”ti.

“Get out, ascetic!”

“Sādhāvuso”ti bhagavā nikkhami.

Saying, “All right, sir,” the Buddha went out.

“Pavisa, samaṇā”ti.

“Get in, ascetic!”

“Sādhāvuso”ti bhagavā pāvisi.

Saying, “All right, sir,” the Buddha went in.

Dutiyampi kho āḷavako yakkho bhagavantam etadavoca:

And for a second time the native spirit Āḷavaka said to the Buddha,

“nikkhama, samaṇā”ti.

“Get out, ascetic!”

“Sādhāvuso”ti bhagavā nikkhami.

Saying, “All right, sir,” the Buddha went out.

“Pavisa, samaṇā”ti.

“Get in, ascetic!”

“Sādhāvuso”ti bhagavā pāvisi.

Saying, “All right, sir,” the Buddha went in.

Tatiyampi kho āḷavako yakkho bhagavantam etadavoca:

And for a third time the native spirit Āḷavaka said to the Buddha,

“nikkhama, samaṇā”ti.

“Get out, ascetic!”

“Sādhāvuso”ti bhagavā nikkhami.

Saying, “All right, sir,” the Buddha went out.

“Pavisa, samaṇā”ti.

“Get in, ascetic!”

“Sādhāvuso”ti bhagavā pāvisi.

Saying, “All right, sir,” the Buddha went in.

Catutthampi kho āḷavako yakkho bhagavantam etadavoca:

And for a fourth time the native spirit Āḷavaka said to the Buddha,

“nikkhama, samaṇā”ti.

“Get out, ascetic!”

“Na khvāham tam, āvuso, nikkhamissāmi.

“No, sir, I won’t get out.

Yaṁ te karaṇīyaṁ taṁ karohī”ti.

Do whatever you have to do.”

“Pañhaṁ taṁ, samaṇa, pucchissāmi.

“I will ask you a question, ascetic.

Sace me na byākarissasi, cittaṁ vā te khipissāmi, hadayaṁ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmi”ti.

If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

“Na khvāhaṁ taṁ, āvuso, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo me cittaṁ vā khipeyya hadayaṁ vā phāleyya, pādesu vā gahetvā pāragaṅgāya khipeyya.

“I don’t see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me.

Api ca tvaṁ, āvuso, puccha yadā kaṅkhasī”ti (...).

But anyway, ask what you wish.”

“Kiṁsūdha vittaṁ purisassa seṭṭhaṁ,

“What’s a person’s best wealth?

Kiṁsu suciṇṇaṁ sukhamāvahāti;

What brings happiness when practiced well?

Kiṁsu have sādutaraṁ rasānaṁ,

What’s the sweetest taste of all?

Kathaṁjīviṁ jīvitamāhu seṭṭhan”ti.

The one who they say has the best life: how do they live?”

“Saddhīdha vittaṁ purisassa seṭṭhaṁ,

“Faith here is a person’s best wealth.

Dhammo suciṇṇo sukhamāvahāti;

The teaching brings happiness when practiced well.

Saccaṃ have sādutaraṃ rasānaṃ,

Truth is the sweetest taste of all.

Paññājīviṃ jīvitamāhu seṭṭhan”ti.

The one who they say has the best life lives by wisdom.”

“Kathaṃsu tarati oghaṃ,

“How do you cross the flood?

kathaṃsu tarati aṇṇavaṃ;

How do you cross the deluge?

Kathaṃsu dukkhamacceti,

How do you get over suffering?

kathaṃsu parisujjhatī”ti.

How do you get purified?”

“Saddhāya tarati oghaṃ,

“By faith you cross the flood,

appamādena aṇṇavaṃ;

and by diligence the deluge.

Vīriyena dukkhamacceti,

By energy you get past suffering,

paññāya parisujjhatī”ti.

and you’re purified by wisdom.”

“Kathaṃsu labhate paññaṃ,

“How do you get wisdom?

kathaṃsu vindate dhanaṃ;

How do you earn wealth?

Kathaṃsu kittiṃ pappoti,
How do you get a good reputation?

kathaṃ mittāni ganthati;
How do you hold on to friends?

Asmā lokā paraṃ lokāṃ,
How do the departed not grieve

kathaṃ pecca na socatī”ti.
when passing from this world to the next?”

“Saddahāno arahataṃ,
“One who is diligent and discerning

dhammaṃ nibbānapattiyā;
gains wisdom by wanting to learn,

Sussūsaṃ labhate paññaṃ,
having faith in the perfected ones,

appamatto vicakkhaṇo.
and the teaching for becoming extinguished.

Patirūpakārī dhuravā,
Being responsible, acting appropriately,

uṭṭhātā vindate dhanam;
and working hard you earn wealth.

Saccena kittiṃ pappoti,
Truthfulness wins you a good reputation.

dadaṃ mittāni ganthati;
You hold on to friends by giving.

Asmā lokā paraṃ lokāṃ,
That’s how the departed do not grieve

evaṃ pecca na socati.
when passing from this world to the next.

Yassete caturo dhammā,

A faithful householder

saddhassa ghamesino;

who has these four qualities

Saccaṃ dhammo dhiti cāgo,

does not grieve after passing away:

sa ve pecca na socati.

truth, principle, steadfastness, and generosity.

Īṅha aññepi pucchassu,

Go ahead, ask others as well,

puthū samaṇabrāhmaṇe;

there are many ascetics and brahmins.

Yadi saccā dhammā cāgā,

See whether anything better is found

khantyaṃ bhīyyodha vijjati”ti.

than truth, self-control, generosity, and patience.”

“Kathaṃ nu dāni puccheyyaṃ,

“Why now would I question

puthū samaṇabrāhmaṇe;

the many ascetics and brahmins?

Yohaṃ ajja pajānāmi,

Today I understand

yo attho samparāyiko.

what’s good for the next life.

Atthāya vata me buddho,

It was truly for my benefit

vāsāyāḷavimāgamā;

that the Buddha came to stay at Āḷavī.

Yohaṃ ajja pajānāmi,
Today I understand
yattha dinnam mahapphalaṃ.
where a gift is very fruitful.

So ahaṃ vicarissāmi,
I myself will journey
Gāmā gāmaṃ purā puram;
village to village, town to town,
Namassamāno sambuddhaṃ,
paying homage to the Buddha,
Dhammassa ca sudhammatan”ti.
and the natural excellence of the teaching!”

Indakavaggo paṭhamo.

Tassuddānaṃ

Indako sakka sūci ca,
Maṇibhaddo ca sānu ca;
Piyaṅkara punabbasu sudatto ca,
Dve sukkā cīraāḷavīti dvādasa.

Yakkhasaṃyuttaṃ samattaṃ.
The Linked Discourses with Native Spirits are complete.

11. Sakka Saṃyutta: With Sakka

Saṃyutta Nikāya 11
Linked Discourses 11

1. Paṭhamavagga
Chapter One

1. Suvīrasutta With Suvīra

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Bhūtapubbaṃ, bhikkhave, asurā deve abhiyaṃsu.

“Once upon a time, mendicants, the demons marched against the
gods.

**Atha kho, bhikkhave, sakko devānamindo suvīraṃ devaputtaṃ
āmantesi:**

Then Sakka, lord of gods, addressed the god Suvīra,

‘ete, tāta suvīra, asurā deve abhiyanti.

‘Dear Suvīra, the demons march against the gods!

Gaccha, tāta suvīra, asure paccuyyāhī'ti.

Go, and march against the demons!

**'Evaṃ, bhaddantavā'ti kho, bhikkhave, suvīro devaputto
sakkassa devānamindassa paṭissutvā pamādaṃ āpādesi.**

'Yes, lord,' replied Suvīra. But he fell into negligence.

**Dutiyampi kho, bhikkhave, sakko devānamindo suvīraṃ
devaputtaṃ āmantesi:**

For a second time Sakka addressed Suvīra,

'ete, tāta suvīra, asurā deve abhiyanti.

'Dear Suvīra, the demons march against the gods!

Gaccha, tāta suvīra, asure paccuyyāhī'ti.

Go, and march against the demons!

**'Evaṃ, bhaddantavā'ti kho, bhikkhave, suvīro devaputto
sakkassa devānamindassa paṭissutvā dutiyampi pamādaṃ
āpādesi.**

'Yes, lord,' replied Suvīra. But for a second time he fell into negligence.

**Tatīyampi kho, bhikkhave, sakko devānamindo suvīraṃ
devaputtaṃ āmantesi:**

For a third time Sakka addressed Suvīra,

'ete, tāta suvīra, asurā deve abhiyanti.

'Dear Suvīra, the demons march against the gods!

Gaccha, tāta suvīra, asure paccuyyāhī'ti.

Go, and march against the demons!

**'Evaṃ, bhaddantavā'ti kho, bhikkhave, suvīro devaputto
sakkassa devānamindassa paṭissutvā tatīyampi pamādaṃ
āpādesi.**

‘Yes, lord,’ replied Suvīra. But for a third time he fell into negligence.

**Atha kho, bhikkhave, sakko devānamindo suvīraṃ devaputtaṃ
gāthāya ajjhabhāsi:**

Then Sakka addressed the god Suvīra in verse:

‘Anuṭṭhahaṃ avāyāmaṃ,

‘Suvīra, go to that place

sukhaṃ yatrādhigacchati;

where you can achieve happiness

Suvīra tattha gacchāhi,

without working for it or trying hard—

mañca tattheva pāpayā’ti.

and take me with you!’

‘Alasvassa anuṭṭhātā,

‘That a lazy man who does no work,

na ca kiccāni kāraye;

and doesn’t do his duty,

Sabbakāmasamiddhassa,

should fulfill all his desires:

taṃ me sakka varaṃ disā’ti.

Sakka, grant me this boon!’

‘Yatthālaso anuṭṭhātā,

‘Suvīra, go to that place

accantaṃ sukhamedhati;

where a lazy man who does no work

Suvīra tattha gacchāhi,

prospers in unending happiness—

mañca tattheva pāpayā’ti.

and take me with you!

‘Akammunā devaseṭṭha,

‘O Sakka, best of gods,

sakka vindemu yaṃ sukhaṃ;
that we might find the happiness

Asokaṃ anupāyāsaṃ,
that’s sorrowless, unstressed:

taṃ me sakka varaṃ disā’ti.
Sakka, grant me this boon!

‘Sace atthi akammena,
‘If there exists anyone anywhere

koci kvaci na jīvati;
who can can live happily without working,

Nibbānassa hi so maggo,
that surely would be extinguishment’s path!

suvīra tattha gacchāhi;
Go there, Suvīra,

Mañca tattheva pāpayā’ti.
and take me with you!

**So hi nāma, bhikkhave, sakko devānamindo sakaṃ
puññaphalaṃ upajīvamāno devānaṃ tāvatimsānaṃ
issariyādhipaccaṃ rajjaṃ kārento uṭṭhānavīriyassa vaṇṇavādī
bhavissati.**

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of initiative and energy.

Idha kho taṃ, bhikkhave, sobhetha, yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā uṭṭhaheyyātha ghaṭeyyātha vāyameyyātha appattassa pattiyā anadhigatassa adhigamāya, asacchikatassa sacchikiriyā”ti.

But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!”

Saṃyutta Nikāya 11
Linked Discourses 11

1. Paṭhamavagga
Chapter One

2. Susīmasutta With Susīma

Sāvattthiyaṃ.
At Sāvattthī.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṃ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Bhūtapubbaṃ, bhikkhave, asurā deve abhiyaṃsu.
“Once upon a time, mendicants, the demons marched against the gods.

Atha kho, bhikkhave, sakko devānamindo susīmaṃ devaputtaṃ āmantesi:

Then Sakka, lord of gods, addressed the god Susīma,

‘ete, tāta susīma, asurā deve abhiyanti.
‘Dear Susīma, the demons march against the gods!

Gaccha, tāta susīma, asure paccuyyāhī’ti.
Go, and march against the demons!’

**‘Evaṃ, bhaddantavā’ti kho, bhikkhave, susīmo devaputto
sakkassa devānamindassa paṭissutvā pamādaṃ āpādesi.**
‘Yes, lord,’ replied Susīma. But he fell into negligence.

**Dutiyampi kho, bhikkhave, sakko devānamindo susīmaṃ
devaputtaṃ āmantesi ...pe...**

For a second time ...

dutiyampi pamādaṃ āpādesi.

**Tatiyampi kho, bhikkhave, sakko devānamindo susīmaṃ
devaputtaṃ āmantesi ...pe...**

For a third time ...

tatiyampi pamādaṃ āpādesi.

**Atha kho, bhikkhave, sakko devānamindo susīmaṃ devaputtaṃ
gāthāya ajjhabhāsi:**

Then Sakka addressed the god Susīma in verse:

‘Anuṭṭhahaṃ avāyāmaṃ,

‘Susīma, go to that place

sukhaṃ yatrādhigacchati;

where you can achieve happiness

Susīma tattha gacchāhi,

without working for it or trying hard—

mañca tattheva pāpayā’ti.

and take me with you!’

‘Alasvassa anuṭṭhātā,

‘That a lazy man who does no work,

na ca kiccāni kāraye;

and doesn’t do his duty,

Sabbakāmasamiddhassa,
should fulfill all his desires:

taṃ me sakka varaṃ disā'ti.
Sakka, grant me this boon!

'Yatthālaso anuṭṭhātā,
'Susīma, go to that place

accantaṃ sukhamedhati;
where a lazy man who does no work

Susīma tattha gacchāhi,
 prospers in unending happiness—

mañca tattheva pāpayā'ti.
and take me with you!

'Akammunā devasetṭha,
'O Sakka, best of gods,

sakka vindemu yaṃ sukhaṃ;
that we might find the happiness

Asokaṃ anupāyāsaṃ,
that's sorrowless, unstressed:

taṃ me sakka varaṃ disā'ti.
Sakka, grant me this boon!

'Sace atthi akammena,
'If there exists anywhere a place

koci kvaci na jīvati;
where you can live happily without working,

Nibbānassa hi so maggo,
that surely would be extinguishment's path!

susīma tattha gacchāhi;
Susīma, go to that place

Mañca tattheva pāpayā'ti.
and take me with you!

**So hi nāma, bhikkhave, sakko devānamindo sakaṃ
puññaphalaṃ upajīvamāno devānaṃ tāvatimsānaṃ
issariyādhipaccaṃ rajjaṃ kārento uṭṭhānavīriyassa vaṇṇavādī
bhavissati.**

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of initiative and energy.

**Idha kho taṃ, bhikkhave, sobhetha, yaṃ tumhe evaṃ svākkhāte
dhammavinaye pabbajitā samānā uṭṭhaheyyātha ghaṭeyyātha
vāyameyyātha appattassa pattiyā, anadhigatassa adhigamāya,
asacchikatassa sacchikiriyāyā'ti.**

But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!"

Saṃyutta Nikāya 11
Linked Discourses 11

1. Paṭhamavagga
Chapter One

3. Dhajaggasutta The Banner's Crest

Sāvattthiyaṃ.
At Sāvattthī.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

**“Bhūtapubbaṃ, bhikkhave, devāsurasañgāmo samupabyūḷho
ahosi.**

“Once upon a time, mendicants, a battle was fought between the
gods and the demons.

**Atha kho, bhikkhave, sakko devānamindo deve tāvatimse
āmantesi:**

Then Sakka, lord of gods, addressed the gods of the Thirty-Three:

**‘Sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ
vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim̐ samaye
dhajaggaṃ ullokeyyātha.**

‘Good sirs, when the gods are fighting, if you get scared or terrified, just look up at my banner’s crest.

Mamañhi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

Then your fear and terror will go away.

No ce me dhajaggaṃ ullokeyyātha, atha pajāpatissa devarājassa dhajaggaṃ ullokeyyātha.

If you can’t see my banner’s crest, then look up at the banner’s crest of Pajāpati, king of gods.

Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

Then your fear and terror will go away.

No ce pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha varuṇassa devarājassa dhajaggaṃ ullokeyyātha.

If you can’t see his banner’s crest, then look up at the banner’s crest of Varuṇa, king of gods.

Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

Then your fear and terror will go away.

No ce varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha īsānassa devarājassa dhajaggaṃ ullokeyyātha.

If you can’t see his banner’s crest, then look up at the banner’s crest of Īsāna, king of gods.

Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissatī’ti.

Then your fear and terror will go away.’

Taṃ kho pana, bhikkhave, sakkassa vā devānamindassa dhajaggaṃ ullokayataṃ, pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ, varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ, īsānassa vā devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyethāpi nopi pahīyetha.

However, when they look up at those banner's crests their fear and terror might go away or it might not.

Taṃ kissa hetu?

Why is that?

Sakko hi, bhikkhave, devānamindo avītarāgo avītadoso avītamoho bhīru chambhī utrāsī palāyīti.

Because Sakka is not free of greed, hate, and delusion. He gets fearful, scared, terrified, and runs away.

Ahañca kho, bhikkhave, evaṃ vadāmi:

But, mendicants, I say this:

‘sace tumhākaṃ, bhikkhave, araññagatānaṃ vā rukkhamūlagatānaṃ vā suññāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim̐ samaye anussareyyātha:

If you've gone to a wilderness, or to the root of a tree, or to an empty hut and you get scared or terrified, just recollect me:

“itipi so bhagavā araham̐ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā”ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**Mamañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ
vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.**

Then your fear and terror will go away.

No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha:

If you can't recollect me, then recollect the teaching:

**“svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko
opaneyyiko paccattaṃ veditabbo viññūhī”ti.**

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

**Dhammañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati
bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.**

Then your fear and terror will go away.

**No ce dhammaṃ anussareyyātha, atha saṅghaṃ
anussareyyātha:**

If you can't recollect the teaching, then recollect the Saṅgha:

**“suppaṭipanno bhagavato sāvakaśaṅgho ujuppaṭipanno
bhagavato sāvakaśaṅgho ñāyappaṭipanno bhagavato
sāvakaśaṅgho sāmīcippaṭipanno bhagavato sāvakaśaṅgho,
yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa
bhagavato sāvakaśaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo
añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti.**

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

**Saṅghañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ
vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.**

Then your fear and terror will go away.

Taṃ kissa hetu?

Why is that?

Tathāgato hi, bhikkhave, araham̐ sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhī anutrāsī apalāyī”ti.

Because the Realized One is free of greed, hate, and delusion. He does not get fearful, scared, terrified, or run away.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparam̐ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Araññe rukkhamūle vā,

“In the wilderness, at a tree’s root,

suññāgāreva bhikkhavo;

or an empty hut, O mendicants,

Anussaretha sambuddham̐,

recollect the Buddha,

bhayaṃ tumhāka no siyā.

and no fear will come to you.

No ce buddham̐ sareyyātha,

If you can’t recollect the Buddha—

lokajeṭṭham̐ narāsabham̐;

the eldest in the world, the bull of a man—

Atha dhammam̐ sareyyātha,

then recollect the teaching,

niyyānikam̐ sudesitam̐.

emancipating, well taught.

No ce dhammam̐ sareyyātha,

If you can't recollect the teaching—

niyyānikaṃ sudesitaṃ;
emancipating, well taught—

Atha saṅghaṃ sareyyātha,
then recollect the Saṅgha,

puññakkhettaṃ anuttaraṃ.
the supreme field of merit.

Evaṃ buddhaṃ sarantānaṃ,
Thus recollecting the Buddha,

Dhammaṃ saṅghaṅca bhikkhavo;
the teaching, and the Saṅgha, mendicants,

Bhayaṃ vā chambhitattaṃ vā,
fear and terror

Lomaḥsaṃso na hessatī”ti.
and goosebumps will be no more.”

4. Vepacittisutta With Vepacitti

Sāvattihinidānaṃ.

At Sāvattihī.

**“Bhūtapubbaṃ, bhikkhave, devāsurasañgāmo samupabyūḷho
ahosi.**

“Once upon a time, mendicants, a battle was fought between the gods and the demons.

Atha kho, bhikkhave, vepacitti asurindo asure āmantesi:

Then Vepacitti, lord of demons, addressed the demons,

**‘sace, mārisā, devānaṃ asurasañgāme samupabyūḷhe asurā
jineyyuṃ devā parājineyyuṃ, yena naṃ sakkaṃ devānamindaṃ
kaṅṭhapañcamehi bandhanehi bandhitvā mama santike
āneyyātha asurapuran’ti.**

‘My good sirs, if the demons defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the castle of demons.’

**Sakkopi kho, bhikkhave, devānamindo deve tāvatimse
āmantesi:**

Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three,

**‘sace, mārisā, devānaṃ asurasañgāme samupabyūḷhe devā
jineyyuṃ asurā parājineyyuṃ, yena naṃ vepacittiṃ asurindaṃ
kaṅṭhapañcamehi bandhanehi bandhitvā mama santike
āneyyātha sudhammasabhan’ti.**

‘My good sirs, if the gods defeat the demons in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Sudhamma hall of the gods.’

Tasmim̃ kho pana, bhikkhave, saṅgāme devā jinim̃su, asurā parājinim̃su.

In that battle the gods won and the demons lost.

Atha kho, bhikkhave, devā tāvatim̃sā vepacittim̃ asurindaṃ kaṅṭhapañcamehi bandhanehi bandhitvā sakkassa devānamindassa santike ānesum̃ sudhammasabham̃.

So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka’s presence in the Sudhamma hall of the gods.

Tatra sudam̃, bhikkhave, vepacitti asurindo kaṅṭhapañcamehi bandhanehi baddho sakkaṃ devānamindaṃ sudhammasabham̃ pavisantañca nikkhamantañca asabbhāhi pharusāhi vācāhi akkosati paribhāsati.

And as Sakka was entering and leaving the hall, Vepacitti abused and insulted him with rude, harsh words.

Atha kho, bhikkhave, mātali saṅgāhako sakkaṃ devānamindaṃ gāthāhi ajjhabhāsi:

So Mātali the charioteer addressed Sakka in verse,

‘Bhayā nu maghavā sakka,

‘O Maghavā, O Sakka,

dubbalyā no titikkhasi;

is it from fear or from weakness

Suṇanto pharusam̃ vācam̃,

that you put up with such harsh words

sammukhā vepacittino’ti.

in the presence of Vepacitti?’

‘Nāhaṃ bhayā na dubbalyā,
‘It’s not out of fear or weakness

khamāmi vepacittino;
that I’m patient with Vepacitti.

Kathañhi mādiso viññū,
For how can a sensible person like me

bālena paṭisaṃyuje’ti.
get in a fight with a fool?’

‘Bhiyyo bālā pabhijjeyyum,
‘Fools would vent even more

no cassa paṭisedhako;
if there’s no-one to put a stop to them.

Tasmā bhusena daṇḍena,
So a wise one should stop

dhīro bālaṃ nisedhaye’ti.
a fool with forceful punishment.’

‘Etadeva ahaṃ maññe,
‘I think that this is the only way

bālassa paṭisedhanaṃ;
to put a stop to a fool,

Paraṃ saṅkupitaṃ ñatvā,
when you know that the other is upset,

yo sato upasammatī’ti.
be mindful and stay calm.’

‘Etadeva titikkhāya,
‘I see this fault, Vāsava,

vajjaṃ passāmi vāsava;
in just being patient.

Yadā naṃ maññati bālo,

When a fool thinks,

bhayā myāyaṃ titikkhati;

“He puts up with me out of fear,”

Ajjhāruhati dummedho,

the idiot will go after you even harder,

gova bhiyyo palāyinan’ti.

like a cow chasing someone who runs away.’

‘Kāmaṃ maññatu vā mā vā,

‘Let him think this if he wishes, or not—

bhayā myāyaṃ titikkhati;

“He puts up with me out of fear.”

Sadatthaparamā atthā,

Of goals culminating in one’s own good,

khantiyā bhiyyo na vijjati.

none better than patience is found.

Yo have balavā santo,

When a strong person

dubbalassa titikkhati;

puts up with a weakling,

Tamāhu paramaṃ khantiṃ,

they call that the ultimate patience,

niccaṃ khamati dubbalo.

for a weakling must always be patient.

Abalaṃ taṃ balaṃ āhu,

The strength of folly

yassa bālabalaṃ balaṃ;

is really just weakness, they say.

Balassa dhammaguttassa,
But no-one can challenge a person

paṭivattā na vijjati.
who's strong, guarded by the teaching.

Tasseva tena pāpiyo,
When you get angry at an angry person

yo kuddhaṃ paṭikujjhati;
you just make things worse for yourself.

Kuddhaṃ appaṭikujjhanto,
When you don't get angry at an angry person

saṅgāmaṃ jeti dujjayaṃ.
you win a battle hard to win.

Ubhinnamatthaṃ carati,
When you know that the other is angry,

attano ca parassa ca;
you act for the good of both

Paraṃ saṅkupitaṃ ñatvā,
yourself and the other

yo sato upasammati.
if you're mindful and stay calm.

Ubhinnaṃ tikicchantaṇaṃ,
People unfamiliar with the teaching

attano ca parassa ca;
consider one who heals both

Janā maññanti bāloti,
oneself and the other

ye dhammassa akovidā'ti.
to be a fool.'

**So hi nāma, bhikkhave, sakko devānamindo sakaṃ
puññaphalaṃ upajīvamāno devānaṃ tāvatimsānaṃ
issariyādhipaccaṃ rajjaṃ kārento khantisoraccassa vaṇṇavādī
bhavissati.**

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of patience and gentleness.

**Idha kho taṃ, bhikkhave, sobhetha yaṃ tumhe evaṃ svākkhāte
dhammavinaye pabbajitā samānā khamā ca bhavyeyātha soratā
cā'ti.**

But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to be patient and gentle!"

5. Subhāsitaḥayasutta Victory by Good Speech

Sāvattḥinidānaṃ.
At Sāvattḥī.

**“Bhūtapubbaṃ, bhikkhave, devāsurasāṅgāmo samupabyūḥho
ahosi.**

“Once upon a time, mendicants, a battle was fought between the gods and the demons.

**Atha kho, bhikkhave, vepacitti asurindo sakkaṃ devānamindaṃ
etadavoca:**

Then Vepacitti, lord of demons, said to Sakka, lord of gods,

‘hotu, devānaminda, subhāsitena jayo’ti.

‘Lord of gods, let there be victory by fine words!’

‘Hotu, vepacitti, subhāsitena jayo’ti.

‘Vepacitti, let there be victory by fine words!’

Atha kho, bhikkhave, devā ca asurā ca pārisajje ṭhapesuṃ:

Then the gods and the demons appointed a panel of judges, saying,

‘ime no subhāsitaḍubbhāsitaṃ ājānissantī’ti.

‘These will understand our good and bad statements.’

**Atha kho, bhikkhave, vepacitti asurindo sakkaṃ devānamindaṃ
etadavoca:**

Then Vepacitti, lord of demons, said to Sakka, lord of gods,

‘bhaṇa, devānaminda, gāthan’ti.

‘Lord of gods, recite a verse!’

**Evaṃ vutte, bhikkhave, sakko devānamindo vepacittiṃ
asurindaṃ etadavoca:**

When he said this, Sakka said to him,

‘tumhe khvettha, vepacitti, pubbadevā.

‘Vepacitti, you are the elder god here.

Bhaṇa, vepacitti, gāthan’ti.

Recite a verse.’

Evaṃ vutte, bhikkhave, vepacitti asurindo imaṃ gāthaṃ abhāsi:

So Vepacitti recited this verse:

‘Bhiyyo bālā pabhijjeyyumaṃ,

‘Fools would vent even more

no cassa paṭisedhako;

if there’s no-one to put a stop to them.

Tasmā bhusena daṇḍena,

So an intelligent person should stop

dhīro bālaṃ nisedhaye’ti.

a fool with forceful punishment.’

**Bhāsitāya kho pana, bhikkhave, vepacittinā asurindena gāthāya
asurā anumodimsu, devā tuṅhī ahesumaṃ.**

The demons applauded Vepacitti’s verse, while the gods remained silent.

**Atha kho, bhikkhave, vepacitti asurindo sakkaṃ devānamindaṃ
etadavoca:**

Then Vepacitti said to Sakka,

‘bhaṇa, devānaminda, gāthan’ti.

‘Lord of gods, recite a verse!’

Evaṃ vutte, bhikkhave, sakko devānamindo imaṃ gāthaṃ abhāsi:

So Sakka recited this verse:

‘Etadeva ahaṃ maññe,
‘I think that this is the only way

bālassa paṭisedhanaṃ;
to put a stop to a fool,

Paraṃ saṅkupitaṃ ñatvā,
when you know that the other is upset,

yo sato upasammatī’ti.
be mindful and stay calm.’

Bhāsītāya kho pana, bhikkhave, sakkena devānamindena gāthāya, devā anumodimsu, asurā tuṅhī ahesuṃ.

The gods applauded Sakka’s verse, while the demons remained silent.

Atha kho, bhikkhave, sakko devānamindo vepacittiṃ asurindaṃ etadavoca:

Then Sakka said to Vepacitti,

‘bhaṇa, vepacitti, gāthan’ti.

‘Vepacitti, recite a verse!’

Evaṃ vutte, bhikkhave, vepacitti asurindo imaṃ gāthaṃ abhāsi:

So Vepacitti recited this verse:

‘Etadeva titikkhāya,
‘I see this fault, Vāsava,

vajjaṃ passāmi vāsava;
in just being patient.

Yadā naṃ maññati bālo,

When a fool thinks,

bhayā myāyaṃ titikkhati;

“He puts up with me out of fear,”

Ajjhāruhati dummedho,

the idiot will go after you even harder,

goṇa bhīyyo palāyinaṃ’ti.

like a cow chasing someone who runs away.’

**Bhāsītāya kho pana, bhikkhave, vepacittinā asurindena gāthāya
asurā anumodimsu, devā tuṅhī ahesuṃ.**

The demons applauded Vepacitti’s verse, while the gods remained silent.

**Atha kho, bhikkhave, vepacitti asurindo sakkaṃ devānamindaṃ
etadavoca:**

Then Vepacitti said to Sakka,

‘bhaṇa, devānaminda, gāthan’ti.

‘Lord of gods, recite a verse!’

**Evaṃ vutte, bhikkhave, sakko devānamindo imā gāthāyo
abhāsi:**

So Sakka recited this verse:

‘Kāmaṃ maññatu vā mā vā,

‘Let him think this if he wishes, or not—

bhayā myāyaṃ titikkhati;

“He puts up with me out of fear.”

Sadatthaparamā atthā,

Of goals culminating in one’s own good,

khantiyā bhīyyo na vijjati.

none better than patience is found.

Yo have balavā santo,
When a strong person
dubbalassa titikkhati;
puts up with a weakling,
Tamāhu paramaṃ khantiṃ,
they call that the ultimate patience,
niccaṃ khamati dubbalo.
for a weakling must always be patient.

Abalaṃ taṃ balaṃ āhu,
The strength of folly
yassa bālabalaṃ balaṃ;
is really just weakness, they say.
Balassa dhammaguttassa,
But no-one can challenge a person
paṭivattā na vijjati.
who's strong, guarded by the teaching.

Tasseva tena pāpiyo,
When you get angry at an angry person
yo kuddhaṃ paṭikujjhati;
you just make things worse for yourself.
Kuddhaṃ appaṭikujjhanto,
When you don't get angry at an angry person
saṅgāmaṃ jeti dujjayaṃ.
you win a battle hard to win.

Ubhinnaṃ matthaṃ carati,
When you know that the other is angry,
attano ca parassa ca;
you act for the good of both

Param saṅkupitaṃ ñatvā,
yourself and the other

yo sato upasammati.
if you're mindful and stay calm.

Ubhinnaṃ tikicchantaṇaṃ,
People unfamiliar with the teaching

attano ca parassa ca;
consider one who heals both

Janā maññanti bāloti,
oneself and the other

ye dhammassa akovidā'ti.
to be a fool.'

**Bhāsītāsu kho pana, bhikkhave, sakkena devānamindena
gāthāsu, devā anumodimsu, asurā tuṅhī ahesuṃ.**
The gods applauded Sakka's verses, while the demons remained
silent.

**Atha kho, bhikkhave, devānañca asurānañca pārisajjā
etadavocuṃ:**
Then the panel of judges consisting of both gods and demons said
this,

'bhāsītā kho vepacittinā asurindena gāthāyo.
'The verses spoken by Vepacitti

**Tā ca kho sadaṅḍāvacarā sasatthāvacarā, iti bhaṅḍanaṃ iti
viggaho iti kalaho.**
evoke punishment and violence. That's how you get arguments,
quarrels, and disputes.

Bhāsītā kho sakkena devānamindena gāthāyo.
The verses spoken by Sakka

Tā ca kho adaṇḍāvacarā asatthāvacarā, iti abhaṇḍanaṃ iti aviggaho iti akalaho.

don't evoke punishment and violence. That's how you stay free of arguments, quarrels, and disputes.

Sakkassa devānamindassa subhāsitena jayo'ti.

Sakka, lord of gods, wins victory by fine words!

Iti kho, bhikkhave, sakkassa devānamindassa subhāsitena jayo aho'sī'ti.

And that's how Sakka came to win victory by fine words."

6. Kulāvakasutta Bird Nests

Sāvattiyam.
At Sāvattihī.

**“Bhūtapubbaṃ, bhikkhave, devāsurasañgāmo samupabyūḷho
ahosi.**

“Once upon a time, mendicants, a battle was fought between the gods and the demons.

**Tasmiṃ kho pana, bhikkhave, saṅgāme asurā jiniṃsu, devā
parājiniṃsu.**

In that battle the demons won and the gods lost.

**Parājitā ca kho, bhikkhave, devā apāyaṃsveva uttarenamukhā,
abhiyaṃsveva ne asurā.**

Defeated, the gods fled north with the demons in pursuit.

**Atha kho, bhikkhave, sakko devānamindo mātali saṅgāhakaṃ
gāthāya ajjhabhāsi:**

Then Sakka, lord of gods, addressed his charioteer Mātali in verse:

**‘Kulāvakā mātali simbalismiṃ,
‘Mātali, don’t ram the bird nests**

**Īsāmukhena parivajjayassu;
in the red silk-cotton woods with your chariot pole.**

**Kāmaṃ cajāma asuresu pāṇaṃ,
I’d rather give up our lives to the demons**

Māyime dijā vikulāvakā ahesun’ti.

than deprive these birds of their nests.’

**‘Evaṃ, bhaddantavā’ti kho, bhikkhave, mātali saṅgāhako
sakkassa devānamindassa paṭissutvā saḥassayuttaṃ
ājaññarathaṃ paccudāvattesi.**

‘Yes, lord,’ replied Mātali. And he turned the chariot back around, with its team of a thousand thoroughbreds.

Atha kho, bhikkhave, asurānaṃ etadahosi:

Then the demons thought,

**‘paccudāvatto kho dāni sakkassa devānamindassa
saḥassayutto ājaññaratho.**

‘Now Sakka’s chariot has turned back.

**Dutiyampi kho devā asurehi saṅgāmessantī’ti bhītā
asurapurameva pāvisimsu.**

The demons will have to fight the gods a second time!’ Terrified, they retreated right away to the castle of the demons.

**Iti kho, bhikkhave, sakkassa devānamindassa dhammena jayo
ahosī’ti.**

And that’s how Sakka came to win victory by principle.”

7. Nadubbhīyasutta Not Betray

Sāvattiyam.
At Sāvattihī.

**“Bhūtapubbaṃ, bhikkhave, sakkassa devānamindassa
rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:**
“Once upon a time, mendicants, as Sakka, lord of gods, was in
private retreat this thought came to his mind,
‘yopi me assa supaccatthiko tassapāhaṃ na dubbheyyan’ti.
‘I should never betray even a sworn enemy.’

**Atha kho, bhikkhave, vepacitti asurindo sakkassa
devānamindassa cetasā cetoparivitakkamaññāya yena sakko
devānamindo tenupasaṅkami.**
And then Vepacitti, lord of demons, knowing what Sakka was
thinking, approached him.

**Addasā kho, bhikkhave, sakko devānamindo vepacittim
asurindaṃ dūratova āgacchantam.**
Sakka saw Vepacitti coming off in the distance,

Disvāna vepacittim asurindaṃ etadavoca:
and said to him,

‘tiṭṭha, vepacitti, gahitosī’ti.
‘Stop, Vepacitti, you’re caught!’

‘Yadeva te, mārisa, pubbe cittaṃ, tadeva tvaṃ mā pajahāsī’ti.

‘Dear sir, don’t give up the idea you just had!’

‘Sapassu ca me, vepacitti, adubbhāyā’ti.

‘Swear, Vepacitti, that you won’t betray me.’

‘Yaṃ musā bhaṇato pāpaṃ,

‘Whatever bad things happen to a liar,

Yaṃ pāpaṃ ariyūpavādino;

or to someone who slanders the noble ones,

Mittadduno ca yaṃ pāpaṃ,

or to someone who betrays a friend,

Yaṃ pāpaṃ akatañño;

or to someone who’s ungrateful,

Tameva pāpaṃ phusatu,

the same bad things impact

Yo te dubbhe sujampatī””ti.

anyone who betrays you, Sujā’s husband.”

8. Verocanaasurindasutta Verocana, Lord of Demons

Sāvattthiyaṃ jetavane.

Near Sāvattthī in Jeta's Grove.

**Tena kho pana समयena bhagavā divāvihāragato hoti
paṭisallīno.**

Now at that time the Buddha had gone into retreat for the day's meditation.

**Atha kho sakko ca devānamindo verocano ca asurindo yena
bhagavā tenupasaṅkamimsu; upasaṅkamtivā paccekaṃ
dvārabāhaṃ nissāya aṭṭhaṃsu.**

Then Sakka, lord of gods, and Verocana, lord of demons, approached the Buddha and stationed themselves one by each door-post.

**Atha kho verocano asurindo bhagavato santike imaṃ gāthaṃ
abhāsi:**

Then Verocana recited this verse in the Buddha's presence:

“Vāyametheva puriso,

“A man should make an effort

yāva atthassa nipphadā;

until his goal is accomplished.

Nipphannasobhano attho,

When goals are accomplished they shine:

verocanavaco idan”ti.

this is the word of Verocana!”

“Vāyametheva puriso,

“A man should make an effort

yāva atthassa nipphadā;

until his goal is accomplished.

Nipphannasobhano attho,

Of goals that shine when accomplished,

khantyaṃ bhiyyo na vijjati”ti.

none better than patience is found.”

“Sabbe sattā atthajātā,

“All beings are goal-orientated,

tattha tattha yathārahaṃ;

as befits them in each case.

Samyogaparamā tveva,

But connection is the ultimate

sambhogā sabbapāṇinaṃ;

of pleasures for all living creatures.

Nipphannasobhano attho,

When goals are accomplished they shine:

verocanavaco idan”ti.

this is the word of Verocana!”

“Sabbe sattā atthajātā,

“All beings are goal-orientated,

tattha tattha yathārahaṃ;

as befits them in each case.

Samyogaparamā tveva,

But connection is the ultimate

sambhogā sabbapāṇinaṃ;
of pleasures for all living creatures.

Nipphannasobhano attho,
Of goals that shine when accomplished,

khantiyā bhiyyo na vijjatī”ti.
none better than patience is found.”

9. Araññāyatanaśisutta Hermits in the Wilderness

Sāvattiyaṃ.
At Sāvattī.

**“Bhūtapubbaṃ, bhikkhave, sambahulā isayo sīlavanto
kalyāṇadhammā araññāyatane paṇṇakuṭīsu sammanti.**

“Once upon a time, mendicants, several hermits who were ethical, of good character, settled in leaf huts in a wilderness region.

**Atha kho, bhikkhave, sakko ca devānamindo vepacitti ca
asurindo yena te isayo sīlavanto kalyāṇadhammā
tenupasaṅkamīsu.**

Then Sakka, lord of gods, and Vepacitti, lord of demons, went to those hermits.

**Atha kho, bhikkhave, vepacitti asurindo paṭaliyo upāhanā
ārohitvā khaggaṃ olaggetvā chāttena dhāriyamānena
aggadvārena assamaṃ pavisitvā te isayo sīlavante
kalyāṇadhamme apabyāmato karitvā atikkami.**

Vepacitti put on his boots, strapped on his sword, and, carrying a sunshade, entered the hermitage through the main gate. He walked right past those hermits, keeping them at a distance.

**Atha kho, bhikkhave, sakko devānamindo paṭaliyo upāhanā
orohitvā khaggaṃ aññesaṃ datvā chāttaṃ apanāmetvā
dvārenea assamaṃ pavisitvā te isayo sīlavante
kalyāṇadhamme anuvātaṃ pañjaliko namassamāno aṭṭhāsi.**

Sakka took off his boots, gave his sword to others, and, putting down his sunshade, entered the hermitage through a gate he happened upon. He stood downwind of those hermits, revering them with joined palms.

**Atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā
sakkaṃ devānamindaṃ gāthāya ajjhabhāsimsu:**

Then those hermits addressed Sakka in verse:

‘Gandho isīnaṃ ciradikkhitānaṃ,

‘When hermits have been long ordained,

Kāyā cuto gacchati mālutena;

the odor of their bodies goes with the wind.

Ito paṭikkamma sahasanetta,

You’d better leave, O thousand-eyed!

Gandho isīnaṃ asuci devarājā’ti.

The odor of the hermits is unclean, king of gods.’

‘Gandho isīnaṃ ciradikkhitānaṃ,

‘When hermits have been long ordained,

Kāyā cuto gacchatu mālutena;

let the odor of their bodies go with the wind.

Sucitrapupphaṃ sirasmiṃva mālaṃ,

We yearn for this odor, sirs,

Gandhaṃ etaṃ paṭikaṅkhāma bhante;

like a colorful crown of flowers.

Na hettha devā paṭikūlasañño””ti.

The gods don’t see it as repulsive.”

10. Samuddakasutta Hermits by the Ocean

Sāvattiyaṃ.
At Sāvattihī.

**“Bhūtapubbaṃ, bhikkhave, sambahulā isayo sīlavanto
kalyāṇadhammā samuddatīre paṇṇakuṭīsu sammanti.**

“Once upon a time, mendicants, several hermits who were ethical, of good character, settled in leaf huts by the ocean.

**Tena kho pana samayena devāsurasañgāmo samupabyūḷho
ahosi.**

Now at that time a battle was fought between the gods and the demons.

**Atha kho, bhikkhave, tesāṃ isīnaṃ sīlavantānaṃ
kalyāṇadhammānaṃ etadahosi:**

Then the hermits thought,

‘dhammikā kho devā, adhammikā asurā.

‘The gods are principled, the demons are unprincipled.

Siyāpi no asurato bhayaṃ.

We may be at risk from the demons.

**Yannūna mayaṃ sambaraṃ asurindaṃ upasaṅkamtivā
abhayadakkhiṇaṃ yāceyyāma’ti.**

Why don’t we approach Sambara, lord of demons, and beg him for a pledge of safety.’

**Atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā—
seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ
pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—
samuddatīre paṇṇakuṭṭisu antarahitā sambarassa asurindassa
sammukhe pāturahesuṃ.**

Then, as easily as a strong person would extend or contract their arm, those hermits vanished from those leaf huts by the ocean and reappeared in Sambara's presence.

**Atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā
sambaraṃ asurindaṃ gāthāya ajjhabhāsimsu:**

Then those hermits addressed Sambara in verse:

'Isayo sambaraṃ pattā,

'The hermits have come to Sambara

yācanti abhayadakkhiṇaṃ;

to beg for a pledge of safety.

Kāmaṅkaro hi te dātuṃ,

For you can give them what you wish,

bhayassa abhayassa vā'ti.

whether danger or safety.'

'Isīnaṃ abhayaṃ natthi,

'There is no safety for hermits,

duṭṭhānaṃ sakkasevinaṃ;

the hated associates of Sakka!

Abhayaṃ yācamānānaṃ,

Though you beg me for your safety,

bhayameva dadāmi vo'ti.

I'll only give you fear!

'Abhayaṃ yācamānānaṃ,

'Though we beg you for our safety,

bhayameva dadāsi no;
you give us only fear.

Paṭiggaṇhāma te etaṃ,
This is what we get from you:

akkhayaṃ hotu te bhayaṃ.
may endless peril come to you!

Yādisaṃ vapate bījaṃ,
Whatever kind of seed you sow,

tādisaṃ harate phalaṃ;
that is the fruit you reap.

Kalyāṇakārī kalyāṇaṃ,
A doer of good gets good,

pāpakārī ca pāpakaṃ;
a doer of bad gets bad.

Pavuttaṃ tāta te bījaṃ,
You have sown your own seed, friend,

phalaṃ paccanubhossasī'ti.
now you'll experience the fruit.'

**Atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā
sambaraṃ asurindaṃ abhisapitvā—seyyathāpi nāma balavā
puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ
samiñjeyya; evameva—sambarassa asurindassa sammukhe
antarhitā samuddatīre paṇṇakuṭīsu pāturahesuṃ.**

Then those hermits, having cursed Sambara, as easily as a strong person would extend or contract their arm, vanished from Sambara's presence and reappeared in those leaf huts by the ocean.

**Atha kho, bhikkhave, sambaro asurindo tehi isīhi sīlavantehi
kalyāṇadhammehi abhisapito rattiyā sudaṃ tikkhattuṃ
ubbijjī'ti.**

But after being cursed by the hermits, Sambara woke in alarm three times that night.”

Paṭhamo vaggo.

Tassuddānaṃ

**Suvīraṃ susīmañceva,
dhajaggaṃ vepacittino;
Subhāsitaṃ jayañceva,
kulāvakaṃ nadubbhiyaṃ;
Verocana asurindo,
isayo araññañceva;
Isayo ca samuddakāti.**

11. Vatapadasutta Vows

Sāvattthiyaṃ.
At Sāvattthī.

**“Sakkassa, bhikkhave, devānamindassa pubbe
manussabhūtaṃ satta vatapadāni samattāni samādinnaṃ
ahesuṃ, yesuṃ samādinnaṃ sakko sakkattaṃ ajjhagā.**

“Mendicants, in a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

Katamāni satta vatapadāni?
What seven?

Yāvajīvaṃ mātāpettibharo assaṃ,
As long as I live, may I support my parents.

yāvajīvaṃ kule jeṭṭhāpacāyī assaṃ,
As long as I live, may I honor the elders in the family.

yāvajīvaṃ saṇhavāco assaṃ,
As long as I live, may I speak gently.

yāvajīvaṃ apisuṇavāco assaṃ,
As long as I live, may I not speak divisively.

**yāvajīvaṃ vigatamalamaccherena cetasaṃ agāraṃ
ajjhāvaseyyaṃ muttacāgo payatapaṇi vossaggarato yācayogo
dānasaṃvibhāgarato,**

As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity,

loving to give and to share.

yāvajīvaṃ saccavāco assaṃ,
As long as I live, may I speak the truth.

**yāvajīvaṃ akkodhano assaṃ—sacepi me kodho uppajjeyya,
khippameva naṃ paṭivineyyanti.**
As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

**Sakkassa, bhikkhave, devānamindassa pubbe
manussabhūtaṃ imāni satta vatapadāni samattāni
samādinnaṃ ahesuṃ, yesaṃ samādinnaṃ sakko sakkattaṃ
ajjhagāti.**

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

Mātāpettibharaṃ jantuṃ,
A person who respects their parents,
kule jeṭṭhāpacāyinaṃ;
and honors the elders in the family,
Saṇhaṃ sakhilasambhāsaṃ,
whose speech is gentle and courteous,
pesuṇeyyappahāyinaṃ.
and has given up divisiveness;

Maccheravinaye yuttaṃ,
who's committed to getting rid of stinginess,
saccaṃ kodhābhibhuṃ naraṃ;
is truthful, and has mastered anger:

Taṃ ve devā tāvatimsā,
the gods of the Thirty-Three

āhu sappuriso itī”ti.
call them truly a good person.”

12. Sakkanāmasutta Sakka's Names

Sāvattthiyaṃ jetavane.

Near Sāvattthī in Jeta's Grove.

Tatra kho bhagavā bhikkhū etadavoca:

There the Buddha said to the mendicants:

“sakko, bhikkhave, devānamindo pubbe manussabhūto samāno magho nāma māṇavo ahosi, tasmā maghavāti vuccati.

“Mendicants, in a former life, when Sakka was a human being, he was a brahmanical student named Magha. That's why he's called Maghavā.

Sakko, bhikkhave, devānamindo pubbe manussabhūto samāno pure dānaṃ adāsi, tasmā purindadoti vuccati.

In a former life, when Sakka was a human being, he gave gifts in stronghold after stronghold. That's why he's called Purindada, the Stronghold-Giver.

Sakko, bhikkhave, devānamindo pubbe manussabhūto samāno sakkaccaṃ dānaṃ adāsi, tasmā sakkoti vuccati.

In a former life, when Sakka was a human being, he gave gifts carefully. That's why he's called Sakka, the Careful.

Sakko, bhikkhave, devānamindo pubbe manussabhūto samāno āvasathaṃ adāsi, tasmā vāsavoti vuccati.

In a former life, when Sakka was a human being, he gave the gift of a guest house. That's why he's called Vāsava, the Houser.

**Sakko, bhikkhave, devānamindo saḥassampi atthānaṃ
muhuttena cinteti, tasmā saḥsakkhoti vuccati.**

Sakka thinks of a thousand things in a moment. That's why he's called Sahassakkha, the Thousand-Eye.

**Sakkassa, bhikkhave, devānamindassa sujā nāma asurakaññā
pajāpati, tasmā sujampatīti vuccati.**

Sakka's wife is the demon maiden named Sujā. That's why he's called Sujampati, Sujā's Husband.

**Sakko, bhikkhave, devānamindo devānaṃ tāvatimsānaṃ
issariyādhipaccaṃ rajjaṃ kāreti, tasmā devānamindoti vuccati.**

Sakka rules as sovereign lord over the gods of the Thirty-Three. That's why he's called lord of gods.

**Sakkassa, bhikkhave, devānamindassa pubbe
manussabhūtaṃ satta vatapadāni samattāni samādinnaṃ
aheṣuṃ, yesuṃ samādinnaṃ sakko sakkattaṃ ajjhagā.**

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

Katamāni satta vatapadāni?

What seven?

Yāvajīvaṃ mātāpettibharo assaṃ,

As long as I live, may I support my parents.

yāvajīvaṃ kule jeṭṭhāpacāyī assaṃ,

As long as I live, may I honor the elders in the family.

yāvajīvaṃ saṇhāvāco assaṃ,

As long as I live, may I speak gently.

yāvajīvaṃ apisuṇavāco assaṃ,

As long as I live, may I not speak divisively.

**yāvajīvaṃ vigatamalamaccherena cetasā agāraṃ
ajjhāvaseyyaṃ muttacāgo payatapāṇi vossaggarato yācayogo
dānasaṃvibhāgarato,**

As long as I live, may I live at home rid of the stain of stinginess,
freely generous, open-handed, loving to let go, committed to charity,
loving to give and to share.

yāvajīvaṃ saccavāco assaṃ,
As long as I live, may I speak the truth.

**yāvajīvaṃ akkodhano assaṃ—sacepi me kodho uppajjeyya,
khippameva naṃ paṭivineyyanti.**

As long as I live, may I be free of anger, or should anger arise, may I
quickly get rid of it.

**Sakkassa, bhikkhave, devānamindassa pubbe
manussabhūtassa imāni satta vatapadāni samattāni
samādinnaṃ ahesuṃ, yesaṃ samādinnaṃ sakko sakkattaṃ
ajjhagāti.**

In a former life, when Sakka was a human being, he undertook
seven vows. And it was because of undertaking these that he
achieved the status of Sakka.

Mātāpettibharaṃ jantuṃ,
A person who respects their parents,

kule jeṭṭhāpacāyinaṃ;
and honors the elders in the family,

Saṇhaṃ sakhilasambhāsaṃ,
whose speech is gentle and courteous,

pesuṇeyyappahāyinaṃ.
and has given up divisiveness;

Maccheravinaye yuttaṃ,
who's committed to getting rid of stinginess,

saccaṃ kodaḥhibhuṃ naraṃ;
is truthful, and has mastered anger:

Taṃ ve devā tāvatimsā,
the gods of the Thirty-Three

āhu sappuriso itī'ti.
call them truly a good person.”

Saṃyutta Nikāya 11
Linked Discourses 11

2. Dutiyavagga
Chapter Two

13. Mahālisutta With Mahāli

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Atha kho mahāli licchavī yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho mahāli licchavī bhagavantam
etadavoca:**

Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him,

“Diṭṭho kho, bhante, bhagavatā sakko devānamindo”ti?
“Sir, have you seen Sakka, lord of gods?”

“Diṭṭho kho me, mahāli, sakko devānamindo”ti.
“I have, Mahāli.”

“So hi nūna, bhante, sakkapatirūpako bhavissati.
“But surely, sir, you must have seen someone who looked like Sakka.

Duddaso hi, bhante, sakko devānamindo”ti.
For Sakka is hard to see.”

“Sakkañca khvāhaṃ, mahāli, pajānāmi sakkakaraṇe ca dhamme, yesaṃ dhammānaṃ samādinnaṭṭā sakkō sakkattaṃ ajjhagā, tañca pajānāmi.

“Mahāli, I understand Sakka. And I understand the things that he undertook and committed to, which enabled him to achieve the status of Sakka.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno magho nāma māṇavo ahosi, tasmā maghavāti vuccati.

In a former life, when Sakka was a human being, he was a brahmanical student named Magha. That’s why he’s called Maghavā.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno sakkaccaṃ dānaṃ adāsi, tasmā sakkoti vuccati.

In a former life, when Sakka was a human being, he gave gifts carefully. That’s why he’s called Sakka, the careful.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno pure dānaṃ adāsi, tasmā purindadoti vuccati.

In a former life, when Sakka was a human being, he gave gifts in stronghold after stronghold. That’s why he’s called Purindada, the stronghold-giver.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno āvasathaṃ adāsi, tasmā vāsavoti vuccati.

In a former life, when Sakka was a human being, he gave the gift of a guest house. That’s why he’s called Vāsava, the houser.

Sakko, mahāli, devānamindo sahasampi atthānaṃ muhuttēna cinteti, tasmā sahasakkhoti vuccati.

Sakka thinks of a thousand things in a moment. That’s why he’s called Sahassakkha, Thousand-Eye.

Sakkassa, mahāli, devānamindassa sujā nāma asurakaññā pajāpati, tasmā sujampatīti vuccati.

Sakka's wife is the demon maiden named Sujā. That's why he's called Sujampati, Sujā's husband.

Sakko, mahāli, devānamindo devānaṃ tāvatimsānaṃ issariyādhipaccaṃ rajjaṃ kāreti, tasmā devānamindoti vuccati.

Sakka rules as sovereign lord over the gods of the Thirty-Three. That's why he's called lord of gods.

Sakkassa, mahāli, devānamindassa pubbe manussabhūtaṃ satta vatapadāni samattāni samādinnaṃ ahesuṃ, yesaṃ samādinnaṃ sakko sakkattaṃ ajjhagā.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

Katamāni satta vatapadāni?

What seven?

Yāvajīvaṃ mātāpettibharo assaṃ,

As long as I live, may I support my parents.

yāvajīvaṃ kule jeṭṭhāpacāyī assaṃ,

As long as I live, may I honor the elders in the family.

yāvajīvaṃ saṇhavāco assaṃ,

As long as I live, may I speak gently.

yāvajīvaṃ apisuṇavāco assaṃ,

As long as I live, may I not speak divisively.

yāvajīvaṃ vigatamalamaccherena cetasā agāraṃ

ajjhāvaseyyaṃ muttacāgo payatapāṇi vossaggarato yācayogo dānaṃ vibhāgarato,

As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

yāvajīvaṃ saccavāco assaṃ,
As long as I live, may I speak the truth.

**yāvajīvaṃ akkodhano assaṃ—sacepi me kodho uppajjeyya,
khippameva naṃ paṭivineyyanti.**
As long as I live, may I be free of anger, or should anger arise, may I
quickly get rid of it.

**Sakkassa, mahāli, devānamindassa pubbe manussabhūtaṃ
imāni satta vatapadāni samattāni samādinnāni ahesuṃ, yesaṃ
samādinnattā sakko sakkattaṃ ajjhagāti.**

In a former life, when Sakka was a human being, he undertook
seven vows. And it was because of undertaking these that he
achieved the status of Sakka.

Mātāpettibharaṃ jantuṃ,
A person who respects their parents,
kule jeṭṭhāpacāyinaṃ;
and honors the elders in the family,
Ṣaṇhaṃ sakhilasambhāsaṃ,
whose speech is gentle and courteous,
pesuṇeyyappahāyinaṃ.
and has given up divisiveness;

Maccheravinaye yuttaṃ,
who's committed to getting rid of stinginess,
saccaṃ kodhābhibhuṃ naraṃ;
is truthful, and has mastered anger:

Taṃ ve devā tāvatimsā,
the gods of the Thirty-Three
āhu sappuriso itī”ti.
call them truly a good person.”

14. Daliddasutta Poor

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum̐.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Bhūtapubbaṃ, bhikkhave, aññataro puriso imasmim̐yeva
rājagahe manussadaliddo ahosi manussakapaṇo
manussavarāko.**

“Once upon a time, mendicants, there was a poor person, destitute and pitiful.

**So tathāgatappavedite dhammavinaye saddhaṃ samādiyi, sīlaṃ
samādiyi, suttaṃ samādiyi, cāgaṃ samādiyi, paññaṃ samādiyi.**

They took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One.

**So tathāgatappavedite dhammavinaye saddhaṃ samādiyivā
sīlaṃ samādiyivā suttaṃ samādiyivā cāgaṃ samādiyivā**

paññaṃ samādiyivā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajji devānaṃ tāvatimsānaṃ saḥabyataṃ.

After undertaking these things, when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.

So aññe deve atirocati vaṇṇena ceva yasaṃ ca.

There they outshone the other gods in beauty and glory.

Tatra sudam, bhikkhave, devā tāvatimsā ujjhāyanti khiyyanti vipācenti:

But the gods of the Thirty-Three complained, grumbled, and objected,

‘acchariyam vata bho, abbhutam vata bho.

‘It’s incredible, it’s amazing!

Ayañhi devaputto pubbe manussabhūto samāno manussadaliddo ahoṣi manussakapaṇo manussavarāko;

For when this god was a human being in their past life they were poor, destitute, and pitiful.

so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapanno devānaṃ tāvatimsānaṃ saḥabyataṃ.

And when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.

So aññe deve atirocati vaṇṇena ceva yasaṃ cā’ti.

Here they outshine the other gods in beauty and glory.’

Atha kho, bhikkhave, sakko devānamindo deve tāvatimse āmantesi:

Then Sakka, lord of gods, addressed the gods of the Thirty-Three,

‘mā kho tumhe, mārisā, etassa devaputtassa ujjhāyittha.

‘Good sirs, don’t complain about this god.

**Eso kho, mārisā, devaputto pubbe manussabhūto samāno
tathāgatappavedite dhammavinaye saddham̃ samādiyi, sīlam̃
samādiyi, sutam̃ samādiyi, cāgam̃ samādiyi, paññam̃ samādiyi.**
When this god was a human being in their past life they took up faith,
ethics, learning, generosity, and wisdom in the teaching and training
proclaimed by the Realized One.

**So tathāgatappavedite dhammavinaye saddham̃ samādiyivā
sīlam̃ samādiyivā sutam̃ samādiyivā cāgam̃ samādiyivā
paññam̃ samādiyivā kāyassa bheda param̃ marañā sugatim̃
saggam̃ lokam̃ upapanno devānam̃ tāvatimsānam̃ sahabyatam̃.**
After undertaking these things, when their body broke up, after
death, they've been reborn in a good place, a heavenly realm, in the
company of the gods of the Thirty-Three.

So aññe deve atirocati vaṇṇena ceva yasasā cā'ti.
Here they outshine the other gods in beauty and glory.'

**Atha kho, bhikkhave, sakko devānamindo deve tāvatimse
anunayamāno tāyam̃ velāyam̃ imā gāthāyo abhāsi:**
Then Sakka, lord of gods, guiding the gods of the Thirty-Three,
recited this verse:

'Yassa saddhā tathāgate,
'Whoever has faith in the Realized One,

acalā suppatiṭṭhitā;
unwavering and well grounded;

Sīlañca yassa kalyāṇam̃,
whose ethical conduct is good,

ariyakantam̃ pasamsitam̃.
praised and loved by the noble ones;

Saṅghe pasādo yassatthi,
who has confidence in the Saṅgha,

ujubhūtañca dassanaṃ;

and correct view:

Adaliddoti taṃ āhu,

they're said to be prosperous,

amoghaṃ tassa jīvitaṃ.

their life is not in vain.

Tasmā saddhañca sīlañca,

So let the wise devote themselves

pasādaṃ dhammadassanaṃ;

to faith, ethical behaviour,

Anuyuñjetha medhāvī,

confidence, and insight into the teaching,

saraṃ buddhāna sāsanaṃ””ti.

remembering the instructions of the Buddhas.”

Saṃyutta Nikāya 11
Linked Discourses 11

2. Dutiyavagga
Chapter Two

15. Rāmaṇeyyakasutta Delightful

Sāvattthiyaṃ jetavane.

Near Sāvattthī in Jeta's Grove.

**Atha kho sakko devānamindo yena bhagavā tenupasaṅkhami;
upasaṅkhamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.
Ekamantaṃ ṭhito kho sakko devānamindo bhagavantam
etadavoca:**

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him,

“kiṃ nu kho, bhante, bhūmirāmaṇeyyakan”ti?

“Sir, what is a delightful place?”

“Ārāmacetyā vanacetyā,

“Shrines in parks and forests,

pokkharañño sunimmitā;

well-made lotus ponds,

Manussarāmaṇeyyassa,

are not worth a sixteenth part

kalam nāgghanti soḷasim.

of a delightful human being.

Gāme vā yadi vārañṇe,

Whether in village or wilderness,

Ninne vā yadi vā thale;

in a valley or the uplands,

Yattha arahanto viharanti,
wherever the perfected ones live

Tam bhūmirāmaṇeyyakan”ti.
is a delightful place.”

16. Yajamānasutta Sponsoring Sacrifice

Ekam̐ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

**Atha kho sakko devānamindo yena bhagavā tenupasaṅkhami;
upasaṅkhamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.**

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhito kho sakko devānamindo bhagavantaṃ
gāthāya ajjhabhāsi:**

and addressed him in verse:

**“Yajamānānaṃ manussānaṃ,
“For humans, those merit-seeking creatures,**

**puñṇapekkhāna pāṇinaṃ;
who sponsor sacrifices,**

**Karotaṃ opadhikaṃ puñṇaṃ,
making worldly merit,**

**kattha dinnāṃ mahapphalā”ti.
where is a gift very fruitful?”**

**“Cattāro ca paṭipannā,
“Four practicing the path,**

**cattāro ca phale ṭhitā;
and four established in the fruit.**

Esa saṅgho ujubhūto,
This is the upright Saṅgha,

paññāsīlasamāhito.
with wisdom, ethics, and immersion.

Yajamānānaṃ manussānaṃ,
For humans, those merit-seeking creatures,

Puññapekkhāna pāṇinaṃ;
who sponsor sacrifices,

Karotaṃ opadhikaṃ puññaṃ,
making worldly merit,

Saṅghe dinnāṃ mahapphalan”ti.
what is given to the Saṅgha is very fruitful.”

17. Buddhavandanāsutta Homage to the Buddha

Sāvattthiyaṃ jetavane.

Near Sāvattthī in Jeta's Grove.

**Tena kho pana समयena bhagavā divāvihāragato hoti
paṭisallīno.**

Now at that time the Buddha had gone into retreat for the day's meditation.

**Atha kho sakko ca devānamindo brahmā ca sahampati yena
bhagavā tenupasaṅkamimsu; upasaṅkamtivā paccekam
dvārabāham nissāya aṭṭham su.**

Then Sakka, lord of gods, and Brahmā Sahampati approached the Buddha and stationed themselves one by each door-post.

**Atha kho sakko devānamindo bhagavato santike imam gātham
abhāsi:**

Then Sakka recited this verse in the Buddha's presence:

“Uṭṭhehi vīra vijitasāṅgāma,

“Rise, hero! Victor in battle, with burden put down,

Pannabhāra anaṇa vicara loke;

wander the world without obligation.

Cittaṅca te suvimuttam,

Your mind is fully liberated,

Cando yathā pannarasāya rattin”ti.

like the moon on the fifteenth night.”

“Na kho, devānaminda, tathāgatā evaṃ vanditabbā.

“Lord of gods, that’s not how to pay homage to the Realized Ones.

Evañca kho, devānaminda, tathāgatā vanditabbā:

This is how it should be done:

‘Uṭṭhehi vīra vijitasāṅgāma,

‘Rise, hero! Victor in battle, leader of the caravan,

Satthavāha anaṇa vicara loke;

wander the world without obligation.

Desassu bhagavā dhammaṃ,

Let the Blessed One teach the Dhamma!

Aññātāro bhavissanti””ti.

There will be those who understand!”

18. Gahaṭṭhavandanāsutta Who Sakka Worships

Sāvattthiyaṃ.
At Sāvattthī.

Tatra ...pe... etadavoca:

**“bhūtapubbaṃ, bhikkhave, sakko devānamindo mātaliṃ
saṅgāhakaṃ āmantesi:**

“Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali,

**‘yojehi, samma mātali, saḥassayuttaṃ ājaññarathaṃ.
Uyyānabhūmiṃ gacchāma subhūmiṃ dassanāyā’ti.**

‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.’

**‘Evaṃ, bhaddantavā’ti kho, bhikkhave, mātali saṅgāhako
sakkassa devānamindassa paṭissutvā saḥassayuttaṃ
ājaññarathaṃ yojetvā sakkassa devānamindassa paṭivedesi:**

‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka,

‘yutto kho te, mārisa, saḥassayutto ājaññaratho.

‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed.

Yassadāni kālaṃ maññasī’ti.

Please go at your convenience.’

**Atha kho, bhikkhave, sakko devānamindo vejyantapāsādā
orohanto añjaliṃ katvā sudam̐ puthuddisā namassati.**

Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the different quarters.

**Atha kho, bhikkhave, mātali saṅgāhako sakkaṃ devānamindaṃ
gāthāya ajjhabhāsi:**

So Mātali the charioteer addressed Sakka in verse:

‘Taṃ namassanti tevijjā,

‘Those proficient in the three Vedas worship you,

sabbe bhumma ca khattiyā;

as do all the aristocrats on earth,

Cattāro ca mahārājā,

the Four Great Kings,

tidasā ca yasassino;

and the glorious Thirty.

Atha ko nāma so yakkho,

So what’s the name of the spirit

yaṃ tvaṃ sakka namassasī’ti.

that you worship, Sakka?’

‘Maṃ namassanti tevijjā,

‘Those proficient in the three Vedas worship me,

sabbe bhumma ca khattiyā;

as do all the aristocrats on earth,

Cattāro ca mahārājā,

the Four Great Kings,

tidasā ca yasassino.

and the glorious Thirty.

Ahañca sīlasampanne,
But I revere those accomplished in ethics,
cirarattasamāhite;
who have long trained in immersion,
Sammāpabbajite vande,
who have rightly gone forth
brahmacariyaparāyane.
to complete the spiritual life.

Ye gahaṭṭhā puññakarā,
I also worship those householders,
sīlavanto upāsakā;
the ethical lay followers
Dhammena dāraṃ posenti,
who make merit, Mātali,
te namassāmi mātālī'ti.
supporting a partner in a principled manner.'

'Seṭṭhā hi kira lokasmiṃ,
'Those who you worship
ye tvaṃ sakka namassasi;
seem to be the best in the world, Sakka.
Ahampi te namassāmi,
I too will worship
ye namassasi vāsavā'ti.
those who you worship, Sakka.'

Idaṃ vatvāna maghavā,
After saying this, Maghavā the chief,
devarājā sujampati;
king of gods, Sujā's husband,

Puthuddisā namassitvā,
having worshipped the quarters

pamukho rathamāruhī”ti.
climbed into his chariot.”

19. Satthāravandanāsutta Who Sakka Worships

Sāvattthiyaṃ jetavane.

Near Sāvattthī in Jeta's Grove.

**“Bhūtapubbaṃ, bhikkhave, sakko devānamindo mātaliṃ
saṅgāhakaṃ āmantesi:**

“Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali,

**‘yojehi, samma mātali, saḥassayuttaṃ ājaññarathaṃ,
uyyānabhūmiṃ gacchāma subhūmiṃ dassanāyā’ti.**

‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.’

**‘Evaṃ, bhaddantavā’ti kho, bhikkhave, mātali saṅgāhako
sakkassa devānamindassa paṭissutvā saḥassayuttaṃ
ājaññarathaṃ yojetvā sakkassa devānamindassa paṭivedesi:**

‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka,

‘yutto kho te, mārisa, saḥsayutto ājaññaratho.

‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed.

Yassadāni kālaṃ maññasī’ti.

Please go at your convenience.’

**Atha kho, bhikkhave, sakko devānamindo vejayantapāsādā
orohanto añjaliṃ katvā sudaṃ bhagavantaṃ namassati.**

Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the Buddha.

**Atha kho, bhikkhave, mātali saṅgāhako sakkaṃ devānamindaṃ
gāthāya ajjhabhāsi:**

So Mātali the charioteer addressed Sakka in verse:

‘Yañhi devā manussā ca,

‘Gods and men

taṃ namassanti vāsava;

worship you, Vāsava.

Atha ko nāma so yakkho,

So what’s the name of the spirit

yaṃ tvaṃ sakka namassasī’ti.

that you worship, Sakka?’

‘Yo idha sammāsambuddho,

‘It’s the fully awakened Buddha,

asmim̐ loke sadevake;

the Teacher of peerless name

Anomanāmaṃ satthāraṃ,

in this world with its gods—

taṃ namassāmi mātali.

that’s who I worship, Mātali.

Yesam̐ rāgo ca doso ca,

Those in whom greed, hate, and ignorance

avijjā ca virājitā;

have faded away;

Khīṇāsavā arahanto,

the perfected ones with defilements ended—

te namassāmi mātali.
they're who I worship, Mātali.

Ye rāgadosavinayā,
The trainees who take pleasure in decreasing suffering,

avijjāsamattikkamā;
diligently pursuing the training

Sekkhā apacayārāmā,
for getting rid of greed and hate,

appamattānusikkhare;
and going past ignorance—

Te namassāmi mātali'ti.
they're who I worship, Mātali.'

'Setṭhā hi kira lokasmiṃ,
'Those who you worship

ye tvaṃ sakka namassasi;
seem to be the best in the world, Sakka.

Ahampi te namassāmi,
I too will worship

ye namassasi vāsavā'ti.
those who you worship, Sakka.'

Idaṃ vatvāna maghavā,
After saying this, Maghavā the chief,

devarājā sujampati;
king of gods, Sujā's husband,

Bhagavantam namassitvā,
having worshipped the Buddha,

pamukho rathamāruhi'ti.
climbed into his chariot."

20. Saṅghavandanāsutta Who Sakka Worships

Sāvattthiyaṃ jetavane.

Near Sāvattthī in Jeta's Grove.

Tatra kho ...pe... etadavoca:

**“bhūtapubbaṃ, bhikkhave, sakko devānamindo mātaliṃ
saṅgāhakaṃ āmantesi:**

“Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali,

**‘yojehi, samma mātali, saḥassayuttaṃ ājaññarathaṃ,
uyyānabhūmiṃ gacchāma subhūmiṃ dassanāyā’ti.**

‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.’

**‘Evaṃ, bhaddantavā’ti kho, bhikkhave, mātali saṅgāhako
sakkassa devānamindassa paṭissutvā, saḥassayuttaṃ
ājaññarathaṃ yojetvā sakkassa devānamindassa paṭivedesi:**

‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka,

‘yutto kho te, mārisa, saḥassayutto ājaññaratho,

‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed.

yassadāni kālaṃ maññasī’ti.

Please go at your convenience.’

**Atha kho, bhikkhave, sakko devānamindo vejyantapāsādā
orohanto añjaliṃ katvā sudam̃ bhikkhusaṅghaṃ namassati.**

Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the mendicant Saṅgha.

**Atha kho, bhikkhave, mātali saṅgāhako sakkaṃ devānamindaṃ
gāthāya ajjhabhāsi:**

So Mātali the charioteer addressed Sakka in verse:

‘Tañhi ete namasseyyum̃,

‘It’s these who should worship you,

pūtidehasayā narā;

namely the humans stuck in their putrid bodies,

Nimuggā kuṇapamhete,

sunk in a corpse,

khuppiṇāsasamappitā.

stricken by hunger and thirst.

Kim̃ nu tesaṃ pihayasi,

Why then do you envy those

anāgārāna vāsava;

who are homeless, Vāsava?

Ācāraṃ isinaṃ brūhi,

Relate the hermits’ way of life,

taṃ suṇoma vaco tavā’ti.

let us hear what you have to say.’

‘Etaṃ tesaṃ pihayāmi,

‘This is why I envy the

anāgārāna mātali;

homeless, Mātali.

Yamhā gāmā pakkamanti,
When they leave a village,
anapekkhā vajanti te.
they proceed without concern.

Na tesam koṭṭhe openti,
They hoard no goods in storerooms,
na kumbhi na kaḷopiyam;
nor in pots or baskets.

Paraniṭṭhitamesānā,
They seek food prepared by others,
tena yāpenti subbatā.
and, true to their vows, live on that.

Sumantamantino dhīrā,
The wise whose words are full of wisdom,
tuṇhībhūtā samañcarā;
live peacefully and quietly.

Devā viruddhā asurehi,
Gods fight with demons,
puthu maccā ca mātali.
and mortals fight each other, Mātali.

Aviruddhā viruddhesu,
Not fighting among those who fight,
attadaṇḍesu nibbutā;
they're extinguished among those who've taken up arms.

Sādānesu anādānā,
Not grasping among those who grasp,
te namassāmi mātalī'ti.
they're who I worship, Mātali.'

‘Setṭhā hi kira lokasmim,

‘Those who you worship

ye tvaṃ sakka namassasi;

seem to be the best in the world, Sakka.

Ahampi te namassāmi,

I too will worship

ye namassasi vāsavā’’ti.

those who you worship, Vāsava.’

Idaṃ vatvāna maghavā,

After saying this, Maghavā the chief,

devarājā sujampati;

king of gods, Sujā’s husband,

Bhikkhusaṅghaṃ namassitvā,

having worshipped the mendicant Saṅgha,

pamukho rathamāruhīti.

climbed into his chariot.”

Dutiyo vaggo.

Tassuddānaṃ

Devā pana tayo vuttā,

daliddañca rāmaṇeyyakam;

Yajamānañca vandanā,

tayo sakkanamassanāti.

Saṃyutta Nikāya 11
Linked Discourses 11

3. Tatiyavagga
Chapter Three

21. Chetvāsutta Incinerated

Sāvattthiyaṃ jetavane.

Near Sāvattthī in Jeta's Grove.

**Atha kho sakko devānamindo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.**

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ ṭhito kho sakko devānamindo bhagavantaṃ
gāthāya ajjhabhāsi:**

and said to him:

“Kiṃsu chetvā sukhaṃ seti,

“When what is incinerated do you sleep at ease?

kiṃsu chetvā na socati;

When what is incinerated is there no sorrow?

Kissassu ekadhammassa,

What is the one thing

vadhaṃ rocesi gotamā”ti.

whose killing you approve?”

“Kodhaṃ chetvā sukhaṃ seti,

“When anger's incinerated you sleep at ease.

kodhaṃ chetvā na socati;

When anger's incinerated there is no sorrow.

Kodhassa visamūlassa,
O Vāsava, anger has a poisoned root

madhuraggassa vāsava;
and a honey tip.

Vadhaṃ ariyā pasaṃsanti,
The noble ones praise its killing,

tañhi chetvā na socatī”ti.
for when it’s incinerated there is no sorrow.”

22. Dubbaṇṇiyasutta Ugly

Sāvattthiyaṃ jetavane.

Near Sāvattthī in Jeta's Grove.

Tatra kho ...pe... etadavoca:

**“bhūtapubbaṃ, bhikkhave, aññataro yakkho dubbaṇṇo
okoṭimako sakkassa devānamindassa āsane nisinno ahosi.**

“Once upon a time, mendicants, there was a native spirit who was ugly and deformed. He sat on the throne of Sakka, lord of gods.

**Tatra sudarṃ, bhikkhave, devā tāvatimsā ujjhāyanti khiyyanti
vipācenti:**

But the gods of the Thirty-Three complained, grumbled, and objected,

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

‘It's incredible, it's amazing!

**Ayaṃ yakkho dubbaṇṇo okoṭimako sakkassa devānamindassa
āsane nisinno'ti.**

This ugly and deformed spirit is sitting on the throne of Sakka, the lord of gods.'

**Yathā yathā kho, bhikkhave, devā tāvatimsā ujjhāyanti khiyyanti
vipācenti tathā tathā so yakkho abhirūpataro ceva hoti
dassanīyataro ca pāsādikataro ca.**

But the more the gods complained, the more attractive, good-looking, and lovely that spirit became.

Atha kho, bhikkhave, devā tāvatimsā yena sakko devānamindo tenupasaṅkamimsu; upasaṅkamtivā sakkam devānamindam etadavocum:

So the gods went up to Sakka and told him what had happened, adding,

‘idha te, mārisa, aññataro yakkho dubbaṇṇo okoṭimako sakkassa devānamindassa āsane nisinno.

Tatra sudam, mārisa, devā tāvatimsā ujjhāyanti khiyyanti vipācenti:

“acchariyam vata bho, abbhutam vata bho.

Ayam yakkho dubbaṇṇo okoṭimako sakkassa devānamindassa āsane nisinno”ti.

Yathā yathā kho, mārisa, devā ujjhāyanti khiyyanti vipācenti tathā tathā so yakkho abhirūpataro ceva hoti dassanīyataro ca pāsādikataro cāti.

So hi nūna, mārisa, kodhabhakkho yakkho bhavissatī’ti.

‘Surely, good sir, that must be the anger-eating spirit!’

Atha kho, bhikkhave, sakko devānamindo yena so kodhabhakkho yakkho tenupasaṅkami; upasaṅkamtivā ekaṁsam uttarāsaṅgam karitvā dakkhiṇajāṇumaṇḍalam pathaviyam nihantvā yena so kodhabhakkho yakkho tenañjalim paṇāmetvā tikkhattum nāmam sāveti:

Then Sakka went up to that spirit, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the anger-eating spirit, and pronounced his name three times:

‘sakkoham, mārisa, devānamindo, sakkoham, mārisa, devānamindo’ti.

‘Good sir, I am Sakka, lord of gods! Good sir, I am Sakka, the lord of gods!’

**Yathā yathā kho, bhikkhave, sakko devānamindo nāmaṃ sāvesi
tathā tathā so yakkho dubbaṇṇataro ceva ahosi okoṭimakataro
ca.**

But the more Sakka pronounced his name, the uglier and more deformed the spirit became,

**Dubbaṇṇataro ceva hutvā okoṭimakataro ca
tatthevantaradhāyīti.**

until eventually it vanished right there.

**Atha kho, bhikkhave, sakko devānamindo sake āsane nisīditvā
deve tāvatimse anunayamāno tāyaṃ velāyaṃ imā gāthāyo
abhāsi:**

Then Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘Na sūpahatacittomhi,

‘My mind isn’t easily upset;

nāvattena suvānayo;

I’m not easily drawn into the maelstrom.

Na vo cirāhaṃ kujjhāmi,

I don’t get angry for long,

kodho mayi nāvatiṭṭhati.

anger doesn’t last in me.

Kuddhāhaṃ na pharusāṃ brūmi,

When I do get angry I don’t speak harshly,

Na ca dhammāni kittaye;

nor do I advertise my own virtues.

Sanniggaṇhāmi attānaṃ,

I carefully restrain myself

Sampassaṃ atthamattano””ti.

out of regard for my own welfare.””

23. Sambarimāyāsutta The Sambari Sorcery

Sāvattiyam̐ ...pe...
At Sāvattihī.

bhagavā etadavoca:
The Buddha said this:

**“bhūtapubbaṃ, bhikkhave, vepacitti asurindo ābādhiko ahoṣi
dukkhito bāḥhagilāno.**

“Once upon a time, mendicants, Vepacitti, lord of demons, was sick,
suffering, gravely ill.

**Atha kho, bhikkhave, sakko devānamindo yena vepacitti
asurindo tenupasaṅkamaṃ gilānapucchako.**

So Sakka went to see him to ask after his illness.

**Addasā kho, bhikkhave, vepacitti asurindo sakkaṃ
devānamindaṃ dūratova āgacchantaṃ.**

Vepacitti saw Sakka coming off in the distance,

Disvāna sakkaṃ devānamindaṃ etadavoca:
and said to him,

‘tikiccha maṃ, devānamindā’ti.

‘Heal me, lord of gods!’

‘Vācehi maṃ, vepacitti, sambarimāyan’ti.

‘Teach me, Vepacitti, the Sambari sorcery.’

‘Na tāvāhaṃ vācemi, yāvāhaṃ, mārisa, asure paṭipucchāmi’ti.
‘I can’t do that, good sir, until I have consulted with the demons.’

Atha kho, bhikkhave, vepacitti asurindo asure paṭipucchi:

Then Vepacitti, lord of demons, asked the demons,

‘vācemahaṃ, mārisā, sakkaṃ devānamindaṃ sambarimāyan’ti?

‘Good sirs, may I teach the Sambari sorcery to Sakka, lord of gods?’

**‘Mā kho tvaṃ, mārisa, vācesi sakkaṃ devānamindaṃ
sambarimāyan’**ti.

‘Do not, good sir, teach the Sambari sorcery to Sakka!’

**Atha kho, bhikkhave, vepacitti asurindo sakkaṃ devānamindaṃ
gāthāya ajjhabhāsi:**

So Vepacitti addressed Sakka in verse:

‘Māyāvī maghavā sakka,

‘O Maghavā, O Sakka,

devarāja sujampati;

king of gods, Sujā’s husband,

Upeti nirayaṃ ghoraṃ,

a sorcerer falls into the terrible hell—

sambarova sataṃ saman’”ti.

like Sambara, for a hundred years.’”

24. Accayasutta Transgression

Sāvattiyam̐ ...pe... ārāme.

At Sāvattihī.

Tena kho pana samayena dve bhikkhū sampayojesum̐.

Now at that time two mendicants were overly attached,

Tatreko bhikkhu accasarā.

and one of them transgressed against the other.

**Atha kho so bhikkhu tassa bhikkhuno santike accayam̐
accayato deseti;**

The transgressor confessed to the other mendicant,

so bhikkhu nappaṭiggaṇhāti.

but they didn't accept it.

Atha kho sambahulā bhikkhū yena bhagavā

tenupasaṅkamim̐su; upasaṅkamtivā bhagavantam̐ abhivādetvā

ekamantam̐ nisīdim̐su. Ekamantam̐ nisinnā kho te bhikkhū

bhagavantam̐ etadavocum̐:

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

**“idha, bhante, dve bhikkhū sampayojesum̐, tatreko bhikkhu
accasarā.**

**Atha kho so, bhante, bhikkhu tassa bhikkhuno santike accayam̐
accayato deseti, so bhikkhu nappaṭiggaṇhātī”ti.**

“Dveme, bhikkhave, bālā.

“Mendicants, there are two fools.

Yo ca accayaṃ accayato na passati, yo ca accayaṃ desentassa yathādhammaṃ nappaṭiggaṇhāti—

One who doesn't recognize when they've made a mistake. And one who doesn't properly accept the confession of someone who's made a mistake.

ime kho, bhikkhave, dve bālā.

These are the two fools.

Dveme, bhikkhave, paṇḍitā.

There are two who are astute.

Yo ca accayaṃ accayato passati, yo ca accayaṃ desentassa yathādhammaṃ paṭiggaṇhāti—

One who recognizes when they've made a mistake. And one who properly accepts the confession of someone who's made a mistake.

ime kho, bhikkhave, dve paṇḍitā.

These are the two who are astute.

Bhūtapubbaṃ, bhikkhave, sakko devānamindo sudhammāyaṃ sabhāyaṃ deve tāvatimse anunayamāno tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

'Kodho vo vasamāyātu,

'Control your anger;

Mā ca mittehi vo jarā;

don't let friendships decay.

Agarahiyaṃ mā garahittha,

Don't blame the blameless,

Mā ca bhāsittha pesuṇaṃ;

and don't say divisive things.

Atha pāpajanaṃ kodho,
For anger crushes bad people

Pabbatovābhimaddatī””ti.
like a mountain.””

25. Akkodhasutta Don't Be Angry

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū ...pe... bhagavā etadavoca:
There the Buddha addressed the mendicants:

**“bhūtapubbaṃ, bhikkhave, sakko devānamindo sudhammāyaṃ
sabhāyaṃ deve tāvatimse anunayamāno tāyaṃ velāyaṃ imaṃ
gāthaṃ abhāsi:**

“Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘Mā vo kodho ajjhabhavi,
“Don't let anger be your master,

mā ca kujjhittha kujjhatam;
don't get angry at angry people.

Akkodho avihimsā ca,
Kindness and harmlessness

ariyesu ca paṭipadā;
are always present in the noble ones.

Atha pāpajanaṃ kodho,

For anger crushes bad people

pabbatovābhimaddatī””ti.

like a mountain.””

Tatiyo vaggo.

Tassuddānaṃ

Chetvā dubbaṇṇiya māyā,

accayena akodhano;

Desitaṃ buddhaseṭṭhena,

idañhi sakkapañcakanti.

Sakkasaṃyuttaṃ samattaṃ.

The Linked Discourses with Sakka are complete.

Sagāthāvaggo paṭhamo.

Tassuddānaṃ

Devatā devaputto ca,

rājā māro ca bhikkhunī;

Brahmā brāhmaṇa vaṅgīso,

vanayakkhena vāsavoti.

Sagāthāvaggasaṃyuttapāḷi niṭṭhitā.

The Book With Verses is finished.

Saṃyutta Nikāya 12
Linked Discourses 12

1. Buddhavagga
1. The Buddhas

1. Paṭiccasamuppādasutta
Dependent Origination

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“paṭiccasamuppādam vo, bhikkhave, desessāmi.

“Mendicants, I will teach you dependent origination.

Tam suṇātha, sādhuḥkaṃ manasi karotha, bhāssissāmī”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Katamo ca, bhikkhave, paṭiccasamuppādo?

“And what is dependent origination?

Avijjāpaccayā, bhikkhave, saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ;

Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṃ;

Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanāṃ;

Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso;

The six sense fields are conditions for contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṃ

sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.

This is called dependent origination.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho;

When choices cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho;

When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatananirodho;

When name and form cease, the six sense fields cease.

saḷāyatananirodhā phassanirodho;

When the six sense fields cease, contact ceases.

phassanirodhā vedanānirodho;

When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho;

When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaṇaṃ

soka-parideva-dukkha-domāṇassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī’ti.

That is how this entire mass of suffering ceases.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitam abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Paṭhamam.

Nidānavagga:
The Book of Causation

12. Nidāna Saṃyutta: On Causation

Saṃyutta Nikāya 12
Linked Discourses 12

1. Buddhavagga
1. The Buddhas

2. Vibhaṅgasutta Analysis

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Paṭiccasamuppādaṃ vo, bhikkhave, desessāmi vibhajissāmi.
“Mendicants, I will teach and analyze for you dependent origination.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, bhikkhave, paṭiccasamuppādo?
“And what is dependent origination?

Avijjāpaccayā, bhikkhave, saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ;
Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṃ;
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanaṃ;
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso;

The six sense fields are conditions for contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmarāṇaṃ

sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Katamañca, bhikkhave, jarāmarāṇaṃ?

And what is old age and death?

**Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā
khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ
paripāko;**

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccati jarā.

This is called old age.

**Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti
cavanatā bhedo antaradhānaṃ maccu marāṇaṃ kālakiriya
khandhānaṃ bhedo kaḷavarassa nikkhepo (...),**

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

idaṃ vuccati maraṇaṃ.

This is called death.

Iti ayañca jarā, idañca maraṇaṃ.

Such is old age, and such is death.

Idaṃ vuccati, bhikkhave, jarāmaraṇaṃ.

This is called old age and death.

Katamā ca, bhikkhave, jāti?

And what is rebirth?

**Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti
okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ
paṭilābho.**

The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

Ayaṃ vuccati, bhikkhave, jāti.

This is called rebirth.

Katamo ca, bhikkhave, bhavo?

And what is continued existence?

Tayo me, bhikkhave, bhavā—

There are these three states of existence.

kāmabhavo, rūpabhavo, arūpabhavo.

Existence in the sensual realm, the realm of luminous form, and the formless realm.

Ayaṃ vuccati, bhikkhave, bhavo.

This is called continued existence.

Katamañca, bhikkhave, upādānaṃ?

And what is grasping?

Cattārimāni, bhikkhave, upādānāni—

There are these four kinds of grasping.

**kāmapādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ,
attavādupādānaṃ.**

Grasping at sensual pleasures, views, precepts and observances,
and theories of a self.

Idaṃ vuccati, bhikkhave, upādānaṃ.

This is called grasping.

Katamā ca, bhikkhave, taṇhā?

And what is craving?

Chayime, bhikkhave, taṇhākāyā—

There are these six classes of craving.

**rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā,
phoṭṭhabbataṇhā, dhammataṇhā.**

Craving for sights, sounds, smells, tastes, touches, and thoughts.

Ayaṃ vuccati, bhikkhave, taṇhā.

This is called craving.

Katamā ca, bhikkhave, vedanā?

And what is feeling?

Chayime, bhikkhave, vedanākāyā—

There are these six classes of feeling.

**cakkhusamphassajā vedanā, sotasamphassajā vedanā,
ghānasamphassajā vedanā, jivhāsamphassajā vedanā,
kāyasamphassajā vedanā, manosamphassajā vedanā.**

Feeling born of contact through the eye, ear, nose, tongue, body,
and mind.

Ayaṃ vuccati, bhikkhave, vedanā.

This is called feeling.

Katamo ca, bhikkhave, phasso?

And what is contact?

Chayime, bhikkhave, phassakāyā—

There are these six classes of contact.

**cakkhusamphasso, sotasamphasso, ghānasamphasso,
jivhāsamphasso, kāyasamphasso, manosamphasso.**

Contact through the eye, ear, nose, tongue, body, and mind.

Ayaṃ vuccati, bhikkhave, phasso.

This is called contact.

Katamañca, bhikkhave, saḷāyatanam?

And what are the six sense fields?

**Cakkhāyatanam, sotāyatanam, ghānāyatanam, jivhāyatanam,
kāyāyatanam, manāyatanam—**

The sense fields of the eye, ear, nose, tongue, body, and mind.

idaṃ vuccati, bhikkhave, saḷāyatanam.

These are called the six sense fields.

Katamañca, bhikkhave, nāmarūpaṃ?

And what are name and form?

Vedanā, saññā, cetanā, phasso, manasikāro—

Feeling, perception, intention, contact, and attention.

idaṃ vuccati nāmaṃ.

This is called name.

**Cattāro ca mahābhūtā, catunnañca mahābhūtānam
upādāyarūpaṃ.**

The four primary elements, and form derived from the four primary elements.

Idaṃ vuccati rūpaṃ.

This is called form.

Iti idañca nāmaṃ, idañca rūpaṃ.

Such is name and such is form.

Idaṃ vuccati, bhikkhave, nāmarūpaṃ.

These are called name and form.

Katamañca, bhikkhave, viññāṇaṃ?

And what is consciousness?

Chayime, bhikkhave, viññāṇakāyā—

There are these six classes of consciousness.

**cakkhaviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ,
jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.**

Eye, ear, nose, tongue, body, and mind consciousness.

Idaṃ vuccati, bhikkhave, viññāṇaṃ.

This is called consciousness.

Katame ca, bhikkhave, saṅkhārā?

And what are choices?

Tayome, bhikkhave, saṅkhārā—

There are three kinds of choices.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

Choices by way of body, speech, and mind.

Ime vuccanti, bhikkhave, saṅkhārā.

These are called choices.

Katamā ca, bhikkhave, avijjā?

And what is ignorance?

**Yaṃ kho, bhikkhave, dukkhe aññāṇaṃ, dukkhasamudaye
aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā
paṭipadāya aññāṇaṃ.**

Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Ayaṃ vuccati, bhikkhave, avijjā.

This is called ignorance.

Iti kho, bhikkhave, avijjāpaccayā saṅkhārā;

And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho ...pe...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Dutiyāṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

1. Buddhavagga
1. The Buddhas

3. Paṭipadāsutta Practice

Sāvattiyam viharati ...pe...
At Sāvattī.

**“micchāpaṭipadañca vo, bhikkhave, desessāmi
sammāpaṭipadañca.**

“Mendicants, I will teach you the wrong practice and the right practice.

Tam suṇātha, sādhuḥkaṃ manasi karoṭha, bhāssissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamā ca, bhikkhave, micchāpaṭipadā?
“And what’s the wrong practice?

Avijjāpaccayā, bhikkhave, saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Ayaṃ vuccati, bhikkhave, micchāpaṭipadā.

This is called the wrong practice.

Katamā ca, bhikkhave, sammāpaṭipadā?

And what's the right practice?

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;

When ignorance fades away and ceases with nothing left over,
choices cease.

saṅkhāranirodhā viññāṇanirodho ...pe...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Ayaṃ vuccati, bhikkhave, sammāpaṭipadā”ti.

This is called the right practice.”

Tatiyaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

1. Buddhavagga
1. The Buddhas

4. Vipassīsutta About Vipassī

Sāvattiyam viharati ...pe...
At Sāvattī.

**“vipassissa, bhikkhave, bhagavato arahato
sammāsambuddhassa pubbeva sambodhā
anabhisambuddhassa bodhisattasseva sato etadahosi:**
“Mendicants, Vipassī the Blessed One, the perfected one, the fully
awakened Buddha had this thought before his awakening, when he
was still unawakened but intent on awakening:

**‘kicchaṃ vatāyaṃ loko āpanno jāyati ca jīyati ca mīyati ca
cavati ca upapajjati ca.**

‘Alas, this world has fallen into trouble. It’s born, grows old, dies,
passes away, and is reborn,

**Atha ca panimassa dukkhassa nissaraṇaṃ nappajānāti
jarāmaṇassa.**

yet it doesn’t understand how to escape from this suffering, from old
age and death.

**Kudāssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati
jarāmaṇassā’ti?**

Oh, when will an escape be found from this suffering, from old age
and death?’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī, the one intent on awakening, thought:

‘kimhi nu kho sati jarāmaraṇaṃ hoti, kiṃpaccayā jarāmaraṇaṃ’ti?

‘When what exists is there old age and death? What is a condition for old age and death?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘jātiyā kho sati jarāmaraṇaṃ hoti, jātipaccayā jarāmaraṇaṃ’ti.

‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati jāti hoti, kiṃpaccayā jāti’ti?

‘When what exists is there rebirth? What is a condition for rebirth?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘bhava kho sati jāti hoti, bhavapaccayā jāti’ti.

‘When continued existence exists there’s rebirth. Continued existence is a condition for rebirth.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati bhavo hoti, kiṃpaccayā bhavo’ti?

‘When what exists is there continued existence? What is a condition for continued existence?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘upādāne kho sati bhavo hoti, upādānapaccayā bhavo’ti.

‘When grasping exists there’s continued existence. Grasping is a condition for continued existence.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati upādānaṃ hoti, kiṃpaccayā upādānan’ti?

‘When what exists is there grasping? What is a condition for grasping?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘taṇhāya kho sati upādānaṃ hoti, taṇhāpaccayā upādānan’ti.

‘When craving exists there’s grasping. Craving is a condition for grasping.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati taṇhā hoti, kiṃpaccayā taṇhā’ti?

‘When what exists is there craving? What is a condition for craving?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘vedanāya kho sati taṇhā hoti, vedanāpaccayā taṇhā’ti.

‘When feeling exists there’s craving. Feeling is a condition for craving.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati vedanā hoti, kiṃpaccayā vedanā’ti?

‘When what exists is there feeling? What is a condition for feeling?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘phasse kho sati vedanā hoti, phassapaccayā vedanā’ti.

‘When contact exists there’s feeling. Contact is a condition for feeling.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati phasso hoti, kimpaccayā phasso’ti?

‘When what exists is there contact? What is a condition for contact?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘saḷāyatane kho sati phasso hoti, saḷāyatanapaccayā phasso’ti.

‘When the six sense fields exist there’s contact. The six sense fields are a condition for contact.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati saḷāyatanaṃ hoti, kimpaccayā saḷāyatanan’ti?

‘When what exists are there the six sense fields? What is a condition for the six sense fields?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘nāmarūpe kho sati saḷāyatanaṃ hoti, nāmarūpapaccayā saḷāyatanan’ti.

‘When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati nāmarūpaṃ hoti, kimpaccayā nāmarūpan’ti?

‘When what exists are there name and form? What is a condition for name and form?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘viññāṇe kho sati nāmarūpaṃ hoti, viññāṇapaccayā nāmarūpan’ti.

‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati viññāṇaṃ hoti, kimpaccayā viññāṇan’ti?

‘When what exists is there consciousness? What is a condition for consciousness?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘saṅkhāresu kho sati viññāṇaṃ hoti, saṅkhārapaccayā viññāṇan’ti.

‘When choices exist there’s consciousness. Choices are a condition for consciousness.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati saṅkhārā honti, kimpaccayā saṅkhārā’ti?

‘When what exists are there choices? What is a condition for choices?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘avijjāya kho sati saṅkhārā honti, avijjāpaccayā saṅkhārā’ti.

‘When ignorance exists there are choices. Ignorance is a condition for choices.’

Iti hidaṃ avijjāpaccayā saṅkhārā;

And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

‘Samudayo, samudayo’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Origination, origination.’ While Vipassī was intent on awakening, such was the vision, knowledge, wisdom, realization, and light that arose in him regarding teachings not learned before from another.

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati jarāmaraṇaṃ na hoti, kissa nirodhā jarāmaraṇanirodho’ti?

‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘jātiyā kho asati jarāmaṇaṃ na hoti, jātinirodhā jarāmaṇanirodho’ti.

‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati jāti na hoti, kissa nirodhā jātinirodho’ti?

‘When what doesn’t exist is there no rebirth? When what ceases does rebirth cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘bhava kho asati jāti na hoti, bhavanirodhā jātinirodho’ti.

‘When continued existence doesn’t exist there’s no rebirth. When continued existence ceases, rebirth ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati bhavo na hoti, kissa nirodhā bhavanirodho’ti?

‘When what doesn’t exist is there no continued existence? When what ceases does continued existence cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘upādāne kho asati bhavo na hoti, upādānanirodhā bhavanirodho’ti.

‘When grasping doesn’t exist there’s no continued existence. When grasping ceases, continued existence ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

**‘kimhi nu kho asati upādānaṃ na hoti, kissa nirodhā
upādānanirodho’ti?**

‘When what doesn’t exist is there no grasping? When what ceases
does grasping cease?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso
manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom:

**‘taṇhāya kho asati upādānaṃ na hoti, taṇhānirodhā
upādānanirodho’ti.**

‘When craving doesn’t exist there’s no grasping. When craving
ceases, grasping ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

**‘kimhi nu kho asati taṇhā na hoti, kissa nirodhā
taṇhānirodho’ti?**

‘When what doesn’t exist is there no craving? When what ceases
does craving cease?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso
manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom:

**‘vedanāya kho asati taṇhā na hoti, vedanānirodhā
taṇhānirodho’ti.**

‘When feeling doesn’t exist there’s no craving. When feeling ceases,
craving ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

**‘kimhi nu kho asati vedanā na hoti, kissa nirodhā
vedanānirodho’ti?**

‘When what doesn’t exist is there no feeling? When what ceases does feeling cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘phasse kho asati vedanā na hoti, phassanirodhā vedanānirodho’ti.

‘When contact doesn’t exist there’s no feeling. When contact ceases, feeling ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati phasso na hoti, kissa nirodhā phassanirodho’ti?

‘When what doesn’t exist is there no contact? When what ceases does contact cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘saḷāyatane kho asati phasso na hoti, saḷāyatananirodhā phassanirodho’ti.

‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati saḷāyatanaṃ na hoti, kissa nirodhā saḷāyatananirodho’ti?

‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘nāmarūpe kho asati saḷāyatanaṃ na hoti, nāmarūpanirodhā saḷāyatanaṃnirodho’ti.

‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati nāmarūpaṃ na hoti, kissa nirodhā nāmarūpanirodho’ti?

‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘viññāṇe kho asati nāmarūpaṃ na hoti, viññāṇanirodhā nāmarūpanirodho’ti.

‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati viññāṇaṃ na hoti, kissa nirodhā viññāṇanirodho’ti?

‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘saṅkhāresu kho asati viññāṇaṃ na hoti, saṅkhāranirodhā viññāṇanirodho’ti.

‘When choices don’t exist there’s no consciousness. When choices cease, consciousness ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati saṅkhārā na honti, kissa nirodhā saṅkhāranirodho’ti?

‘When what doesn’t exist are there no choices? When what ceases do choices cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘avijjāya kho asati saṅkhārā na honti, avijjānirodhā saṅkhāranirodho’ti.

‘When ignorance doesn’t exist there are no choices. When ignorance ceases, choices cease.’

Iti hidam avijjānirodhā saṅkhāranirodho;

And so, when ignorance ceases, choices cease.

saṅkhāranirodhā viññāṇanirodho ...pe...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotīti.

That is how this entire mass of suffering ceases.

‘Nirodho, nirodho’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādī’ti.

‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.”

Catuttham.

(Sattannampi buddhānaṃ evaṃ vitthāretabbo.)

(The text should be expanded in this way for each of the seven Buddhas.)

Saṃyutta Nikāya 12
Linked Discourses 12

1. Buddhavagga
1. The Buddhas

5. Sikhīsutta
Sikhī

**“Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa
...pe....**

“Sikhī, the Blessed One, the perfected one, the fully awakened
Buddha ...”

Saṃyutta Nikāya 12
Linked Discourses 12

1. Buddhavagga
1. The Buddhas

6. Vessabhūsutta

Vessabhū

**“Vessabhussa, bhikkhave, bhagavato arahato
sammāsambuddhassa ...pe....**

“Vessabhū, the Blessed One, the perfected one, the fully awakened
Buddha ...”

Saṃyutta Nikāya 12
Linked Discourses 12

1. Buddhavagga
1. The Buddhas

7. Kakusandhasutta Kakusandha

**“Kakusandhassa, bhikkhave, bhagavato arahato
sammāsambuddhassa ...pe....**

“Kakusandha, the Blessed One, the perfected one, the fully
awakened Buddha ...”

Saṃyutta Nikāya 12
Linked Discourses 12

1. Buddhavagga
1. The Buddhas

8. Koṇāgamanasutta Koṇāgamana

**“Koṇāgamanassa, bhikkhave, bhagavato arahato
sammāsambuddhassa ...pe....**

“Koṇāgamana, the Blessed One, the perfected one, the fully
awakened Buddha ...”

Saṃyutta Nikāya 12
Linked Discourses 12

1. Buddhavagga
1. The Buddhas

9. Kassapasutta

Kassapa

**“Kassapassa, bhikkhave, bhagavato arahato
sammāsambuddhassa ...pe....**

“Kassapa, the Blessed One, the perfected one, the fully awakened
Buddha ...”

Saṃyutta Nikāya 12
Linked Discourses 12

1. Buddhavagga
1. The Buddhas

10. Gotamasutta
Gotama

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘kiccham vatāyam loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca.

‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn,

Atha ca panimassa dukkhassa nissaraṇam nappajānāti jarāmaṇassa.

yet it doesn’t understand how to escape from this suffering, from old age and death.

Kudāssu nāma imassa dukkhassa nissaraṇam paññāyissati jarāmaṇassā’ti?

Oh, when will an escape be found from this suffering, from old age and death?’

Tassa mayham, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho sati jarāmaṇam hoti, kimpaccayā jarāmaṇan’ti?

‘When what exists is there old age and death? What is a condition for old age and death?’

Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘jātiyā kho sati jarāmaṇaṃ hoti, jātipaccayā jarāmaṇaṃ’ti.

‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho sati jāti hoti ...pe...

‘When what exists is there rebirth? ...

bhavo ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhā ...

craving ...

vedanā ...

feeling ...

phasso ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

saṅkhārā honti, kimpaccayā saṅkhārā’ti?

‘When what exists are there choices? What is a condition for choices?’

Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘avijjāya kho sati saṅkhārā honti, avijjāpaccayā saṅkhārā’ti.

‘When ignorance exists there are choices. Ignorance is a condition for choices.’

Iti hidaṃ avijjāpaccayā saṅkhārā;

And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

‘Samudayo, samudayo’ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho asati jarāmaṇaṃ na hoti, kissa nirodhā jarāmaṇanirodho’ti?

‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’

Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘jātiyā kho asati jarāmaṇaṃ na hoti, jātinirodhā jarāmaṇanirodho’ti.

‘When rebirth doesn’t exist there’s no old age and death? When rebirth ceases, old age and death cease.’

Tassa mayham, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho asati jāti na hoti ...pe...

‘When what doesn’t exist is there no rebirth? ...

bhavo ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhā ...

craving ...

vedanā ...

feeling ...

phasso ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

saṅkhārā na honti, kissa nirodhā saṅkhāranirodho’ti?

‘When what doesn’t exist are there no choices? When what ceases do choices cease?’

**Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya
abhisamayo:**

Then, through proper attention, I comprehended with wisdom:

**‘avijjāya kho asati saṅkhārā na honti, avijjānirodhā
saṅkhāranirodho’ti.**

‘When ignorance doesn’t exist there are no choices. When ignorance ceases, choices cease.’

Iti hidaṃ avijjānirodhā saṅkhāranirodho;
And so, when ignorance ceases, choices cease.

saṅkhāranirodhā viññāṇanirodho ...pe...
When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

**‘Nirodho, nirodho’ti kho me, bhikkhave, pubbe ananussutesu
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādī’**ti.

‘Cessation, cessation.’ Such was the vision, knowledge, wisdom,
realization, and light that arose in me regarding teachings not
learned before from another.”

Dasamo.

Buddhavaggo paṭhamo.

Tassuddānaṃ

**Desanā vibhaṅgapaṭipadā ca,
Vipassī sikhī ca vessabhū;
Kakusandho koṇāgamano kassapo,
Mahāsakyamuni ca gotamoti.**

Saṃyutta Nikāya 12
Linked Discourses 12

2. Āhāravagga
2. Fuel

11. Āhārasutta Fuel

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme ...**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery. ...

**“cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā
sambhavesīnaṃ vā anuggahāya.**

“Mendicants, there are these four fuels. They maintain sentient
beings that have been born and help those that are about to be born.

Katame cattāro?

What four?

**Kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo,
manosañcetanā tatiyā, viññānaṃ catuttham.**

Solid food, whether coarse or fine; contact is the second, mental
intention the third, and consciousness the fourth.

**Ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā
sambhavesīnaṃ vā anuggahāya.**

These are the four fuels that maintain sentient beings that have been
born and help those that are about to be born.

**Ime, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā
kiṃjātikā kiṃpabhavā?**

What is the source, origin, birthplace, and root of these four fuels?

Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

Craving.

Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

And what is the source, origin, birthplace, and root of craving?

Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.

Feeling.

Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

And what is the source of feeling?

Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.

Contact.

Phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?

And what is the source of contact?

Phasso saḷāyatanaṇidāno saḷāyatanasamudayo saḷāyatanaḷātiko saḷāyatanapabhavo.

The six sense fields.

Saḷāyatanañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

And what is the source of the six sense fields?

Saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpapabhavaṃ.

Name and form.

Nāmarūpañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

And what is the source of name and form?

**Nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ
viññāṇajātikaṃ viññāṇapabhavaṃ.**

Consciousness.

**Viññāṇañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ
kiṃjātikaṃ kiṃpabhavaṃ?**

And what is the source of consciousness?

**Viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ
saṅkhārajātikaṃ saṅkhārapabhavaṃ.**

Choices.

**Saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā
kiṃpabhavā?**

And what is the source of choices?

**Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā
avijjāpabhavā.**

Ignorance.

Iti kho, bhikkhave, avijjāpaccayā saṅkhārā;

And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

When ignorance fades away and ceases with nothing left over,
choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho ...pe...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Paṭhamam.

12. Moḷiyaphaggunasutta Phagguna of the Top-Knot

Sāvattthiyaṃ viharati.

At Sāvattthī.

“Cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya.

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?

What four?

Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.

Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāyā”ti.

These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.”

Evaṃ vutte, āyasmā moḷiyaphagguno bhagavantaṃ etadavoca:

When he said this, Venerable Phagguna of the Top-Knot said to the Buddha,

“ko nu kho, bhante, viññāṇāhāraṃ āhāretī”ti?

“But sir, who consumes the fuel for consciousness?”

“No kallo pañho”ti bhagavā avoca:

“That’s not a fitting question,” said the Buddha.

“**āhāretī’ti ahaṃ na vadāmi.**

“I don’t speak of one who consumes.

‘Āhāretī’ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho:

If I were to speak of one who consumes, then it would be fitting to ask

‘ko nu kho, bhante, āhāretī’ti?

who consumes.

Evañcāhaṃ na vadāmi.

But I don’t speak like that.

Evaṃ maṃ avadantaṃ yo evaṃ puccheyya:

Hence it would be fitting to ask:

‘kissa nu kho, bhante, viññāṇāhāro’ti, esa kallo pañho.

‘Consciousness is a fuel for what?’

Tatra kallaṃ veyyākaraṇaṃ:

And a fitting answer to this would be:

‘viññāṇāhāro āyatim punabbhavābhiniḍḍattiyā paccayo, tasmim bhūte sati saḷāyatanam, saḷāyatanapaccayā phasso’”ti.

‘Consciousness is a fuel that conditions rebirth into a new state of existence in the future. When that which has been reborn is present, there are the six sense fields. The six sense fields are a condition for contact.’”

“Ko nu kho, bhante, phusatī”ti?

“But sir, who contacts?”

“No kallo pañho”ti bhagavā avoca:

“That’s not a fitting question,” said the Buddha.

“**phusatī’ti ahaṃ na vadāmi.**

“I don’t speak of one who contacts.

‘Phusatī’ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho:

If I were to speak of one who contacts, then it would be fitting to ask

‘ko nu kho, bhante, phusatī’ti?

who contacts.

Evañcāhaṃ na vadāmi.

But I don’t speak like that.

Evaṃ maṃ avadantaṃ yo evaṃ puccheyya:

Hence it would be fitting to ask:

‘kiṃpaccayā nu kho, bhante, phasso’ti, esa kallo pañho.

‘What is a condition for contact?’

Tatra kallaṃ veyyākaraṇaṃ:

And a fitting answer to this would be:

‘saḷāyatanapaccayā phasso, phassapaccayā vedanā’”ti.

‘The six sense fields are a condition for contact. Contact is a condition for feeling.’”

“Ko nu kho, bhante, vedayatī”ti?

“But sir, who feels?”

“No kallo pañho”ti bhagavā avoca:

“That’s not a fitting question,” said the Buddha.

“vedayatī’ti ahaṃ na vadāmi.

“I don’t speak of one who feels.

‘Vedayatī’ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho:

If I were to speak of one who feels, then it would be fitting to ask

‘ko nu kho, bhante, vedayatī’ti?

who feels.

Evañcāhaṃ na vadāmi.

But I don’t speak like that.

Evaṃ maṃ avadantaṃ yo evaṃ puccheyya:

Hence it would be fitting to ask:

‘kimpaccayā nu kho, bhante, vedanā’ti, esa kallo paṇho.

‘What is a condition for feeling?’

Tatra kallaṃ veyyākaraṇaṃ:

And a fitting answer to this would be:

‘phassapaccayā vedanā, vedanāpaccayā taṇhā’”ti.

‘Contact is a condition for feeling. Feeling is a condition for craving.’”

“Ko nu kho, bhante, tasatī”ti?

“But sir, who craves?”

“No kallo paṇho”ti bhagavā avoca:

“That’s not a fitting question,” said the Buddha.

“tasatī’ti ahaṃ na vadāmi.

“I don’t speak of one who craves.

‘Tasatī’ti cāhaṃ vadeyyaṃ, tatrassa kallo paṇho:

If I were to speak of one who craves, then it would be fitting to ask

‘ko nu kho, bhante, tasatī’ti?

who craves.

Evañcāhaṃ na vadāmi.

But I don’t speak like that.

Evaṃ maṃ avadantaṃ yo evaṃ puccheyya:

Hence it would be fitting to ask:

‘kimpaccayā nu kho, bhante, taṇhā’ti, esa kallo paṇho.

‘What is a condition for craving?’

Tatra kallaṃ veyyākaraṇaṃ:

And a fitting answer to this would be:

‘vedanāpaccayā taṇhā, taṇhāpaccayā upādāna’”ti.

‘Feeling is a condition for craving. Craving is a condition for grasping.’”

“Ko nu kho, bhante, upādiyatī”ti?

“But sir, who grasps?”

“No kallo pañho”ti bhagavā avoca:

“That’s not a fitting question,” said the Buddha.

“upādiyatī”ti ahaṃ na vadāmi.

“I don’t speak of one who grasps.

‘Upādiyatī’ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho:

If I were to speak of one who grasps, then it would be fitting to ask

‘ko nu kho, bhante, upādiyatī’ti?

who grasps.

Evañcāhaṃ na vadāmi.

But I don’t speak like that.

Evaṃ maṃ avadantaṃ yo evaṃ puccheyya:

Hence it would be fitting to ask:

‘kimpaccayā nu kho, bhante, upādānaṃ’ti, esa kallo pañho.

‘What is a condition for grasping?’

Tatra kallaṃ veyyākaraṇaṃ:

And a fitting answer to this would be:

‘taṇhāpaccayā upādānaṃ;

‘Craving is a condition for grasping.

upādānapaccayā bhavo’ti ...pe...

Grasping is a condition for continued existence.’ ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

**Channaṃ tveva, phaggaṇa, phassaṃyatanānaṃ
asesavirāgaṇirodhā phassaṇirodho;**

When the six sense fields fade away and cease with nothing left over, contact ceases.

phassaṇirodhā vedanāṇirodho;

When contact ceases, feeling ceases.

vedanāṇirodhā taṇhāṇirodho;

When feeling ceases, craving ceases.

taṇhāṇirodhā upādāṇaṇirodho;

When craving ceases, grasping ceases.

upādāṇaṇirodhā bhavaṇirodho;

When grasping ceases, continued existence ceases.

bhavaṇirodhā jātiṇirodho;

When continued existence ceases, rebirth ceases.

jātiṇirodhā jarāmaṇaṇaṃ

sokaṇṇaridevaḍukkhadomaṇassaṇṇupāyāsā ṇirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evamaṇṇassa kevalassa ḍukkhakkhaṇḍassa ṇirodho hoti”ti.

That is how this entire mass of suffering ceases.”

Dutiyaṃ.

13. Samaṇabrāhmaṇasutta Ascetics and Brahmins

Sāvattthiyaṃ viharati.

At Sāvattthī.

**“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṃ
nappajānanti, jarāmaraṇasamudayaṃ nappajānanti,
jarāmaraṇanirodhaṃ nappajānanti, jarāmaraṇanirodhagāminiṃ
paṭipadaṃ nappajānanti;**

“Mendicants, there are ascetics and brahmins who don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

jātiṃ ...pe...

They don’t understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

**saṅkhāre nappajānanti, saṅkhārasamudayaṃ nappajānanti,
saṅkhāranirodhaṃ nappajānanti, saṅkhāranirodhagāminiṃ
paṭipadaṃ nappajānanti,**

They don't understand choices, their origin, their cessation, and the practice that leads to their cessation.

**na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā; na ca
pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā
diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharanti.**

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā
jarāmaṇaṃ pajānanti, jarāmaṇasamudayaṃ pajānanti,
jarāmaṇanirodhaṃ pajānanti, jarāmaṇanirodhagāminiṃ
paṭipadaṃ pajānanti;**

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

jātiṃ ...pe...

They understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

**saṅkhāre pajānanti, saṅkhārasamudayaṃ pajānanti,
saṅkhāranirodhaṃ pajānanti, saṅkhāranirodhagāminiṃ
paṭipadaṃ pajānanti,**

They understand choices, their origin, their cessation, and the practice that leads to their cessation.

**te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva
samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā; te ca
panāyasmanto sāmaññaṭṭhañca brahmaññaṭṭhañca diṭṭheva
dhamme sayāṃ abhiñña sacchikatvā upasampajja viharanti”ti.**

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Tatiyaṃ.

14. Dutiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (2nd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime dhamme nappajānanti, imesaṃ dhammānaṃ samudayaṃ nappajānanti, imesaṃ dhammānaṃ nirodhaṃ nappajānanti, imesaṃ dhammānaṃ nirodhagāminiṃ paṭipadaṃ nappajānanti, katame dhamme nappajānanti, katamesaṃ dhammānaṃ samudayaṃ nappajānanti, katamesaṃ dhammānaṃ nirodhaṃ nappajānanti, katamesaṃ dhammānaṃ nirodhagāminiṃ paṭipadaṃ nappajānanti?

“Mendicants, there are ascetics and brahmins who don’t understand these things, their origin, their cessation, and the practice that leads to their cessation. What things don’t they understand?

Jarāmaṇaṃ nappajānanti, jarāmaṇasamudayaṃ nappajānanti, jarāmaṇanirodhaṃ nappajānanti, jarāmaṇanirodhagāminiṃ paṭipadaṃ nappajānanti;
They don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

jātiṃ ...pe...

They don’t understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

**saṅkhāre nappajānanti, saṅkhārasamudayaṃ nappajānanti,
saṅkhāranirodhaṃ nappajānanti, saṅkhāranirodhagāminiṃ
paṭipadaṃ nappajānanti.**

They don't understand choices, their origin, their cessation, and the practice that leads to their cessation.

**Ime dhamme nappajānanti, imesaṃ dhammānaṃ samudayaṃ
nappajānanti, imesaṃ dhammānaṃ nirodhaṃ nappajānanti,
imesaṃ dhammānaṃ nirodhagāminiṃ paṭipadaṃ nappajānanti.**

They don't understand these things, their origin, their cessation, and the practice that leads to their cessation.

**Na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca
pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā
diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharanti.**

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime dhamme pajānanti, imesaṃ dhammānaṃ samudayaṃ pajānanti, imesaṃ dhammānaṃ nirodhaṃ pajānanti, imesaṃ dhammānaṃ nirodhagāminiṃ paṭipadaṃ pajānanti, katame dhamme pajānanti, katamesaṃ dhammānaṃ samudayaṃ pajānanti, katamesaṃ dhammānaṃ nirodhaṃ pajānanti, katamesaṃ dhammānaṃ nirodhagāminiṃ paṭipadaṃ pajānanti?

There are ascetics and brahmins who do understand these things, their origin, their cessation, and the practice that leads to their cessation. What things do they understand?

Jarāmaṇaṃ pajānanti, jarāmaṇasamudayaṃ pajānanti, jarāmaṇanirodhaṃ pajānanti, jarāmaṇanirodhagāminiṃ paṭipadaṃ pajānanti;

They understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

jātiṃ ...pe...

They understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

**saṅkhāre pajānanti, saṅkhārasamudayaṃ pajānanti,
saṅkhāranirodhaṃ pajānanti, saṅkhāranirodhagāminiṃ
paṭipadaṃ pajānanti.**

They understand choices, their origin, their cessation, and the practice that leads to their cessation.

**Ime dhamme pajānanti, imesaṃ dhammānaṃ samudayaṃ
pajānanti, imesaṃ dhammānaṃ nirodhaṃ pajānanti, imesaṃ
dhammānaṃ nirodhagāminiṃ paṭipadaṃ pajānanti.**

They understand these things, their origin, their cessation, and the practice that leads to their cessation.

**Te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva
samaṇasammatā, brāhmaṇesu ca brāhmaṇasammatā. Te ca
panāyasmanto sāmaññaṭṭhaṇca brahmaññaṭṭhaṇca diṭṭheva
dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti”ti.**

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Catutthaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

2. Āhāravagga
2. Fuel

15. Kaccānagottasutta Kaccānagotta

Sāvattthiyaṃ viharati.
At Sāvattthī.

**Atha kho āyasmā kaccānagotto yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā kaccānagotto bhagavantam
etadavoca:**

Then Venerable Kaccānagotta went up to the Buddha, bowed, sat down to one side, and said to him:

“sammādiṭṭhi sammādiṭṭhī”ti, bhante, vuccati.
“Sir, they speak of this thing called ‘right view’.

Kittāvatā nu kho, bhante, sammādiṭṭhi hotī”ti?
How is right view defined?”

**“Dvayanissito khvāyaṃ, kaccāna, loko yebhuyyena—
atthitañceva natthitañca.**

“Kaccāna, this world mostly relies on the dual notions of existence and non-existence.

**Lokasamudayaṃ kho, kaccāna, yathābhūtam sammappaññāya
passato yā loke natthitā sā na hoti.**

But when you truly see the origin of the world with right understanding, you won’t have the notion of non-existence regarding the world.

Lokanirodhaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke atthitā sā na hoti.

And when you truly see the cessation of the world with right understanding, you won't have the notion of existence regarding the world.

Upayupādānābhinivesavinibandho khvāyaṃ, kaccāna, loko yebhuyyena.

The world is for the most part shackled by attraction, grasping, and insisting.

Tañcāyaṃ upayupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti na upādiyati nādhiṭṭhāti: 'attā me'ti.

But if—when it comes to this attraction, grasping, mental fixation, insistence, and underlying tendency—you don't get attracted, grasp, and commit to the notion 'my self',

'Dukkameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhati'ti na kaṅkhati na vicikichati aparapaccayā ñāṇamevassa ettha hoti.

you'll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Your knowledge about this is independent of others.

Ettāvatā kho, kaccāna, sammādiṭṭhi hoti.

This is how right view is defined.

'Sabbamatthī'ti kho, kaccāna, ayameko anto.

'All exists': this is one extreme.

'Sabbam natthī'ti ayaṃ dutiyo anto.

'All doesn't exist': this is the second extreme.

Ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;

‘Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho ...pe...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī””ti.

That is how this entire mass of suffering ceases.””

Pañcamaṃ.

16. Dhammakathikasutta A Dhamma Speaker

Sāvattiyam ...
At Sāvattihī.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:**
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“dhammakathiko dhammakathiko’ti, bhante, vuccati.
“Sir, they speak of a ‘Dhamma speaker’.

Kittāvatā nu kho, bhante, dhammakathiko hotī’ti?
How is a Dhamma speaker defined?”

**“Jarāmaṇassa ce bhikkhu nibbidāya virāgāya nirodhāya
dhammam deseti, ‘dhammakathiko bhikkhū’ti alamvacanāya.**
“If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

**Jarāmaṇassa ce bhikkhu nibbidāya virāgāya nirodhāya
paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti
alamvacanāya.**

If they practice for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

**Jarāmarañassa ce bhikkhu nibbidā virāgā nirodhā
anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti
alamvacanāya.**

If they’re freed by not grasping, by disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

Jātiyā ce bhikkhu ...pe...

If a mendicant teaches Dhamma for disillusionment regarding rebirth
...

bhavassa ce bhikkhu ...

continued existence ...

upādānassa ce bhikkhu ...

grasping ...

taṇhāya ce bhikkhu ...

craving ...

vedanāya ce bhikkhu ...

feeling ...

phassassa ce bhikkhu ...

contact ...

saḷāyatanassa ce bhikkhu ...

the six sense fields ...

nāmarūpassa ce bhikkhu ...

name and form ...

viññāṇassa ce bhikkhu ...

consciousness ...

saṅkhārānañce bhikkhu ...

choices ...

**avijjāya ce bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ
deseti, ‘dhammakathiko bhikkhū’ti alamvacanāya.**

If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who speaks on Dhamma'.

Avijjāya ce bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃvacanāya.

If they practice for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who practices in line with the teaching'.

Avijjāya ce bhikkhu nibbidā virāgā nirodhā anupādāvimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃvacanāyā'ti.

If they're freed by not grasping, by disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'."

Chaṭṭham.

17. Acelakassapasutta With Kassapa, the Naked Ascetic

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

**Addasā kho acelo kassapo bhagavantam dūratova
āgacchantam.**

The naked ascetic Kassapa saw the Buddha coming off in the distance.

**Disvāna yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavatā saddhiṃ sammodi.**

He went up to the Buddha, and exchanged greetings with him.

**Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ
aṭṭhāsi. Ekamantaṃ ṭhito kho acelo kassapo bhagavantam
etadavoca:**

When the greetings and polite conversation were over, he stood to one side, and said to the Buddha,

**“puccheyyāma mayam bhavantam gotamam kañcideva desam,
sace no bhavam gotamo okāsam karoti pañhassa
veyyākaraṇāyā”ti.**

“I’d like to ask Master Gotama about a certain point, if you’d take the time to answer.”

“Akālo kho tāva, kassapa, pañhassa;

“Kassapa, it’s the wrong time for questions.

antaragharam pavitṭhamhā”ti.

We’ve entered an inhabited area.”

Dutiyampi kho acelo kassapo bhagavantam etadavoca:

A second time,

**“puccheyyāma mayam bhavantam gotamam kañcideva desam,
sace no bhavam gotamo okāsam karoti pañhassa
veyyākaraṇāyā”ti.**

“Akālo kho tāva, kassapa, pañhassa;

antaragharam pavitṭhamhā”ti.

Tatīyampi kho acelo kassapo ...pe...

and a third time, Kassapa spoke to the Buddha and the Buddha replied.

antaragharam pavitṭhamhāti.

Evam vutte, acelo kassapo bhagavantam etadavoca:

When this was said, Kassapa said to the Buddha,

**“na kho pana mayam bhavantam gotamam bahudeva
pucchitukāmā”ti.**

“I don’t want to ask much.”

“Puccha, kassapa, yadākaṅkhasī”ti.

“Ask what you wish, Kassapa.”

“Kiṃ nu kho, bho gotama, ‘sayañkataṃ dukkhan’ti?

“Well, Master Gotama, is suffering made by oneself?”

‘Mā hevaṃ, kassapā’ti bhagavā avoca.

“Not so, Kassapa,” said the Buddha.

‘Kiṃ pana, bho gotama, parañkataṃ dukkhan’ti?

“Then is suffering made by another?”

‘Mā hevaṃ, kassapā’ti bhagavā avoca.

“Not so, Kassapa,” said the Buddha.

‘Kiṃ nu kho, bho gotama, sayañkatañca parañkatañca dukkhan’ti?

“Well, is suffering made by both oneself and another?”

‘Mā hevaṃ, kassapā’ti bhagavā avoca.

“Not so, Kassapa,” said the Buddha.

‘Kiṃ pana, bho gotama, asayañkāraṃ aparāñkāraṃ adhiccasamuppannaṃ dukkhan’ti?

“Then does suffering arise by chance, not made by oneself or another?”

‘Mā hevaṃ, kassapā’ti bhagavā avoca.

“Not so, Kassapa,” said the Buddha.

‘Kiṃ nu kho, bho gotama, natthi dukkhan’ti?

“Well, is there no such thing as suffering?”

‘Na kho, kassapa, natthi dukkhaṃ.

“It’s not that there’s no such thing as suffering.

Atthi kho, kassapa, dukkhan’ti.

Suffering is real.”

‘Tena hi bhavaṃ gotamo dukkhaṃ na jānāti, na passatī’ti.

“Then Master Gotama doesn’t know nor see suffering.”

‘Na khvāhaṃ, kassapa, dukkhaṃ na jānāmi, na passāmi.

“It’s not that I don’t know or see suffering.

Jānāmi khvāhaṃ, kassapa, dukkhaṃ;

I do know suffering,

passāmi khvāhaṃ, kassapa, dukkhaṃ”’ti.

I do see suffering.”

‘Kiṃ nu kho, bho gotama, ‘sayāṅkataṃ dukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, kassapā’ti vadesi.

“Master Gotama, when asked these questions, you say ‘not so’.

‘Kiṃ pana, bho gotama, paraṅkataṃ dukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, kassapā’ti vadesi.

‘Kiṃ nu kho, bho gotama, sayāṅkataṃca paraṅkataṃca dukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, kassapā’ti vadesi.

‘Kiṃ pana, bho gotama, asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, kassapā’ti vadesi.

‘Kiṃ nu kho, bho gotama, natthi dukkhaṃ’ti iti puṭṭho samāno ‘na kho, kassapa, natthi dukkhaṃ, atthi kho, kassapa, dukkhaṃ’ti vadesi.

Yet you say that there is such a thing as suffering.

‘Tena hi bhavaṃ gotamo dukkhaṃ na jānāti na passatī’ti iti puṭṭho samāno ‘na khvāhaṃ, kassapa, dukkhaṃ na jānāmi na passāmi.

Jānāmi khvāhaṃ, kassapa, dukkhaṃ;

And you say that you do know suffering,

passāmi khvāhaṃ, kassapa, dukkhan'ti vadesi.
and you do see suffering.

Ācikkhatu ca me, bhante, bhagavā dukkhaṃ.
Sir, explain suffering to me!

Desetu ca me, bhante, bhagavā dukkhan'ti.
Teach me about suffering!"

**“So karoti so paṭisaṃvedayatī'ti kho, kassapa, ādito sato
'sayaṅkataṃ dukkhan'ti iti vadaṃ sassataṃ etaṃ pareti.**
“Suppose that the person who does the deed experiences the result.
Then for one who has existed since the beginning, suffering is made
by oneself. This statement leans toward eternalism.

**'Añño karoti añño paṭisaṃvedayatī'ti kho, kassapa,
vedanābhitunnassa sato 'paraṅkataṃ dukkhan'ti iti vadaṃ
ucchedaṃ etaṃ pareti.**
Suppose that one person does the deed and another experiences
the result. Then for one stricken by feeling, suffering is made by
another. This statement leans toward annihilationism.

**Ete te, kassapa, ubho ante anupagamma majjhena tathāgato
dhammaṃ deseti:**
Avoiding these two extremes, the Realized One teaches by the
middle way:

'avijjāpaccayā saṅkhārā;
'Ignorance is a condition for choices.

saṅkhārapaccayā viññānaṃ ...pe...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over,
choices cease.

saṅkhāranirodhā viññāṇanirodho ...pe...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Evaṃ vutte, acelo kassapo bhagavantam etadvoca:

When this was said, Kassapa said to the Buddha,

“abhikkantam, bhante, abhikkantam, bhante.

“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitam vā ukkujjeyya ...pe...

**‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhagavatā
anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

**Esāham, bhante, bhagavantam saraṇam gacchāmi dhammañca
bhikkhusaṅghaṃca.**

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

**Labheyāham, bhante, bhagavato santike pabbajam,
labheyam upasampadam”ti.**

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

**“Yo kho, kassapa, aññatitthiyapubbo imasmim dhammavinaye
ākaṅkhati pabbajam, ākaṅkhati upasampadam, so cattāro māse
parivasati. Catunnam māsānam accayena āraddhacittā bhikkhū
pabbājenti upasampādentī bhikkhubhāvāya.**

“Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have

passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood.

Api ca mayā puggalavemattatā veditā”ti.

However, I have recognized individual differences.”

“Sace, bhante, aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajam, ākaṅkhati upasampadam, cattāro māse parivasati. Catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Aham cattāri vassāni parivasissāmi, catunnam vassānam accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā”ti.

“Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Alattha kho acelo kassapo bhagavato santike pabbajam, alattha upasampadam.

And the naked ascetic Kassapa received the going forth, the ordination in the Buddha's presence.

Acirūpasampanno ca panāyasmā kassapo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agāasmā anagāriyam pabbajanti tadanuttaram—brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitam brahmacariyam, katam karanīyam, nāparam itthattāyā”ti abhhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā kassapo arahataṃ ahoṣīti.

And Venerable Kassapa became one of the perfected.

Sattamaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

2. Āhāravagga
2. Fuel

18. Timbarukasutta With Timbaruka

Sāvattthiyaṃ viharati.
At Sāvattthī.

**Atha kho timbaruko paribbājako yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**
Then the wanderer Timbaruka went up to the Buddha, and
exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho timbaruko paribbājako
bhagavantaṃ etadavoca:**
When the greetings and polite conversation were over, he sat down
to one side and said to the Buddha:

“Kiṃ nu kho, bho gotama, sayaṅkataṃ sukhadukkhanti?”
“Well, Master Gotama, are pleasure and pain made by oneself?”

Mā hevaṃ, timbarukāti bhagavā avoca.
“Not so, Timbaruka,” said the Buddha.

Kiṃ pana, bho gotama, paraṅkataṃ sukhadukkhanti?”
“Then are pleasure and pain made by another?”

Mā hevaṃ, timbarukāti bhagavā avoca.
“Not so, Timbaruka,” said the Buddha.

**Kim nu kho, bho gotama, sayañkatañca parañkatañca
sukhadukkhanti?**

“Well, are pleasure and pain made by both oneself and another?”

Mā hevaṃ, timbarukāti bhagavā avoca.

“Not so, Timbaruka,” said the Buddha.

**Kim pana, bho gotama, asayañkāraṃ aparañkāraṃ
adhiccasamuppannaṃ sukhadukkhanti?**

“Then do pleasure and pain arise by chance, not made by oneself or another?”

Mā hevaṃ, timbarukāti bhagavā avoca.

“Not so, Timbaruka,” said the Buddha.

Kim nu kho, bho gotama, natthi sukhadukkhanti?

“Well, is there no such thing as pleasure and pain?”

Na kho, timbaruka, natthi sukhadukkhaṃ;

“It’s not that there’s no such thing as pleasure and pain.

atthi kho, timbaruka, sukhadukkhanti.

Pleasure and pain are real.”

Tena hi bhavaṃ gotamo sukhadukkhaṃ na jānāti, na passatīti?

“Then Master Gotama doesn’t know nor see pleasure and pain.”

Na khvāhaṃ, timbaruka, sukhadukkhaṃ na jānāmi, na passāmi.

“It’s not that I don’t know or see pleasure and pain.

Jānāmi khvāhaṃ, timbaruka, sukhadukkhaṃ;

I do know pleasure and pain,

passāmi khvāhaṃ, timbaruka, sukhadukkhan”ti.

I do see pleasure and pain.”

“Kiṃ nu kho, bho gotama, sayaṅkataṃ sukhadukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, timbarukā’ti vadesi.

“Master Gotama, when asked these questions, you say ‘not so’.

‘Kiṃ pana, bho gotama, paraṅkataṃ sukhadukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, timbarukā’ti vadesi.

‘Kiṃ nu kho, bho gotama, sayaṅkatañca paraṅkatañca sukhadukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, timbarukā’ti vadesi.

‘Kiṃ pana, bho gotama, asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, timbarukā’ti vadesi.

‘Kiṃ nu kho, bho gotama, natthi sukhadukkhaṃ’ti iti puṭṭho samāno ‘na kho, timbaruka, natthi sukhadukkhaṃ;

Yet you say that there is such a thing as pleasure and pain.

atthi kho, timbaruka, sukhadukkhaṃ’ti vadesi.

‘Tena hi bhavaṃ gotamo sukhadukkhaṃ na jānāti, na passatī’ti iti puṭṭho samāno ‘na khvāhaṃ, timbaruka, sukhadukkhaṃ na jānāmi, na passāmi.

Jānāmi khvāhaṃ, timbaruka, sukhadukkhaṃ;

And you say that you do know pleasure and pain,

passāmi khvāhaṃ, timbaruka, sukhadukkhaṃ’ti vadesi.

and you do see pleasure and pain.

Ācikkhatu ca me bhavaṃ gotamo sukhadukkhaṃ.

Sir, explain pleasure and pain to me!

Desetu ca me bhavaṃ gotamo sukhadukkhaṃ’ti.

Teach me about pleasure and pain!”

“Sā vedanā, so vedayatī’ti kho, timbaruka, ādito sato

‘sayaṅkataṃ sukhadukkhaṃ’ti evampāhaṃ na vadāmi.

“Suppose that the feeling and the one who feels it are the same thing. Then for one who has existed since the beginning, pleasure

and pain is made by oneself. I don't say this.

**‘Aññā vedanā, añño vedayatī’ti kho, timbaruka,
vedanābhitunnassa sato ‘paraṅkatam sukhadukkhan’ti
evampāham na vadāmi.**

Suppose that the feeling is one thing and the one who feels it is another. Then for one stricken by feeling, pleasure and pain is made by another. I don't say this.

**Ete te, timbaruka, ubho ante anupagamma majjhena tathāgato
dhammam deseti:**

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;
‘Ignorance is a condition for choices.

saṅkhārapaccayā viññānam ...pe...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over,
choices cease.

saṅkhāranirodhā viññānanirodho ...pe...
When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī””ti.
That is how this entire mass of suffering ceases.””

Evaṃ vutte, timbaruko paribbājako bhagavantam etadavoca:
When he said this, the wanderer Timbaruka said to the Buddha,

“abhikkantam, bho gotama ...pe...
“Excellent, sir! Excellent! ...

esāhaṃ bhavaṃtaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Aṭṭhamaṃ.

19. Bālapaṇḍitasutta The Astute and the Foolish

Sāvattthiyaṃ viharati.

At Sāvattthī.

“Avijjānīvaraṇassa, bhikkhave, bālassa taṇhāya sampayuttassa evamayaṃ kāyo samudāgato.

“Mendicants, for a fool hindered by ignorance and fettered by craving, this body has been produced.

Iti ayañceva kāyo bahiddhā ca nāmarūpaṃ, itthetaṃ dvayaṃ, dvayaṃ paṭicca phasso saḷevāyatanāni, yehi phuṭṭho bālo sukhadukkhaṃ paṭisaṃvedayati etesaṃ vā aññatarena.

So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the fool experiences pleasure and pain.

Avijjānīvaraṇassa, bhikkhave, paṇḍitassa taṇhāya sampayuttassa evamayaṃ kāyo samudāgato.

For an astute person hindered by ignorance and fettered by craving, this body has been produced.

Iti ayañceva kāyo bahiddhā ca nāmarūpaṃ, itthetaṃ dvayaṃ, dvayaṃ paṭicca phasso saḷevāyatanāni, yehi phuṭṭho paṇḍito sukhadukkhaṃ paṭisaṃvedayati etesaṃ vā aññatarena.

So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the astute person experiences pleasure and pain.

Tatra, bhikkhave, ko viseso ko adhippayāso kiṃ nānākaraṇaṃ paṇḍitassa bālenā”ti?

What, then, is the difference between the foolish and the astute?”

“Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā, bhagavaṃpaṭisaraṇā. Sādhū vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitaṃ attho. Bhagavato sutvā bhikkhū dhāressantī”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Yāya ca, bhikkhave, avijjāya nivutassa bālassa yāya ca taṇhāya sampayuttassa ayaṃ kāyo samudāgato, sā ceva avijjā bālassa appahīnā sā ca taṇhā aparikkhīṇā.

“For a fool hindered by ignorance and fettered by craving, this body has been produced. But the fool has not given up that ignorance or finished that craving.

Taṃ kissa hetu?

Why is that?

Na, bhikkhave, bālo acari brahmacariyaṃ sammā dukkhakkhayāya.

The fool has not completed the spiritual journey for the complete ending of suffering.

Tasmā bālo kāyassa bheda kāyūpago hoti,

Therefore, when their body breaks up, the fool is reborn in another body.

so kāyūpago samāno na parimuccati jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

When reborn in another body, they're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

Na parimuccati dukkhasmāti vadāmi.

They're not freed from suffering, I say.

Yāya ca, bhikkhave, avijjāya nivutassa paṇḍitassa yāya ca taṇhāya sampayuttassa ayaṃ kāyo samudāgato, sā ceva avijjā paṇḍitassa pahīnā, sā ca taṇhā parikkhīnā.

For an astute person hindered by ignorance and fettered by craving, this body has been produced. But the astute person has given up that ignorance and finished that craving.

Taṃ kissa hetu?

Why is that?

Acari, bhikkhave, paṇḍito brahmacariyaṃ sammā dukkhakkhayāya.

The astute person has completed the spiritual journey for the complete ending of suffering.

Tasmā paṇḍito kāyassa bheda na kāyūpago hoti.

Therefore, when their body breaks up, the astute person is not reborn in another body.

So akāyūpago samāno parimuccati jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

Not being reborn in another body, they're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

Parimuccati dukkhasmāti vadāmi.

They're freed from suffering, I say.

**Ayaṃ kho, bhikkhave, viseso, ayaṃ adhippayāso, idaṃ
nānākaraṇaṃ paṇḍitassa bālena yadidaṃ brahmacariyavāso”ti.**
This is the difference here between the foolish and the astute, that is,
living the spiritual life.”

Navamaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

2. Āhāravagga
2. Fuel

20. Paccayasutta Conditions

Sāvattiyam viharati.
At Sāvattihī.

**“Paṭiccasamuppādañca vo, bhikkhave, desessāmi
paṭiccasamuppanne ca dhamme.**

“Mendicants, I will teach you dependent origination and dependently originated phenomena.

Tam suṇātha, sādhuḥkaṃ manasi karoṭha, bhāssissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, bhikkhave, paṭiccasamuppādo?
“And what is dependent origination?

Jātipaccayā, bhikkhave, jarāmaraṇam.
Rebirth is a condition for old age and death.

**Uppādā vā tathāgatānam anuppādā vā tathāgatānam, ṭhitāva sā
dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā.**

Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality.

Tam tathāgato abhisambujjhati abhisameti.

A Realized One understands this and comprehends it,

**Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti
paṭṭhapeti vivarati vibhajati uttānīkaroti.**

then he explains, teaches, asserts, establishes, clarifies, analyzes,
and reveals it.

‘Passathā’ti cāha:

‘Look,’ he says,

‘jātipaccayā, bhikkhave, jarāmarañam’.

‘Rebirth is a condition for old age and death.’

Bhavapaccayā, bhikkhave, jāti ...pe...

Continued existence is a condition for rebirth ...

upādānapaccayā, bhikkhave, bhavo ...

Grasping is a condition for continued existence ...

taṇhāpaccayā, bhikkhave, upādānam ...

Craving is a condition for grasping ...

vedanāpaccayā, bhikkhave, taṇhā ...

Feeling is a condition for craving ...

phassapaccayā, bhikkhave, vedanā ...

Contact is a condition for feeling ...

saḷāyatanapaccayā, bhikkhave, phasso ...

The six sense fields are a condition for contact ...

nāmarūpapaccayā, bhikkhave, saḷāyatanaṃ ...

Name and form are conditions for the six sense fields ...

viññāṇapaccayā, bhikkhave, nāmarūpaṃ ...

Consciousness is a condition for name and form ...

saṅkhārapaccayā, bhikkhave, viññāṇam ...

Choices are a condition for consciousness ...

avijjāpaccayā, bhikkhave, saṅkhārā

Ignorance is a condition for choices.

**uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ, t̥hitāva s̥ā
dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā.**

Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality.

Taṃ tathāgato abhisambujjhati abhisameti.

A Realized One understands this and comprehends it,

**Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti
paṭṭhapeti vivarati vibhajati uttānīkaroti.**

then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

‘Passathā’ti cāha:

‘Look,’ he says,

‘avijjāpaccayā, bhikkhave, saṅkhārā’.

‘Ignorance is a condition for choices.’

**Iti kho, bhikkhave, yā tatra tathatā avitathatā anaññathatā
idappaccayatā—**

So the fact that this is real, not unreal, not otherwise; the specific conditionality of it:

ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.

this is called dependent origination.

Katame ca, bhikkhave, paṭiccasamuppannā dhammā?

And what are the dependently originated phenomena?

**Jarāmarañāṃ, bhikkhave, aniccaṃ saṅkhataṃ
paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ
virāgadhammaṃ nirodhadhammaṃ.**

Old age and death are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

**Jāti, bhikkhave, aniccā saṅkhatā paṭiccasamuppannā
khayadhammā vayadhammā virāgadhammā nirodhadhammā.**
Rebirth ...

**Bhavo, bhikkhave, anicco saṅkhato paṭiccasamuppanno
khayadhammo vayadhammo virāgadhammo nirodhadhammo.**
Continued existence ...

Upādānaṃ bhikkhave ...pe...
Grasping ...

taṇhā, bhikkhave ...
Craving ...

vedanā, bhikkhave ...
Feeling ...

phasso, bhikkhave ...
Contact ...

saḷāyatanaṃ, bhikkhave ...
The six sense fields ...

nāmarūpaṃ, bhikkhave ...
Name and form ...

viññāṇaṃ, bhikkhave ...
Consciousness ...

saṅkhārā, bhikkhave ...
Choices ...

**avijjā, bhikkhave, aniccā saṅkhatā paṭiccasamuppannā
khayadhammā vayadhammā virāgadhammā nirodhadhammā.**
Ignorance is impermanent, conditioned, dependently originated,
liable to end, vanish, fade away, and cease.

Ime vuccanti, bhikkhave, paṭiccasamuppannā dhammā.
These are called the dependently originated phenomena.

Yato kho, bhikkhave, ariyasāvakaṃsa ‘ayañca paṭiccasamuppādo, ime ca paṭiccasamuppannā dhammā’ yathābhūtaṃ sammappaññāya sudiṭṭhā honti, so vata pubbantam vā paṭidhāvissati:

When a noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are, it’s impossible for them to turn back to the past, thinking:

‘ahosiṃ nu kho aham atītamaddhānaṃ, nanu kho ahosiṃ atītamaddhānaṃ, kiṃ nu kho ahosiṃ atītamaddhānaṃ, kathaṃ nu kho ahosiṃ atītamaddhānaṃ, kiṃ hutvā kiṃ ahosiṃ nu kho aham atītamaddhānaṃ’ti;

‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past?’

aparantaṃ vā upadhāvissati:

Or to turn forward to the future, thinking:

‘bhavissāmi nu kho aham anāgatamaddhānaṃ, nanu kho bhavissāmi anāgatamaddhānaṃ, kiṃ nu kho bhavissāmi anāgatamaddhānaṃ, kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ, kiṃ hutvā kiṃ bhavissāmi nu kho aham anāgatamaddhānaṃ’ti;

‘Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?’

etarahi vā paccuppannaṃ addhānaṃ ajjhantaṃ kathaṃkathī bhavissati:

Or to be undecided about the present, thinking:

‘aham nu khoṃsi, no nu khoṃsi, kiṃ nu khoṃsi, kathaṃ nu khoṃsi, ayaṃ nu kho satto kuto āgato, so kuhiṃ gamissatī’ti—
‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’

netam thānaṃ vijjati.

Tam kissa hetu?

Why is that?

Tathā hi, bhikkhave, ariyasāvakassa ayañca paṭiccasamuppādo ime ca paṭiccasamuppannā dhammā yathābhūtaṃ sammappaññāya sudiṭṭhā”ti.

Because that noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are.”

Dasamaṃ.

Āhāravaggo dutiyo.

Tassuddānaṃ

**Āhāraṃ phagguno ceva,
Dve ca samaṇabrāhmaṇā;
Kaccānagotta dhammakathikaṃ,
Acelaṃ timbarukena ca;
Bālapaṇḍitato ceva,
Dasamo paccayena cāti.**

Saṃyutta Nikāya 12
Linked Discourses 12

3. Dasabalavagga
3. The Ten Powers

21. Dasabalasutta The Ten Powers

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Dasabalasamannāgato, bhikkhave, tathāgato catūhi ca
vesārajjehi samannāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu
sīhanādaṃ nadati, brahmacakkaṃ pavatteti—**

“Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo,
Such is form, such is the origin of form, such is the ending of form.

iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo,
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā iti saññāya samudayo iti saññāya atthaṅgamo,
Such is perception, such is the origin of perception, such is the ending of perception.

**iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ
atthaṅgamo,**
Such are choices, such is the origin of choices, such is the ending of choices.

**iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa
atthaṅgamo.**

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.

Iti imasmim̃ sati idaṃ hoti, imassuppādā idaṃ uppajjati.

When this exists, that is; due to the arising of this, that arises.

Imasmim̃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.

When this doesn't exist, that is not; due to the cessation of this, that ceases. That is:

Yadidaṃ avijjāpaccayā saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho ...pe...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Paṭhamam̃.

22. Dutiyadasabalasutta The Ten Powers (2nd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Dasabalasamannāgato, bhikkhave, tathāgato catūhi ca
vesārajjehi samannāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu
sīhanādaṃ nadati, brahmacakkaṃ pavatteti:**

“Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

‘iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo,
Such is form, such is the origin of form, such is the ending of form.

iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo,
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā iti saññāya samudayo iti saññāya atthaṅgamo,
Such is perception, such is the origin of perception, such is the ending of perception.

**iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ
atthaṅgamo,**
Such are choices, such is the origin of choices, such is the ending of choices.

**iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa
atthaṅgamo.**

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.

Iti imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati;

When this exists, that is; due to the arising of this, that arises.

imasmim̐ asati idaṃ na hoti imassa nirodhā idaṃ nirujjhati.

When this doesn't exist, that is not; due to the cessation of this, that ceases. That is:

Yadidaṃ avijjāpaccayā saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho ...pe...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti'.

That is how this entire mass of suffering ceases.

**Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭṭo
pakāsito chinnapilotiko.**

So the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork.

**Evaṃ svākkhāte kho, bhikkhave, mayā dhamme uttāne vivaṭṭe
pakāsite chinnapilotike alameva saddhāpabbajitena kulaputtana
vīriyaṃ ārabhituṃ:**

Just this much is quite enough for a gentleman who has gone forth out of faith to rouse up his energy.

‘kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu maṃsalohitaṃ. Yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattaḃbaṃ, na taṃ apāpuṇitvā vīriyassa saṅṭhānaṃ bhavissatī’ti.

‘Gladly, let only skin, sinews, and tendons remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.’

Dukkhaṃ, bhikkhave, kusīto viharati vokiṇṇo pāpakehi akusalehi dhammehi, mahantañca sadatthaṃ parihāpeti.

A lazy person lives in suffering, mixed up with bad, unskillful qualities, and ruins a great deal of their own good.

Āraddhavīriyo ca kho, bhikkhave, sukhaṃ viharati pavivitto pāpakehi akusalehi dhammehi, mahantañca sadatthaṃ paripūreti.

An energetic person lives happily, secluded from bad, unskillful qualities, and fulfills a great deal of their own good.

Na, bhikkhave, hīnena aggassa patti hoti.

The best isn’t reached by the worst.

Aggena ca kho, bhikkhave, aggassa patti hoti.

The best is reached by the best.

Maṇḍapeyyamidaṃ, bhikkhave, brahmacariyaṃ, satthā sammukhībhūto.

This spiritual life is the cream, mendicants, and the Teacher is before you.

Tasmātiha, bhikkhave, vīriyaṃ ārabhatha appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya.

So you should rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized, thinking:

‘Evaṃ no ayaṃ amhākaṃ pabbajjā avañjhā bhavissati saphalā saudrayā.

‘In this way our going forth will not be wasted, but will be fruitful and fertile.

**Yesañca mayaṃ paribhuñjāma
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ
tesaṃ te kārā amhesu mahapphalā bhavissanti mahānisamsā’ti**

And our use of robes, alms-food, lodgings, and medicines and supplies for the sick shall be of great fruit and benefit for those who offered them.’

evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

**Attatthaṃ vā hi, bhikkhave, sampassamānena alameva
appamādena sampādetuṃ;**

Considering your own good, mendicants, is quite enough for you to persist with diligence.

**paratthaṃ vā hi, bhikkhave, sampassamānena alameva
appamādena sampādetuṃ;**

Considering the good of others is quite enough for you to persist with diligence.

**ubhayatthaṃ vā hi, bhikkhave, sampassamānena alameva
appamādena sampādetuṃ”ti.**

Considering the good of both is quite enough for you to persist with diligence.”

Dutiyāṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

3. Dasabalavagga
3. The Ten Powers

23. Upanisasutta Vital Conditions

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi,
no ajānato no apassato.**

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see.

Kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayō hoti?
For one who knows and sees what?

Iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo,
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā ...pe...
Such is feeling ...

iti saññā ...
Such is perception ...

iti saṅkhārā ...
Such are choices ...

**iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa
atthaṅgamoti.**

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

**Evam kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayō
hoti.**

The ending of the defilements is for one who knows and sees this.

Yampissa taṃ, bhikkhave, khayasmim̐ khayeñāṇaṃ, tampi saupanisaṃ vadāmi, no anupanisaṃ.

I say that this knowledge of ending has a vital condition, it doesn't lack a vital condition.

Kā ca, bhikkhave, khayeñāṇassa upanisā?

And what is it?

'Vimuttī'tissa vacanīyaṃ.

You should say: 'Freedom.'

Vimuttimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that freedom has a vital condition, it doesn't lack a vital condition.

Kā ca, bhikkhave, vimuttiyā upanisā?

And what is it?

'Virāgo'tissa vacanīyaṃ.

You should say: 'Dispersion.'

Virāgampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that dispersion has a vital condition.

Kā ca, bhikkhave, virāgassa upanisā?

And what is it?

'Nibbidā'tissa vacanīyaṃ.

You should say: 'Disillusionment.'

Nibbidampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that disillusionment has a vital condition.

Kā ca, bhikkhave, nibbidāya upanisā?

And what is it?

'Yathābhūtañāṇadassanaṃ'tissa vacanīyaṃ.

You should say: 'Truly knowing and seeing.'

Yathābhūtañāṇadassanampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that truly knowing and seeing has a vital condition.

Kā ca, bhikkhave, yathābhūtañāṇadassanassa upanisā?

And what is it?

‘Samādhī’tissa vacanīyaṃ.

You should say: ‘Immersion.’

Samādhimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that immersion has a vital condition.

Kā ca, bhikkhave, samādhissa upanisā?

And what is it?

‘Sukhan’tissa vacanīyaṃ.

You should say: ‘Bliss.’

Sukhampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that bliss has a vital condition.

Kā ca, bhikkhave, sukhasa upanisā?

And what is it?

‘Passaddhī’tissa vacanīyaṃ.

You should say: ‘Tranquility.’

Passaddhimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that tranquility has a vital condition.

Kā ca, bhikkhave, passaddhiyā upanisā?

And what is it?

‘Pīṭī’tissa vacanīyaṃ.

You should say: ‘Rapture.’

Pīṭimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that rapture has a vital condition.

Kā ca, bhikkhave, pītiyā upanisā?

And what is it?

‘Pāmojjan’tissa vacanīyaṃ.

You should say: ‘Joy.’

Pāmojjampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that joy has a vital condition.

Kā ca, bhikkhave, pāmojjassa upanisā?

And what is it?

‘Saddhā’tissa vacanīyaṃ.

You should say: ‘Faith.’

Saddhampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that faith has a vital condition.

Kā ca, bhikkhave, saddhāya upanisā?

And what is it?

‘Dukkhan’tissa vacanīyaṃ.

You should say: ‘Suffering.’

Dukkhampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that suffering has a vital condition.

Kā ca, bhikkhave, dukkhassa upanisā?

And what is it?

‘Jātī’tissa vacanīyaṃ.

You should say: ‘Rebirth.’

Jātipāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that rebirth has a vital condition.

Kā ca, bhikkhave, jātiyā upanisā?

And what is it?

‘Bhavo’tissa vacanīyaṃ.

You should say: ‘Continued existence.’

Bhavampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that continued existence has a vital condition.

Kā ca, bhikkhave, bhavassa upanisā?

And what is it?

‘Upādānan’tissa vacanīyaṃ.

You should say: ‘Grasping.’

Upādānampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that grasping has a vital condition.

Kā ca, bhikkhave, upādānassa upanisā?

And what is it?

‘Taṇhā’tissa vacanīyaṃ.

You should say: ‘Craving.’

Taṇhampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that craving has a vital condition.

Kā ca, bhikkhave, taṇhāya upanisā?

And what is it?

‘Vedanā’tissa vacanīyaṃ ...pe...

You should say: ‘Feeling.’ ...

‘phasso’tissa vacanīyaṃ ...

You should say: ‘Contact.’ ...

‘saḷāyatanan’tissa vacanīyaṃ ...

You should say: ‘The six sense fields.’ ...

‘nāmarūpan’tissa vacanīyaṃ ...

You should say: ‘Name and form.’ ...

‘viññāṇan’tissa vacanīyaṃ ...

You should say: ‘Consciousness.’ ...

‘saṅkhārā’tissa vacanīyaṃ.

You should say: ‘Choices.’ ...

Saṅkhārepāhaṃ, bhikkhave, saupanise vadāmi, no anupanise.

I say that choices have a vital condition, they don’t lack a vital condition.

Kā ca, bhikkhave, saṅkhārānaṃ upanisā?

And what is the vital condition for choices?

‘Avijjā’tissa vacanīyaṃ.

You should say: ‘Ignorance.’

Iti kho, bhikkhave, avijjūpanisā saṅkhārā,

So ignorance is a vital condition for choices.

saṅkhārūpanisaṃ viññāṇaṃ,

Choices are a vital condition for consciousness.

viññāṇūpanisaṃ nāmarūpaṃ,

Consciousness is a vital condition for name and form.

nāmarūpūpanisaṃ saḷāyatanaṃ,

Name and form are vital conditions for the six sense fields.

saḷāyatanūpaniso phasso,

The six sense fields are vital conditions for contact.

phassūpanisā vedanā,

Contact is a vital condition for feeling.

vedanūpanisā taṇhā,

Feeling is a vital condition for craving.

taṇhūpanisaṃ upādānaṃ,

Craving is a vital condition for grasping.

upādānūpaniso bhavo,

Grasping is a vital condition for continued existence.

bhavūpanisā jāti,

Continued existence is a vital condition for rebirth.

jātūpanisaṃ dukkhaṃ,

Rebirth is a vital condition for suffering.

dukkhūpanisā saddhā,

Suffering is a vital condition for faith.

saddhūpanisaṃ pāmojjaṃ,

Faith is a vital condition for joy.

pāmojjūpanisā pīti,

Joy is a vital condition for rapture.

pītūpanisā passaddhi,

Rapture is a vital condition for tranquility.

passaddhūpanisaṃ sukhaṃ,

Tranquility is a vital condition for bliss.

sukhūpaniso samādhi,

Bliss is a vital condition for immersion.

samādhūpanisaṃ yathābhūtañāṇadassanaṃ,

Immersion is a vital condition for truly knowing and seeing.

yathābhūtañāṇadassanūpanisā nibbidā,

Truly knowing and seeing is a vital condition for disillusionment.

nibbidūpaniso virāgo,

Disillusionment is a vital condition for dispassion.

virāgūpanisā vimutti,

Dispassion is a vital condition for freedom.

vimuttūpanisaṃ khayeñāṇaṃ.

Freedom is a vital condition for the knowledge of ending.

**Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve
vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ
pabbatakandarapadarasākhā paripūreti.**

**Pabbatakandarapadarasākhāparipūrā kusobbhe paripūrenti.
Kusobbhā paripūrā mahāsobbhe paripūrenti. Mahāsobbhā
paripūrā kunnadiyo paripūrenti. Kunnadiyo paripūrā
mahānadiyo paripūrenti. Mahānadiyo paripūrā mahāsamuddaṃ
paripūrenti.**

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

**Evameva kho, bhikkhave, avijjūpanisā saṅkhārā,
saṅkhārūpanisaṃ viññāṇaṃ, viññāṇūpanisaṃ nāmarūpaṃ,
nāmarūpūpanisaṃ saḷāyatanaṃ, saḷāyatanūpaniso phasso,
phassūpanisā vedanā, vedanūpanisā taṇhā, taṇhūpanisaṃ
upādānaṃ, upādānūpaniso bhavo, bhavūpanisā jāti,
jātūpanisaṃ dukkhaṃ, dukkhūpanisā saddhā, saddhūpanisaṃ
pāmojjaṃ, pāmojjūpanisā pīti, pītūpanisā passaddhi,
passaddhūpanisaṃ sukhaṃ, sukhūpaniso samādhī,
samādhūpanisaṃ yathābhūtañāṇadassanaṃ,
yathābhūtañāṇadassanūpanisā nibbidā, nibbidūpaniso virāgo,
virāgūpanisā vimutti, vimuttūpanisaṃ khayeñāṇaṃ”ti.**

In the same way, ignorance is a vital condition for choices. ...
Freedom is a vital condition for the knowledge of ending.”

Tatiyaṃ.

24. Aññatitthiyasutta Followers of Other Paths

Rājagahe viharati veļuvane.

Near Rājagaha, in the Bamboo Grove.

**Atha kho āyasmā sāriputto pubbaṇhasamayam nivāsetvā
pattacīvaramādāya rājagaham piṇḍāya pāvisi.**

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Atha kho āyasmato sāriputtassa etadahosi:

Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya caritum.

“It’s too early to wander for alms in Rājagaha.

**Yannūnāham yena aññatitthiyānam paribbājakānam ārāmo
tenupasaṅkameyyan”ti.**

Why don’t I go to the monastery of the wanderers who follow other paths?”

**Atha kho āyasmā sāriputto yena aññatitthiyānam
paribbājakānam ārāmo tenupasaṅkami; upasaṅkamtivā tehi
aññatitthiyehi paribbājakehi saddhim sammodi.**

Then he went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

**Sammodaniyam katham sāraṇiyam vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sāriputtaṃ te
aññatitthiyā paribbājakā etadvocum:**

When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him:

“Santāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā sayāṅkataṃ dukkhaṃ paññapenti.

“Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that suffering is made by oneself.

Santi panāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā paraṅkataṃ dukkhaṃ paññapenti.

Some of them declare that suffering is made by another.

Santāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā sayāṅkatañca paraṅkatañca dukkhaṃ paññapenti.

Some of them declare that suffering is made by both oneself and another.

Santi panāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti.

Some of them declare that suffering arises by chance, not made by oneself or another.

Idha, panāvuso sāriputta, samaṇo gotamo kiṃvādī kimakkhāyī?
What does the ascetic Gotama say about this? How does he explain it?

Kathaṃ byākaramānā ca mayaṃ vuttavādino ceva samaṇassa gotamassa assāma, na ca samaṇaṃ gotamaṃ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyyā”ti?

How should we answer so as to repeat what the ascetic Gotama has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Paṭiccasamuppannaṃ kho, āvuso, dukkhaṃ vuttaṃ bhagavatā.

“Reverends, the Buddha said that suffering is dependently originated.

Kim paṭicca?

Dependent on what?

Phassaṃ paṭicca.

Dependent on contact.

Iti vadaṃ vuttavādī ceva bhagavato assa, na ca bhagavantaṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyya.

If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayāṅkataṃ dukkhaṃ paññapenti tadapi phassapaccayā.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that’s conditioned by contact.

Yepi te samaṇabrāhmaṇā kammavādā paraṅkataṃ dukkhaṃ paññapenti tadapi phassapaccayā.

In the case of those who declare that suffering is made by another, that’s also conditioned by contact.

Yepi te samaṇabrāhmaṇā kammavādā sayāṅkatañca paraṅkatañca dukkhaṃ paññapenti tadapi phassapaccayā.

In the case of those who declare that suffering is made by oneself and another, that’s also conditioned by contact.

Yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti tadapi phassapaccayā.

In the case of those who declare that suffering arises by chance, not made by oneself or another, that’s also conditioned by contact.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayañkataṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, it's impossible that they will experience that without contact.

Yepi te samaṇabrāhmaṇā kammavādā parañkataṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

In the case of those who declare that suffering is made by another, it's impossible that they will experience that without contact.

Yepi te samaṇabrāhmaṇā kammavādā sayañkatañca parañkatañca dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

In the case of those who declare that suffering is made by oneself and another, it's impossible that they will experience that without contact.

Yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ parañkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati”ti.

In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact.”

Assosi kho āyasmā ānando āyasmato sāriputtassa tehi aññatitthiyehi paribbājakehi saddhiṃ imaṃ kathāsallāpaṃ.

Venerable Ānanda heard this discussion between Venerable Sāriputta and those wanderers who follow other paths.

Atha kho āyasmā ānando rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Then Ānanda wandered for alms in Rājagaha. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinno kho āyasmā ānando yāvatako āyasmato sāriputtassa tehi aññatitthiyehi paribbājakehi saddhiṃ ahosi kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

and informed the Buddha of all they had discussed.

“Sādhu sādhu, ānanda, yathā taṃ sāriputto sammā byākaramāno byākareyya.

“Good, good, Ānanda! It’s just as Sāriputta has so rightly explained.

Paṭiccasamuppannaṃ kho, ānanda, dukkhaṃ vuttaṃ mayā.

I have said that suffering is dependently originated.

Kiṃ paṭicca?

Dependent on what?

Phassaṃ paṭicca.

Dependent on contact.

Iti vadaṃ vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyya.

Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Tatrānanda, ye te samaṇabrāhmaṇā kammavādā sayañkataṃ dukkhaṃ paññapenti tadapi phassapaccayā.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that’s conditioned by contact. ...

Yepi te ...pe...

yepi te ...pe...

**yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ
aparaṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti
tadapi phassapaccayā.**

In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

**Tatrānanda, yepi te samaṇabrāhmaṇā kammavādā sayāṅkataṃ
dukkhaṃ paññapenti, te vata aññatra phassā
paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.**

In the case of those who declare that suffering is made by oneself, it's impossible that they will experience that without contact. ...

Yepi te ...pe...

yepi te ...pe...

**yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ
aparaṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti, te
vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.**

In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact.

**Ekamidāhaṃ, ānanda, samayaṃ idheva rājagahe viharāmi
veḷuvane kalandakanivāpe.**

Ānanda, this one time I was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha khvāhaṃ, ānanda, pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya rājagahaṃ piṇḍāya pāvisim.**

Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms.

Tassa mayhaṃ, ānanda, etadahosi:

Then I thought:

'atippago kho tāva rājagahe piṇḍāya caritum.

'It's too early to wander for alms in Rājagaha.

**Yannūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo
tenupasaṅkameyyan'ti.**

Why don't I go to the monastery of the wanderers who follow other paths?'

**Atha khvāhaṃ, ānanda, yena aññatitthiyānaṃ paribbājakānaṃ
ārāmo tenupasaṅkamim; upasaṅkamtivā tehi aññatitthiyehi
paribbājakehi saddhim sammodim.**

Then I went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

**Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ
nisīdim. Ekamantaṃ nisinnaṃ kho maṃ, ānanda, te aññatitthiyā
paribbājakā etadavocum:**

When the greetings and polite conversation were over, I sat down to one side. ..."

**'Santāvuso gotama, eke samaṇabrāhmaṇā kammavādā
sayaṅkataṃ dukkhaṃ paññapenti.**

(The wanderers asked the Buddha the very same questions, and he gave the same answers.)

**Santi panāvuso gotama, eke samaṇabrāhmaṇā kammavādā
paraṅkataṃ dukkhaṃ paññapenti.**

**Santāvuso gotama, eke samaṇabrāhmaṇā kammavādā
sayaṅkatañca paraṅkatañca dukkhaṃ paññapenti.**

**Santi panāvuso gotama, eke samaṇabrāhmaṇā kammavādā
asayaṅkāraṃ aparaṅkāraṃ adhiccasamuppannaṃ dukkhaṃ
paññapenti.**

Idha no āyasmā gotamo kimvādī kimakkhāyī?

**Kathaṃ byākaramānā ca mayaṃ vuttavādino ceva āyasmato
gotamassa assāma, na ca āyasmantaṃ gotamaṃ abhūtena
abbhācikkheyāma, dhammassa cānudhammaṃ
byākareyyāma, na ca koci sahadhammiko vādānupāto
gārayhaṃ ṭhānaṃ āgaccheyyā'ti?**

Evam vuttāham, ānanda, te aññatitthiye paribbājake etadavocaṃ:

‘paṭiccasamuppannaṃ kho, āvuso, dukkhaṃ vuttaṃ mayā.

Kim paṭicca?

Phassaṃ paṭicca.

Iti vadaṃ vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyyāti.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayañkataṃ dukkhaṃ paññapenti tadapi phassapaccayā.

Yepi te ...pe...

yepi te ...pe...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti tadapi phassapaccayā.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayañkataṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

Yepi te ...pe...

yepi te ...pe...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati””ti.

“Acchariyaṃ bhante, abbhutaṃ bhante.

“It’s incredible, sir, it’s amazing,

Yatra hi nāma ekena padena sabbo attho vutto bhavissati.

how the whole meaning is stated with one phrase.

**Siyā nu kho, bhante, esevattho vitthārena vuccamāno gambhīro
ceva assa gambhīrāvabhāso cā”ti?**

Could there be a detailed explanation of this meaning that is both deep and appears deep?”

“Tena hānanda, taññevettha paṭibhātū”ti.

“Well then, Ānanda, clarify this matter yourself.”

“Sace maṃ, bhante, evaṃ puccheyyumaṃ:

“Sir, suppose they were to ask me:

**‘jarāmaraṇaṃ, āvuso ānanda, kiṃnidānaṃ kiṃsamudayaṃ
kiṃjātikaṃ kiṃpabhavaṃ’ti?**

‘Reverend Ānanda, what is the source, origin, birthplace, and root of old age and death?’

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer like this:

**‘jarāmaraṇaṃ kho, āvuso, jātinidānaṃ jātisamudayaṃ
jātijātikaṃ jātipabhavaṃ’ti.**

‘Reverends, rebirth is the source, origin, birthplace, and root of old age and death.’

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ.

That’s how I’d answer such a question.

Sace maṃ, bhante, evaṃ puccheyyumaṃ:

Suppose they were to ask me:

**‘jāti panāvuso ānanda, kiṃnidānā kiṃsamudayā kiṃjātikā
kiṃpabhavā’ti?**

‘What is the source of rebirth?’

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I'd answer like this:

'jāti kho, āvuso, bhavanidānā bhavasamudayā bhavajātikā bhavappabhavā'ti.

'Continued existence is the source of rebirth.'

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ.

That's how I'd answer such a question.

Sace maṃ, bhante, evaṃ puccheyyuṃ:

Suppose they were to ask me:

'bhavo panāvuso ānanda, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo'ti?

'What is the source of continued existence?'

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I'd answer like this:

'bhavo kho, āvuso, upādānanidāno upādānasamudayo upādānajātiko upādānappabhavo'ti.

'Grasping is the source of continued existence.'

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ.

That's how I'd answer such a question.

Sace maṃ, bhante, evaṃ puccheyyuṃ—

Suppose they were to ask me:

upādānaṃ panāvuso ...pe...

'What is the source of grasping?' ...

taṇhā panāvuso ...pe...

craving ...

vedanā panāvuso ...pe...

feeling ...

sace maṃ, bhante, evaṃ puccheyyuṃ:

Suppose they were to ask me:

‘phasso panāvuso ānanda, kimnidāno kimsamudayo kimjātiko kimṭpabhavo’ti?

‘What is the source of contact?’

Evamṃ puṭṭhohamṃ, bhante, evamṃ byākareyyamṃ:

I’d answer like this:

‘phasso kho, āvuso, saḷāyatananidāno saḷāyatanasamudayo saḷāyatanaḷātiko saḷāyatanaṭpabhavo’ti.

‘The six sense fields are the source, origin, birthplace, and root of contact.’

‘Channaṃ tveva, āvuso, phassaḷāyatanānaṃ asesavirāgaṇirodhā phassaṇirodho;

‘When the six sense fields fade away and cease with nothing left over, contact ceases.

phassaṇirodhā vedanāṇirodho;

When contact ceases, feeling ceases.

vedanāṇirodhā taṇhāṇirodho;

When feeling ceases, craving ceases.

taṇhāṇirodhā upādānaṇirodho;

When craving ceases, grasping ceases.

upādānaṇirodhā bhavaṇirodho;

When grasping ceases, continued existence ceases.

bhavaṇirodhā jātiṇirodho;

When continued existence ceases, rebirth ceases.

jātiṇirodhā jarāmaṇaṃ

sokaṇṇaridevadukkhadomanassaṇupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī’ti.

That is how this entire mass of suffering ceases.’

Evamṃ puṭṭhohamṃ, bhante, evamṃ byākareyyan’”ti.

That’s how I’d answer such a question.”

Catuttham.

Saṃyutta Nikāya 12
Linked Discourses 12

3. Dasabalavagga
3. The Ten Powers

25. Bhūmijasutta With Bhūmija

Sāvattiyaṃ viharati.
At Sāvattihī.

**Atha kho āyasmā bhūmijo sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā
āyasmatā sāriputtena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Bhūmija came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him.

**Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā bhūmijo āyasmantaṃ
sāriputtaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to him:

**“Santāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā
sayaṅkataṃ sukhadukkhaṃ paññapenti.**

“Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that pleasure and pain are made by oneself.

**Santi panāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā
paraṅkataṃ sukhadukkhaṃ paññapenti.**

Some of them declare that pleasure and pain are made by another.

**Santāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā
sayaṅkataṅca paraṅkataṅca sukhadukkhaṃ paññapenti.**

Some of them declare that pleasure and pain are made by both oneself and another.

Santi panāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparaṅkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paññapenti.

Some of them declare that pleasure and pain arise by chance, not made by oneself or another.

Idha no, āvuso sāriputta, bhagavā kiṃvādī kimakkhāyī,

What does the Buddha say about this? How does he explain it?

kathaṃ byākaramānā ca mayaṃ vuttavādino ceva bhagavato assāma, na ca bhagavantaṃ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyyā”ti?

How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Paṭiccasamuppannaṃ kho, āvuso, sukhadukkhaṃ vuttaṃ bhagavatā.

“Reverend, the Buddha said that pleasure and pain are dependently originated.

Kiṃ paṭicca?

Dependent on what?

Phassaṃ paṭicca.

Dependent on contact.

Iti vadaṃ vuttavādī ceva bhagavato assa, na ca bhagavantaṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyya.

If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayañkataṃ sukhadukkhaṃ paññapenti, tadapi phassapaccayā.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that's conditioned by contact. ...

Yepi te ...pe...

yepi te ...pe...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paññapenti, tadapi phassapaccayā.

In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, that's also conditioned by contact.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayañkataṃ sukhadukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netāṃ ṭhānaṃ vijjati.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, it's impossible that they will experience that without contact.

...

Yepi te ...pe...

yepi te ...pe...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netāṃ ṭhānaṃ vijjatī”ti.

In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it's impossible that they will experience that without contact.”

Assosi kho āyasmā ānando āyasmato sārīputtassa āyasmatā bhūmijena saddhiṃ imaṃ kathāsallāpaṃ.

Venerable Ānanda heard this discussion between Venerable Sāriputta and Venerable Bhūmija.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side,

**Ekamantaṃ nisinno kho āyasmā ānando yāvatako āyasmato
sāriputtassa āyasmatā bhūmijena saddhiṃ ahosi kathāsallāpo
taṃ sabbaṃ bhagavato ārocesi.**

and informed the Buddha of all they had discussed.

**“Sādhu sādhu, ānanda, yathā taṃ sāriputto sammā
byākaramāno byākareyya.**

“Good, good, Ānanda! It’s just as Sāriputta has so rightly explained.

**Paṭiccasamuppannaṃ kho, ānanda, sukhadukkhaṃ vuttaṃ
mayā.**

I have said that pleasure and pain are dependently originated.

Kim paṭicca?

Dependent on what?

Phassaṃ paṭicca.

Dependent on contact.

**Iti vadaṃ vuttavādī ceva me assa, na ca maṃ abhūtena
abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca
koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyya.**

Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

**Tatrānanda, ye te samaṇabrāhmaṇā kammavādā sayaṅkataṃ
sukhadukkhaṃ paññapenti tadapi phassapaccayā.**

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that’s conditioned by contact. ...

Yepi te ...pe...

yepi te ...pe...

**yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ
aparaṅkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paññapenti
tadapi phassapaccayā.**

In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, that's also conditioned by contact.

**Tatrānanda, ye te samaṇabrāhmaṇā kammavādā sayāṅkataṃ
sukhadukkhaṃ paññapenti, te vata aññatra phassā
paṭisaṃvedissantīti netāṃ ṭhānaṃ vijjati.**

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, it's impossible that they will experience that without contact.

...

Yepi te ...pe...

yepi te ...pe...

**yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ
aparaṅkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ
paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netāṃ
ṭhānaṃ vijjati.**

In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it's impossible that they will experience that without contact.

**Kāye vā hānanda, sati kāyasañcetanāhetu uppajjati ajjhattaṃ
sukhadukkhaṃ.**

Ānanda, as long as there's a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself.

**Vācāya vā hānanda, sati vacīsañcetanāhetu uppajjati ajjhattaṃ
sukhadukkhaṃ.**

As long as there's a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself.

Mane vā hānanda, sati manosañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ avijjāpaccayā ca.

As long as there's a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But these only apply when conditioned by ignorance.

Sāmaṃ vā taṃ, ānanda, kāyasañkhāraṃ abhisañkharoti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

By oneself one instigates the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself.

Pare vā taṃ, ānanda, kāyasañkhāraṃ abhisañkharonti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

Or else others instigate the choice ...

Sampajāno vā taṃ, ānanda, kāyasañkhāraṃ abhisañkharoti yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

One consciously instigates the choice ...

Asampajāno vā taṃ, ānanda, kāyasañkhāraṃ abhisañkharoti yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

Or else one unconsciously instigates the choice ...

Sāmaṃ vā taṃ, ānanda, vacīsañkhāraṃ abhisañkharoti yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

Pare vā taṃ, ānanda, vacīsañkhāraṃ abhisañkharonti yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

Sampajāno vā taṃ, ānanda ...pe...

asampajāno vā taṃ, ānanda, vacīsañkhāraṃ abhisañkharoti yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

**Sāmaṃ vā taṃ, ānanda, manosaṅkhāraṃ abhisāṅkharoti
yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.**

**Pare vā taṃ, ānanda, manosaṅkhāraṃ abhisāṅkharonti
yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.**

Sampajāno vā taṃ, ānanda ...pe...

**asampajāno vā taṃ, ānanda, manosaṅkhāraṃ abhisāṅkharoti
yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.**

Imesu, ānanda, dhammesu avijjā anupatitā.

Ignorance is included in all these things.

**Avijjāya tveva, ānanda, asesavirāganirodhā so kāyo na hoti
yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. Sā
vācā na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ
sukhadukkhaṃ. So mano na hoti yaṃpaccayāssa taṃ uppajjati
ajjhataṃ sukhadukkhaṃ.**

But when ignorance fades away and ceases with nothing left over,
there is no body and no voice and no mind, conditioned by which
that pleasure and pain arise in oneself.

**Khettaṃ taṃ na hoti ...pe... vatthu taṃ na hoti ...pe... āyatanam
taṃ na hoti ...pe... adhikaraṇam taṃ na hoti yaṃpaccayāssa
taṃ uppajjati ajjhataṃ sukhadukkhan”ti.**

There is no field, no ground, no scope, no basis, conditioned by
which that pleasure and pain arise in oneself.”

Pañcamaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

3. Dasabalavagga
3. The Ten Powers

26. Upavāṇasutta With Upavāṇa

Sāvattthiyaṃ viharati.
At Sāvattthī.

**Atha kho āyasmā upavāṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā upavāṇo bhagavantaṃ
etadavoca:**

Then Venerable Upavāṇa went up to the Buddha, bowed, sat down to one side, and said to him:

**“Santi pana, bhante, eke samaṇabrāhmaṇā sayāṅkataṃ
dukkhaṃ paññapenti.**

“Sir, there are some ascetics and brahmins who declare that suffering is made by oneself.

**Santi pana, bhante, eke samaṇabrāhmaṇā paraṅkataṃ dukkhaṃ
paññapenti.**

There are some who declare that suffering is made by another.

**Santi pana, bhante, eke samaṇabrāhmaṇā sayāṅkatañca
paraṅkatañca dukkhaṃ paññapenti.**

There are some who declare that suffering is made by both oneself and another.

**Santi pana, bhante, eke samaṇabrāhmaṇā asayaṅkāraṃ
aparaṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti.**

There are some who declare that suffering arises by chance, not made by oneself or another.

**Idha no, bhante, bhagavā kimvādī kimakkhāyī katham
byākaramānā ca mayam vuttavādino ceva bhagavato assāma,
na ca bhagavantam abhūtena abbhācikkheyyāma, dhammassa
cānudhammam byākareyyāma, na ca koci sahadhammiko
vādānupāto gārayham ṭhānam āgaccheyyā”ti?**

What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

**“Paṭiccasamuppannam kho, upavāṇa, dukkham vuttam mayā.
“Upavāṇa, I have said that suffering is dependently originated.**

Kim paṭicca?

Dependent on what?

Phassam paṭicca.

Dependent on contact.

**Iti vadam vuttavādī ceva me assa, na ca mam abhūtena
abbhācikkheyya, dhammassa cānudhammam byākareyya, na ca
koci sahadhammiko vādānupāto gārayham ṭhānam āgaccheyya.**

Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

**Tatra, upavāṇa, ye te samaṇabrāhmaṇā sayāṅkataṃ dukkham
paññapenti, tadapi phassapaccayā.**

In the case of those ascetics and brahmins who declare that suffering is made by oneself, that’s conditioned by contact. ...

Yepi te ...pe...

yepi te ...pe...

**yepi te samaṇabrāhmaṇā asayaṅkāram aparāṅkāram
adhiccasamuppannam dukkham paññapenti tadapi
phassapaccayā.**

In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

Tatra, upavāṇa, ye te samaṇabrāhmaṇā sayañkataṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netañ ṭhānaṃ vijjati.

In the case of those ascetics and brahmins who declare that suffering is made by oneself, it's impossible that they will experience that without contact. ...

Yepi te ...pe...

yepi te ...pe...

yepi te samaṇabrāhmaṇā asayaṅkāraṃ aparaṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netañ ṭhānaṃ vijjatī"ti.

In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact."

Chaṭṭhaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

3. Dasabalavagga
3. The Ten Powers

27. Paccayasutta Conditions

Sāvattiyam viharati.
At Sāvattī.

“Avijjāpaccayā, bhikkhave, saṅkhārā;
“Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇam ...pe...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Katamañca, bhikkhave, jarāmarañam?
And what is old age and death?

**Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā
khaṇḍiccam pāliccam valittacatā āyuno saṃhāni indriyānam
paripāko—**

The old age, decrepitude, broken teeth, grey hair, wrinkly skin,
diminished vitality, and failing faculties of the various sentient beings
in the various orders of sentient beings.

ayam vuccati jarā.
This is called old age.

**Yā tesam tesam sattānam tamhā tamhā sattanikāyā cuti
cavanatā bhedo antaradhānam maccu marañam kālakiriya
khandhānam bhedo kaḷavarassa nikkhepo;**

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

idaṃ vuccati maraṇaṃ.

This is called death.

Iti ayañca jarā idañca maraṇaṃ.

Such is old age, and such is death.

Idaṃ vuccati, bhikkhave, jarāmaraṇaṃ.

This is called old age and death.

Jātisamudayā jarāmaraṇasamudayo;

Rebirth is the origin of old age and death.

jātinirodhā jarāmaraṇanirodho.

When rebirth ceases, old age and death cease.

Ayameva ariyo aṭṭhaṅgiko maggo jarāmaraṇanirodhagāminī paṭipadā.

The practice that leads to the cessation of old age and death is simply this noble eightfold path,

Seyyathidaṃ—sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Katamā ca, bhikkhave, jāti ...pe...

And what is rebirth? ...

katamo ca, bhikkhave, bhavo ...

And what is continued existence? ...

katamañca, bhikkhave, upādānaṃ ...

And what is grasping? ...

katamā ca, bhikkhave, taṇhā ...

And what is craving? ...

katamā ca, bhikkhave, vedanā ...

And what is feeling? ...

katamo ca, bhikkhave, phasso ...

And what is contact? ...

katamañca, bhikkhave, saḷāyatanaṃ ...

And what are the six sense fields? ...

katamañca, bhikkhave, nāmarūpaṃ ...

And what are name and form? ...

katamañca, bhikkhave, viññāṇaṃ ...?

And what is consciousness? ...

Katame ca, bhikkhave, saṅkhārā?

And what are choices?

Tayome, bhikkhave, saṅkhārā—

There are three kinds of choices.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

Choices by way of body, speech, and mind.

Ime vuccanti, bhikkhave, saṅkhārā.

These are called choices.

Avijjāsamudayā saṅkhārasamudayo;

Ignorance is the origin of choices.

avijjānirodhā saṅkhāranirodho.

When ignorance ceases, choices cease.

**Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī
paṭipadā.**

The practice that leads to the cessation of choices is simply this noble eightfold path,

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, ariyasāvako evaṃ paccayaṃ pajānāti, evaṃ paccayasamudayaṃ pajānāti, evaṃ paccayanirodhaṃ pajānāti, evaṃ paccayanirodhagāminiṃ paṭipadaṃ pajānāti.

A noble disciple understands conditions, their origin, their cessation, and the practice that leads to their cessation.

Ayaṃ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapañño itipi, amatadvāraṃ āhacca tiṭṭhati itipī”ti.

Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.”

Sattamaṃ.

28. Bhikkhusutta A Mendicant

Sāvattiyaṃ viharati.
At Sāvattī.

“Tatra kho ...pe...

**idha, bhikkhave, bhikkhu jarāmaṇaṃ pajānāti,
jarāmaṇasaṃsāraṃ pajānāti, jarāmaṇanirodhaṃ pajānāti,
jarāmaṇanirodhagāminiṃ paṭipadaṃ pajānāti, jātiṃ pajānāti
...pe...**

“A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth ...

bhavaṃ pajānāti ...
continued existence ...

upādānaṃ pajānāti ...
grasping ...

taṇhaṃ pajānāti ...
craving ...

vedanaṃ pajānāti ...
feeling ...

phassaṃ pajānāti ...
contact ...

saḷāyatanaṃ pajānāti ...
the six sense fields ...

nāmarūpaṃ pajānāti ...

name and form ...

viññāṇaṃ pajānāti ...

consciousness ...

**saṅkhāre pajānāti, saṅkhārasamudayaṃ pajānāti,
saṅkhāranirodhaṃ pajānāti, saṅkhāranirodhagāminīṃ
paṭipadaṃ pajānāti.**

They understand choices, their origin, their cessation, and the practice that leads to their cessation.

Katamañca, bhikkhave, jarāmaraṇaṃ?

And what is old age and death?

**Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā
khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ
paripāko—**

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccati jarā.

This is called old age.

**Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti
cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriya
khandhānaṃ bhedo kaḷavarassa nikkhepo;**

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

idaṃ vuccati maraṇaṃ.

This is called death.

Iti ayañca jarā idañca maraṇaṃ.

Such is old age, and such is death.

Idaṃ vuccati, bhikkhave, jarāmaraṇaṃ.

This is called old age and death.

Jāṭisamudayā jarāmaṇasamudayo;
Rebirth is the origin of old age and death.

jātinirodhā jarāmaṇanirodho.
When rebirth ceases, old age and death cease.

**Ayameva ariyo aṭṭhaṅgiko maggo jarāmaṇanirodhagāminī
paṭipadā.**

The practice that leads to the cessation of old age and death is simply this noble eightfold path,

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.
that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Katamā ca, bhikkhave, jāti ...pe...
And what is rebirth? ...

katamo ca, bhikkhave, bhavo ...
And what is continued existence? ...

katamañca, bhikkhave, upādānaṃ ...
And what is grasping? ...

katamā ca, bhikkhave, taṇhā ...
And what is craving? ...

vedanā ...
feeling ...

phasso ...
contact ...

saḷāyatanaṃ ...
the six sense fields ...

nāmarūpaṃ ...
name and form ...

viññāṇaṃ
consciousness ...

Katame ca, bhikkhave, saṅkhārā?

And what are choices?

Tayome, bhikkhave, saṅkhārā—

There are three kinds of choices.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

Choices by way of body, speech, and mind.

Ime vuccanti, bhikkhave, saṅkhārā.

These are called choices.

Avijjāsamudayā saṅkhārasamudayo;

Ignorance is the origin of choices.

avijjānirodhā saṅkhāranirodho.

When ignorance ceases, choices cease.

**Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī
paṭipadā.**

The practice that leads to the cessation of choices is simply this noble eightfold path,

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhi.

that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Yato kho, bhikkhave, bhikkhu evaṃ jarāmaṇaṃ pajānāti, evaṃ
jarāmaṇasaṃudayaṃ pajānāti, evaṃ jarāmaṇanirodhaṃ
pajānāti, evaṃ jarāmaṇanirodhagāminiṃ paṭipadaṃ pajānāti,
evaṃ jātiṃ pajānāti ...pe...**

A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

saṅkhāre ...

They understand choices,

saṅkhārasamudayaṃ ...

their origin,

saṅkhāranirodhaṃ ...

their cessation,

evaṃ saṅkhāranirodhagāminiṃ paṭipadaṃ pajānāti.

and the practice that leads to their cessation.

Ayaṃ vuccati, bhikkhave, bhikkhu diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapañño itipi, amatadvāraṃ āhacca tiṭṭhati itipī”ti.

Such a mendicant is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a

noble one with penetrative wisdom', and 'one who stands pushing open the door of the deathless'."

Atthamañ.

29. Samaṇabrāhmaṇasutta Ascetics and Brahmins

Sāvattiyaṃ viharati.
At Sāvattihī.

“Tatra kho ...pe...

**ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaṇaṃ na
parijānanti, jarāmaṇasamudayaṃ na parijānanti,
jarāmaṇanirodhaṃ na parijānanti, jarāmaṇanirodhagāminiṃ
paṭipadaṃ na parijānanti, jātiṃ na parijānanti ...pe...**

“There are ascetics and brahmins who don’t completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don’t completely understand rebirth ...

bhavaṃ ...
continued existence ...

upādānaṃ ...
grasping ...

taṇhaṃ ...
craving ...

vedanaṃ ...
feeling ...

phassaṃ ...
contact ...

saḷāyatanaṃ ...
the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

saṅkhāre ...

They don't completely understand choices,

saṅkhārasamudayaṃ ...

their origin,

saṅkhāranirodhaṃ ...

their cessation,

saṅkhāranirodhagāminīṃ paṭipadaṃ na pariñānti.

and the practice that leads to their cessation.

**Na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā. Na ca
panete āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā
diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja
viharanti.**

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā
jarāmaṇaṃ pariñānti, jarāmaṇasamudayaṃ pariñānti,
jarāmaṇanirodhaṃ pariñānti, jarāmaṇanirodhagāminīṃ
paṭipadaṃ pariñānti, jātiṃ pariñānti ...pe...**

There are ascetics and brahmins who completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They completely understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

**saṅkhāre parijānanti, saṅkhārasamudayaṃ parijānanti,
saṅkhāranirodhaṃ parijānanti, saṅkhāranirodhagāminiṃ
paṭipadaṃ parijānanti.**

They completely understand choices, their origin, their cessation,
and the practice that leads to their cessation.

**Te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva
samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā. Te ca
panāyasmanto sāmaññaṭṭhaṅca brahmaññaṭṭhaṅca diṭṭheva
dhamme sayāṃ abhiñña sacchikatvā upasampajja viharanti”ti.**

I regard them as true ascetics and brahmins. Those venerables
realize the goal of life as an ascetic or brahmin, and live having
realized it with their own insight.”

Navamaṃ.

30. Dutiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (2nd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Tatra kho ...pe...

**ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṃ
nappajānanti, jarāmaraṇasamudayaṃ nappajānanti,
jarāmaraṇanirodhaṃ nappajānanti, jarāmaraṇanirodhagāminiṃ
paṭipadaṃ nappajānanti te vata jarāmaraṇaṃ samatikkamma
ṭhassantīti netam̐ ṭhānaṃ vijjati.**

“Mendicants, there are ascetics and brahmins who don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It’s impossible that they will abide having transcended old age and death.

Jātiṃ nappajānanti ...pe...
They don’t understand rebirth ...

bhavaṃ ...
continued existence ...

upādānaṃ ...
grasping ...

taṇhaṃ ...
craving ...

vedanaṃ ...
feeling ...

phassaṃ ...

contact ...

saḷāyatanam ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇam ...

consciousness ...

**saṅkhāre nappajānanti, saṅkhārasamudayaṃ nappajānanti,
saṅkhāranirodham nappajānanti, saṅkhāranirodhagāminim
paṭipadam nappajānanti te vata saṅkhāre samatikkamma
ṭhassantīti netam ṭhānam vijjati.**

They don't understand choices, their origin, their cessation, and the practice that leads to their cessation. It's impossible that they will abide having transcended choices.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā
jarāmaṇam pajānanti, jarāmaṇasamudayaṃ pajānanti,
jarāmaṇanirodham pajānanti, jarāmaṇanirodhagāminim
paṭipadam pajānanti te vata jarāmaṇam samatikkamma
ṭhassantīti ṭhānametaṃ vijjati.**

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It's possible that they will abide having transcended old age and death.

Jātim pajānanti ...pe...

They understand rebirth ...

bhavam ...

continued existence ...

upādānam ...

grasping ...

taṇham ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

**saṅkhāre pajānanti, saṅkhārasamudayaṃ pajānanti,
saṅkhāranirodhaṃ pajānanti, saṅkhāranirodhagāminiṃ
paṭipadaṃ pajānanti.**

They understand choices, their origin, their cessation, and the practice that leads to their cessation.

**Te vata saṅkhāre samatikkamma ṭhassantīti ṭhānametaṃ
vijjati”ti.**

It’s possible that they will abide having transcended choices.”

Dasamaṃ.

Dasabalavaggo tatiyo.

Tassuddānaṃ

Dve dasabalā upanisā ca,

Aññatitthiyabhūmijo;

Upavāṇo paccayo bhikkhu,

Dve ca samaṇabrāhmaṇāti.

Saṃyutta Nikāya 12
Linked Discourses 12

4. Kaḷārakhattiyavagga
4. Kaḷāra the Aristocrat

31. Bhūtasutta What Has Come to Be

Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati.
At one time the Buddha was staying near Sāvattihī.

Tatra kho bhagavā āyasmantaṃ sārīputtaṃ āmantesi:
Then the Buddha said to Venerable Sārīputta,

“vuttamidaṃ, sārīputta, pārāyane ajitapañhe:
“Sārīputta, this was said in ‘The Way to the Beyond’, in ‘The Questions of Ajita’:

‘Ye ca saṅkhātadhammāse,
‘Those who have comprehended the teaching,

ye ca sekkhā puthū idha;
and the many kinds of trainees here—

Tesaṃ me nipako iriyaṃ,
dear sir, you are alert;

puṭṭho pabrūhi mārisā’ti.
when questioned, please tell me their conduct.’

**Imassa nu kho, sārīputta, saṅkhittena bhāsitassa kathaṃ
vitthārena attho daṭṭhabbo’ti?**
How should we see the detailed meaning of this brief statement?”

Evaṃ vutte, āyasmā sārīputto tuṅhī ahosi.
When he said this, Sārīputta kept silent.

**Dutiyampi kho bhagavā āyasmantaṃ sāriputtaṃ āmantesi ...
pe...**

For a second time ...

dutiyampi kho āyasmā sāriputto tuṅhī ahoṣi.

Tatiyampi kho bhagavā āyasmantaṃ sāriputtaṃ āmantesi:

For a third time ...

“vuttamidaṃ, sāriputta, pārāyane ajitapañhe:

‘Ye ca saṅkhātadhammāse,

ye ca sekkhā puthū idha;

Tesaṃ me nipako iriyaṃ,

puṭṭho pabrūhi mārisā’ti.

**Imassa nu kho, sāriputta, saṅkhittena bhāsitassa kathaṃ
vitthārena attho daṭṭhabbo’ti?**

Tatiyampi kho āyasmā sāriputto tuṅhī ahoṣi.

Sāriputta kept silent.

“Bhūtamidanti, sāriputta, passasī’ti?

“Sāriputta, do you see that this has come to be?”

“Bhūtamidanti, bhante, yathābhūtaṃ sammappaññāya passati.

“Sir, one truly sees with right wisdom that this has come to be.

**Bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtassa
nibbidāya virāgāya nirodhāya paṭipanno hoti.**

Seeing this, one is practicing for disillusionment, dispassion, and
cessation regarding what has come to be.

Tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati.

One truly sees with right wisdom that it originated with that as fuel.

Tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā āhārasambhavassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding the fuel for its origination.

Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya passati.

One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease.

Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding what is liable to cease.

Evaṃ kho, bhante, sekkho hoti.

In this way one is a trainee.

Kathaṅca, bhante, saṅkhātadhammo hoti?

And what, sir, is one who has comprehended the teaching?

Bhūtamidanti, bhante, yathābhūtaṃ sammappaññāya passati.

Sir, one truly sees with right wisdom that this has come to be.

Bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtassa nibbidā virāgā nirodhā anupādā vimutto hoti.

Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what has come to be.

Tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati.

One truly sees with right wisdom that it originated with that as fuel.

Tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā āhārasambhavassa nibbidā virāgā nirodhā anupādā vimutto hoti.

Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding the fuel for its origination.

**Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti
yathābhūtaṃ sammappaññāya passati.**

One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease.

**Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti
yathābhūtaṃ sammappaññāya disvā nirodhadhammassa
nibbidā virāgā nirodhā anupādā vimutto hoti.**

Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what is liable to cease.

Evaṃ kho, bhante, saṅkhātadhammo hoti.

In this way one has comprehended the teaching.

Iti kho, bhante, yaṃ taṃ vuttaṃ pārāyane ajitapañhe:

Sir, regarding what was said in ‘The Way to the Beyond’, in ‘The Questions of Ajita’:

‘Ye ca saṅkhātadhammāse,

‘Those who have comprehended the teaching,

ye ca sekkhā puthū idha;

and the many kinds of trainees here—

Tesaṃ me nipako iriyaṃ,

dear sir, you are alert;

puṭṭho pabrūhi mārisā’ti.

when questioned, please tell me their conduct.’

**Imassa khvāhaṃ, bhante, saṅkhittena bhāsitassa evaṃ
vitthārena atthaṃ ājānāmī’ti.**

This is how I understand the detailed meaning of what was said in brief.”

**“Sādhu sādhu, sāriputta, bhūtamidanti, sāriputta, yathābhūtaṃ
sammappaññāya passati.**

“Good, good, Sāriputta!” (The Buddha repeated all of Sāriputta’s explanation, concluding:)

Bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

Tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati.

Tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā āhārasambhavassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya passati.

Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

Evaṃ kho, sāriputta, sekkho hoti.

Kathaṅca, sāriputta, saṅkhātadhammo hoti?

Bhūtamidanti, sāriputta, yathābhūtaṃ sammappaññāya passati.

Bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtassa nibbidā virāgā nirodhā anupādā vimutto hoti.

Tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati.

Tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā āhārasambhavassa nibbidā virāgā nirodhā anupādā vimutto hoti.

Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya passati.

Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidā virāgā nirodhā anupādā vimutto hoti.

Evaṃ kho, sāriputta, saṅkhātadhammo hoti.

Iti kho, sāriputta, yaṃ taṃ vuttaṃ pārāyane ajitapañhe:

**‘Ye ca saṅkhātadhammāse,
ye ca sekkhā puthū idha;
Tesaṃ me nipako iriyaṃ,
puṭṭho pabrūhi mārisā’ti.**

**Imassa kho, sāriputta, saṅkhittena bhāsitassa evaṃ vitthārena
attho daṭṭhabbo’ti.**

This is how to understand the detailed meaning of what was said in brief.”

Paṭhamam.

Saṃyutta Nikāya 12
Linked Discourses 12

4. Kaḷārakhattiyavagga
4. Kaḷāra the Aristocrat

32. Kaḷārasutta

With Kaḷāra the Aristocrat

Sāvattthiyaṃ viharati.
At Sāvattthī.

**Atha kho kaḷārakhattiyo bhikkhu yenāyasmā sāriputto
tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ
sammodi.**

Then the mendicant Kaḷāra the Aristocrat went up to Venerable Sāriputta and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho kaḷārakhattiyo bhikkhu
āyasmantaṃ sāriputtaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to him,

**“moḷiyaphagguno, āvuso sāriputta, bhikkhu sikkhaṃ
paccakkhāya hīnāyāvatto”ti.**

“Reverend Sāriputta, the mendicant Phagguno of the Top-Knot has rejected the training and returned to a lesser life.”

**“Na hi nūna so āyasmā imasmiṃ dhammavinaye
assāsamalattā”ti.**

“That venerable mustn’t have got any satisfaction in this teaching and training.”

**“Tena hāyasmā sāriputto imasmiṃ dhammavinaye assāsaṃ
patto”ti?**

“Well then, has Venerable Sāriputta found satisfaction in this teaching and training?”

“Na khvāhaṃ, āvuso, kaṅkhāmī”ti.

“Reverend, I have no uncertainty.”

“Āyatim, panāvuso”ti?

“But what of the future?”

“Na khvāhaṃ, āvuso, vicikicchāmī”ti.

“I have no doubt.”

Atha kho kaḷārakhattiyo bhikkhu uṭṭhāyāsana yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho kaḷārakhattiyo bhikkhu bhagavantaṃ etadavoca:

Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmatā, bhante, sāriputtena aññā byākatā:

“Sir, Venerable Sāriputta has declared enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmī’”ti.

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvaṃ, bhikkhu, mama vacanena sāriputtaṃ āmantehi:

“Please, monk, in my name tell Sāriputta that

‘sattā taṃ, āvuso sāriputta, āmantetī’”ti.

the teacher summons him.”

**“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā
yenāyasmā sāriputto tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ sāriputtaṃ etadavoca:**

“Yes, sir,” that monk replied. He went to Sāriputta and said to him,

“sathā taṃ, āvuso sāriputta, āmantetī”ti.

“Reverend Sāriputta, the teacher summons you.”

**“Evaṃ, āvuso”ti kho āyasmā sāriputto tassa bhikkhuno
paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ
nisinnaṃ kho āyasmantaṃ sāriputtaṃ bhagavā etadavoca:**

“Yes, reverend,” replied Sāriputta. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“saccaṃ kira tayā, sāriputta, aññā byākatā:

“Sāriputta, is it really true that you have declared enlightenment:

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāmī’”ti?**

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”?’”

“Na kho, bhante, etehi padehi etehi byañjanehi attho vutto”ti.

“Sir, I did not state the meaning in these words and phrases.”

**“Yena kenacipi, sāriputta, pariyāyena kulaputto aññaṃ
byākaroti, atha kho byākataṃ byākatato daṭṭhabban”ti.**

“Sāriputta, no matter how a gentleman declares enlightenment, what he has declared should be regarded as such.”

“Nanu ahampi, bhante, evaṃ vadāmi:

“Sir, did I not also say that

‘na kho, bhante, etehi padehi etehi byañjanehi attho vutto’”ti.

I did not state the meaning in these words and phrases?”

“Sace taṃ, sāriputta, evaṃ puccheyyuṃ:

“Sāriputta, suppose they were to ask you:

‘kathaṃ jānatā pana tayā, āvuso sāriputta, kathaṃ passatā aññā byākatā—

‘But Reverend Sāriputta, how have you known and seen so that you’ve declared enlightenment:

khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi’ti.

“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Evaṃ puṭṭho tvaṃ, sāriputta, kinti byākareyyāsī’ti?

How would you answer?”

“Sace maṃ, bhante, evaṃ puccheyyuṃ:

“Sir, if they were to ask me this,

‘kathaṃ jānatā pana tayā, āvuso sāriputta, kathaṃ passatā aññā byākatā—

khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi’ti;

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I would answer:

‘yaṃnidānā, āvuso, jāti, tassa nidānassa khayā khīṇasmim khīṇāmhīti veditaṃ.

‘Reverends, because of the ending of the source of rebirth, when it ended, I knew “it is ended”.

Khīṇāmhīti veditvā—

Knowing this,

khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi’ti.

I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ”ti.

That’s how I’d answer such a question.”

“Sace pana taṃ, sāriputta, evaṃ puccheyyuṃ:

“But Sāriputta, suppose they were to ask you:

‘jāti panāvuso sāriputta, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā’ti?

‘But what is the source, origin, birthplace, and root of rebirth?’

Evaṃ puṭṭho taṃ, sāriputta, kinti byākareyyāsī”ti?

How would you answer?”

“Sace maṃ, bhante, evaṃ puccheyyuṃ:

“Sir, if they were to ask me this,

‘jāti panāvuso sāriputta, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā’ti?

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I would answer:

‘jāti kho, āvuso, bhavanidānā bhavasamudayā bhavajātikā bhavappabhavā’ti.

‘Continued existence is the source, origin, birthplace, and root of rebirth.’

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ”ti.

That’s how I’d answer such a question.”

“Sace pana taṃ, sāriputta, evaṃ puccheyyuṃ:

“But Sāriputta, suppose they were to ask you:

‘bhavo panāvuso sāriputta, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo’ti?

‘What is the source of continued existence?’

Evaṃ puṭṭho tvaṃ, sāriputta, kinti byākareyyāsī”ti?

How would you answer?”

“Sace maṃ, bhante, evaṃ puccheyyuṃ:

“Sir, if they were to ask me this,

‘bhavo panāvuso sāriputta, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo’ti?

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer:

‘bhavo kho, āvuso, upādānanidāno upādānasamudayo upādānajātiko upādānappabhavo’ti.

‘Grasping is the source of continued existence.’

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyan”ti.

That’s how I’d answer such a question.”

“Sace pana taṃ, sāriputta, evaṃ puccheyyuṃ:

“But Sāriputta, suppose they were to ask you:

‘upādānaṃ panāvuso ...pe...

‘What is the source of grasping?’ ...

sace pana taṃ, sāriputta, evaṃ puccheyyuṃ—

But Sāriputta, suppose they were to ask you:

taṅhā panāvuso sāriputta, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā’ti?

‘What is the source of craving?’

Evaṃ puṭṭho tvaṃ, sāriputta, kinti byākareyyāsī”ti?

How would you answer?”

“Sace maṃ, bhante, evaṃ puccheyyuṃ:

“Sir, if they were to ask me this,

‘taṇhā panāvuso sāriputta, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā’ti?

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer:

‘taṇhā kho, āvuso, vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā’ti.

‘Feeling is the source of craving.’

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ”ti.

That’s how I’d answer such a question.”

“Sace pana taṃ, sāriputta, evaṃ puccheyyuṃ:

“But Sāriputta, suppose they were to ask you:

‘kathaṃ jānato pana te, āvuso sāriputta, kathaṃ passato yā vedanāsu nandī sā na upaṭṭhāsī’ti.

‘But how have you known and seen so that the relishing of feelings is no longer present?’

Evaṃ puṭṭho tvaṃ, sāriputta, kinti byākareyyāsī”ti?

How would you answer?”

“Sace maṃ, bhante, evaṃ puccheyyuṃ:

“Sir, if they were to ask me this,

‘kathaṃ jānato pana te, āvuso sāriputta, kathaṃ passato yā vedanāsu nandī sā na upaṭṭhāsī’ti evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer:

‘tisso kho imā, āvuso, vedanā.

‘Reverends, there are three feelings.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

Pleasant, painful, and neutral feeling.

Imā kho, āvuso, tisso vedanā aniccā.

These three feelings are impermanent,

Yadaniccaṃ taṃ dukkhanti

and what's impermanent is suffering.

viditaṃ, yā vedanāsu nandī sā na upaṭṭhāsī'ti.

When I understood this, the relishing of feelings was no longer present.'

Evaṃ, puṭṭhohaṃ, bhante, evaṃ byākareyyan'ti.

That's how I'd answer such a question."

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Ayampi kho, sāriputta, pariyāyo, etasseva atthassa saṅkhittena veyyākaraṇāya:

The same point may also be briefly explained in this way:

‘yaṃ kiñci vedayitaṃ taṃ dukkhasmin’”ti.

‘Suffering includes whatever is felt.’

“Sace pana taṃ, sāriputta, evaṃ puccheyyuṃ:

But Sāriputta, suppose they were to ask you:

‘kathaṃ vimokkhā pana tayā, āvuso sāriputta, aññā byākatā—

‘But Reverend, how have you been released that you declare enlightenment:

khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti?

“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”?’

Evaṃ puṭṭho tvaṃ, sāriputta, kinti byākareyyāsī’ti?

How would you answer?”

“Sace maṃ, bhante, evaṃ puccheyyuṃ:

“Sir, if they were to ask me this,

**‘kathaṃ vimokkhā pana tayā, āvuso sāriputta, aññā byākatā—
khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyāti pajānāmī’ti.**

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer:

**‘ajjhattaṃ vimokkhā khvāhaṃ, āvuso, sabbupādānakkhayā
tathā sato viharāmi yathā sataṃ viharantaṃ āsavā
nānussavanti, attānañca nāvajānāmī’ti.**

‘Because of an inner release with the ending of all grasping, I live mindfully so that defilements don’t defile me and I don’t look down on myself.’

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ”ti.

That’s how I’d answer such a question.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

**Ayampi kho sāriputta, pariyāyo etasseva atthassa saṅkhittena
veyyākaraṇāya—**

The same point may also be briefly explained in this way:

**ye āsavā samaṇena vuttā tesvāhaṃ na kaṅkhāmi, te me pahīnāti
na vicikicchāmi”ti.**

‘I have no uncertainty regarding the defilements spoken of by the ascetic. I have no doubt that I’ve given them up.’”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvā sugato utṭhāyāsanā vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

Tatra kho āyasmā sāriputto acirapakkantassa bhagavato bhikkhū āmantesi:

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants,

“pubbe appaṭisaṃviditaṃ maṃ, āvuso, bhagavā paṭhamam pañham apucchi, tassa me ahosi dandhāyitattam.

“Reverends, the first question that the Buddha asked me was something that I’d not previously considered, so I hesitated.

Yato ca kho me, āvuso, bhagavā paṭhamam pañham anumodi, tassa mayham, āvuso, etadahosi—

But when the Buddha agreed with my answer, I thought:

divasañcepi maṃ bhagavā etamattham puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, divasampāham bhagavato etamattham byākareyyam aññamaññehi padehi aññamaññehi pariyāyehi.

‘If the Buddha were to question me all day on this matter in different words and ways, I could answer all day with different words and ways.

Rattiñcepi maṃ bhagavā etamattham puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, rattimpāham bhagavato etamattham byākareyyam aññamaññehi padehi aññamaññehi pariyāyehi.

If he were to question me all night,

Rattindivam cepi maṃ bhagavā etamattham puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, rattindivampāham bhagavato etamattham byākareyyam aññamaññehi padehi aññamaññehi pariyāyehi.

all day and night,

Dve rattindivāni cepi maṃ bhagavā etamattham puccheyya ... pe...

for two days and nights,

dve rattindivānipāham bhagavato etamattham byākareyyam ... pe...

**tīṇi rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya ...
pe...**

for three,

**tīṇi rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ ...
pe...**

**cattāri rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya ...
pe...**

four,

**cattāri rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ
...pe...**

**pañca rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya ...
pe...**

five,

**pañca rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ
...pe...**

**cha rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya ...
pe...**

six,

**cha rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ ...
pe...**

**satta rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya
aññamaññehi padehi aññamaññehi pariyāyehi, satta
rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ
aññamaññehi padehi aññamaññehi pariyāyehī”ti.**

or seven days and nights, I could answer in different words and ways
for seven days and nights.”

**Atha kho kaḷārakhattiyo bhikkhu uṭṭhāyāsanaṃ yena bhagavā
tenupasaṅkami; upasaṅkamtvā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho kaḷārakhattiyo
bhikkhu bhagavantaṃ etadavoca:**

Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmatā, bhante, sāriputtena sīhanādo nadito—

“Sir, Venerable Sāriputta has roared his lion’s roar!”

**pubbe appaṭisaṃviditaṃ maṃ, āvuso, bhagavā paṭhamaṃ
pañhaṃ apucchi, tassa me ahosi dandhāyitattaṃ.**

(And he told the Buddha all that Sāriputta had said.)

**Yato ca kho me, āvuso, bhagavā paṭhamaṃ pañhaṃ anumodi,
tassa mayhaṃ, āvuso, etadahosi—**

**divasañcepi maṃ bhagavā etamatthaṃ puccheyya
aññamaññehi padehi aññamaññehi pariyāyehi, divasampāhaṃ
bhagavato etamatthaṃ byākareyyaṃ aññamaññehi padehi
aññamaññehi pariyāyehi;**

rattiñcepi ...pe...

rattindivañcepi maṃ bhagavā ...pe...

dve rattindivāni cepi maṃ bhagavā ...pe...

tīṇi ...

cattāri ...

pañca ...

cha ...

**satta rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya
aññamaññehi padehi aññamaññehi pariyāyehi, satta
rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ
aññamaññehi padehi aññamaññehi pariyāyehī”ti.**

**“Sā hi, bhikkhu, sāriputtassa dhammadhātu suppaṭividdhā,
yassā dhammadhātuyā suppaṭividdhattā divasaṃ cepāhaṃ
sāriputtaṃ etamatthaṃ puccheyyaṃ aññamaññehi padehi
aññamaññehi pariyāyehi, divasampi me sāriputto etamatthaṃ
byākareyya aññamaññehi padehi aññamaññehi pariyāyehi.**

“Mendicant, Sāriputta has clearly comprehended the principle of the teachings, so that he could answer any questions I might ask him in different words and ways up to the seventh day and night.”

**Rattim cepāham sāriputtam etamattham puccheyyam
aññamaññehi padehi aññamaññehi pariyāyehi, rattimpi me
sāriputto etamattham byākareyya ...pe...**

**rattindivam cepāham sāriputtam etamattham puccheyyam,
rattindivampi me sāriputto etamattham byākareyya ...**

**dve rattindivāni cepāham sāriputtam etamattham puccheyyam,
dve rattindivānipi me sāriputto etamattham byākareyya ...**

**tīṇi rattindivāni cepāham sāriputtam etamattham puccheyyam,
tīṇi rattindivānipi me sāriputto etamattham byākareyya ...**

**cattāri rattindivāni cepāham sāriputtam etamattham
puccheyyam, cattāri rattindivānipi me sāriputto etamattham
byākareyya ...**

**pañca rattindivāni cepāham sāriputtam etamattham
puccheyyam, pañca rattindivānipi me sāriputto etamattham
byākareyya ...**

**cha rattindivāni cepāham sāriputtam etamattham puccheyyam,
cha rattindivānipi me sāriputto etamattham byākareyya ...**

**satta rattindivāni cepāham sāriputtam etamattham puccheyyam
aññamaññehi padehi aññamaññehi pariyāyehi, satta
rattindivānipi me sāriputto etamattham byākareyya
aññamaññehi padehi aññamaññehi pariyāyehī”ti.**

Dutiyam.

Saṃyutta Nikāya 12
Linked Discourses 12

4. Kaḷārakhattiyavagga
4. Kaḷāra the Aristocrat

33. Ñāṇavatthusutta Grounds for Knowledge

Sāvattiyaṃ ...
At Sāvattihī.

“Catucattārīsaṃ vo, bhikkhave, ñāṇavatthūni desessāmi,
“Mendicants, I will teach forty-four grounds for knowledge.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamāni, bhikkhave, catucattārīsaṃ ñāṇavatthūni?
“And what are the forty-four grounds for knowledge?

**Jarāmaṇe ñāṇaṃ, jarāmaṇasamudaye ñāṇaṃ,
jarāmaṇanirodhe ñāṇaṃ, jarāmaṇanirodhagāminiyā
paṭipadāya ñāṇaṃ;**

Knowledge of old age and death, knowledge of the origin of old age and death, knowledge of the cessation of old age and death, and knowledge of the practice that leads to the cessation of old age and death.

**jātiyā ñāṇaṃ, jātisamudaye ñāṇaṃ, jātinirodhe ñāṇaṃ,
jātinirodhagāminiyā paṭipadāya ñāṇaṃ;**

Knowledge of rebirth ...

**bhave ñāṇaṃ, bhavasamudaye ñāṇaṃ, bhavanirodhe ñāṇaṃ,
bhavanirodhagāminiyā paṭipadāya ñāṇaṃ;**
Knowledge of continued existence ...

**upādāne ñāṇaṃ, upādānasamudaye ñāṇaṃ, upādānanirodhe
ñāṇaṃ, upādānanirodhagāminiyā paṭipadāya ñāṇaṃ;**
Knowledge of grasping ...

**taṇhāya ñāṇaṃ, taṇhāsamudaye ñāṇaṃ, taṇhānīrodhe ñāṇaṃ,
taṇhānīrodhagāminiyā paṭipadāya ñāṇaṃ;**
Knowledge of craving ...

**vedanāya ñāṇaṃ, vedanāsamudaye ñāṇaṃ, vedanānīrodhe
ñāṇaṃ, vedanānīrodhagāminiyā paṭipadāya ñāṇaṃ;**
Knowledge of feeling ...

phasse ñāṇaṃ ...pe...
Knowledge of contact ...

saḷāyatane ñāṇaṃ ...
Knowledge of the six sense fields ...

nāmarūpe ñāṇaṃ ...
Knowledge of name and form ...

viññāṇe ñāṇaṃ ...
Knowledge of consciousness ...

**saṅkhāresu ñāṇaṃ, saṅkhārasamudaye ñāṇaṃ,
saṅkhāranīrodhe ñāṇaṃ, saṅkhāranīrodhagāminiyā paṭipadāya
ñāṇaṃ.**

Knowledge of choices, knowledge of the origin of choices,
knowledge of the cessation of choices, and knowledge of the
practice that leads to the cessation of choices.

Imāni vuccanti, bhikkhave, catucattārīsaṃ ñāṇavatthūni.
These are called the forty-four grounds for knowledge.

Katamañca, bhikkhave, jarāmaraṇaṃ?
And what is old age and death?

**Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā
khaṇḍiccam pāliccam valittacatā āyuno samhāni indriyānam
paripāko,**

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccati jarā.

This is called old age.

**Yā tesam tesam sattānam tamhā tamhā sattanikāyā cuti
cavanatā bhedo antaradhānam maccu maraṇam kālakiriyā
khandhānam bhedo kaḷavarassa nikkhepo.**

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

Idaṃ vuccati maraṇam.

This is called death.

Iti ayaṅca jarā, idaṅca maraṇam;

Such is old age, and such is death.

idaṃ vuccati, bhikkhave, jarāmarāṇam.

This is called old age and death.

Jāṭisamudayā jarāmarāṇasamudayo;

Rebirth is the origin of old age and death.

jāṭinirodhā jarāmarāṇanirodho;

When rebirth ceases, old age and death cease.

**ayameva ariyo aṭṭhaṅgiko maggo jarāmarāṇanirodhagāminī
paṭipadā, seyyathidaṃ—**

The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, ariyasāvako evaṃ jarāmaṇaṃ pajānāti, evaṃ jarāmaṇasamudayaṃ pajānāti, evaṃ jarāmaṇanirodhaṃ pajānāti, evaṃ jarāmaṇanirodhagāminiṃ paṭipadaṃ pajānāti, idamassa dhamme ñāṇaṃ.

A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon.

So iminā dhammena diṭṭhena viditena akālikena pattena pariyoḡaḷhena atītānāgatena yaṃ neti.

With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

Ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā jarāmaṇaṃ abbaññaṃsu, jarāmaṇasamudayaṃ abbaññaṃsu, jarāmaṇanirodhaṃ abbaññaṃsu, jarāmaṇanirodhagāminiṃ paṭipadaṃ abbaññaṃsu, sabbete evameva abbaññaṃsu, seyyathāpāhaṃ etarahi.

Whatever ascetics and brahmins in the past directly knew old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā jarāmaṇaṃ abhijānissanti, jarāmaṇasamudayaṃ abhijānissanti, jarāmaṇanirodhaṃ abhijānissanti, jarāmaṇanirodhagāminiṃ paṭipadaṃ abhijānissanti, sabbete evameva abhijānissanti, seyyathāpāhaṃ etarahīti.

Whatever ascetics and brahmins in the future will directly know old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now.

Idamassa anvaye ñāṇaṃ.

This is their inferential knowledge.

**Yato kho, bhikkhave, ariyasāvakassa imāni dve ñāṇāni
parisuddhāni honti pariyodātāni—**

A noble disciple has purified and cleansed these two knowledges—

dhamme ñāṇaṅca anvaye ñāṇaṅca.

knowledge of the present phenomena, and inferential knowledge.

**Ayaṃ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi,
dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati
imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi,
sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno
itipi, ariyo nibbedhikapaṅṅho itipi, amatadvāraṃ āhacca tiṭṭhati
itipīti.**

When a noble disciple has done this, they're called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and 'one who stands pushing open the door of the deathless'.

Katamā ca, bhikkhave, jāti ...

And what is rebirth? ...

katamo ca, bhikkhave, bhavo ...

And what is continued existence? ...

katamaṅca, bhikkhave, upādānaṃ ...

And what is grasping? ...

katamā ca, bhikkhave, taṇhā ...

And what is craving? ...

katamā ca, bhikkhave, vedanā ...

And what is feeling? ...

katamo ca, bhikkhave, phasso ...

And what is contact? ...

katamañca, bhikkhave, saḷāyatanam ...

And what are the six sense fields? ...

katamañca, bhikkhave, nāmarūpaṃ ...

And what are name and form? ...

katamañca, bhikkhave, viññāṇam ...

And what is consciousness? ...

katame ca, bhikkhave, saṅkhārā?

And what are choices?

Tayome, bhikkhave, saṅkhārā—

There are three kinds of choices.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāroti.

Choices by way of body, speech, and mind.

Ime vuccanti, bhikkhave, saṅkhārā.

These are called choices.

Avijjāsamudayā saṅkhārasamudayo;

Ignorance is the origin of choices.

avijjānirodhā saṅkhāranirodho;

When ignorance ceases, choices cease.

ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī

paṭipadā, seyyathidaṃ—

The practice that leads to the cessation of choices is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Yato kho, bhikkhave, ariyasāvako evaṃ saṅkhāre pajānāti,
evaṃ saṅkhārasamudayaṃ pajānāti, evaṃ saṅkhāranirodhaṃ**

pajānāti, evaṃ saṅkhāranirodhagāminiṃ paṭipadaṃ pajānāti, idamassa dhamme ñāṇaṃ.

A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon.

So iminā dhammena diṭṭhena viditena akālikena pattena pariyoḡaḷhena atītānāgatena yaṃ neti.

With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

Ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā saṅkhāre abbhaññaṃsu, saṅkhārasamudayaṃ abbhaññaṃsu, saṅkhāranirodhaṃ abbhaññaṃsu, saṅkhāranirodhagāminiṃ paṭipadaṃ abbhaññaṃsu, sabbete evameva abbhaññaṃsu, seyyathāpāhaṃ etarahi.

Whatever ascetics and brahmins in the past directly knew choices, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

Ye hipi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā saṅkhāre abhijānissanti, saṅkhārasamudayaṃ abhijānissanti, saṅkhāranirodhaṃ abhijānissanti, saṅkhāranirodhagāminiṃ paṭipadaṃ abhijānissanti, sabbete evameva abhijānissanti, seyyathāpāhaṃ etarahi.

Whatever ascetics and brahmins in the future will directly know choices, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now.

Idamassa anvaye ñāṇaṃ.

This is their inferential knowledge.

Yato kho, bhikkhave, ariyasāvakaṃsa imāni dve ñāṇāni parisuddhāni honti pariyoḡātāni—

A noble disciple has purified and cleansed these two knowledges—

dhamme ñāṇaṅca anvaye ñāṇaṅca.

knowledge of the present phenomena, and inferential knowledge.

Ayaṃ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapaṅṅo itipi, amatadvāraṃ āhacca tiṭṭhati itipī”ti.

When a noble disciple has done this, they’re called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.”

Tatiyaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

4. Kaḷārakhattiyavagga
4. Kaḷāra the Aristocrat

34. Dutiyañāṇavatthusutta Grounds for Knowledge (2nd)

Sāvattiyam viharati.
At Sāvattihī.

“Sattasattari vo, bhikkhave, ñāṇavatthūni desessāmi.
“Mendicants, I will teach seventy-seven grounds for knowledge.

Tam suṇātha, sādhuḥkaṃ manasi karotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamāni, bhikkhave, sattasattari ñāṇavatthūni?”
“And what are the seventy-seven grounds for knowledge?”

Jātipaccayā jarāmarañanti ñāṇam;
The knowledge that rebirth is a condition for old age and death,

asati jātiyā natthi jarāmarañanti ñāṇam;
and the knowledge that when rebirth doesn’t exist, there is no old age and death.

atītampi addhānam jātipaccayā jarāmarañanti ñāṇam, asati jātiyā natthi jarāmarañanti ñāṇam;
Also regarding the past: the knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn’t exist, there is no old age and death.

anāgatampi addhānaṃ jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ;

Also regarding the future: the knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn't exist, there is no old age and death.

yampissa taṃ dhammaṭṭhitiñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

And also their knowledge that even this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease.

Bhavapaccayā jātīti ñāṇaṃ ...pe...

The knowledge that continued existence is a condition for rebirth ...

upādānapaccayā bhavoti ñāṇaṃ ...

taṇhāpaccayā upādānanti ñāṇaṃ ...

vedanāpaccayā taṇhāti ñāṇaṃ ...

phassapaccayā vedanāti ñāṇaṃ ...

saḷāyatanapaccayā phassoti ñāṇaṃ ...

nāmarūpapaccayā saḷāyatananti ñāṇaṃ ...

viññāṇapaccayā nāmarūpanti ñāṇaṃ ...

saṅkhārapaccayā viññāṇanti ñāṇaṃ;

avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ;

The knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn't exist, there are no choices.

atītampi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ;

Also regarding the past: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn't exist, there are no choices.

anāgatampi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ;

Also regarding the future: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn't exist, there are no choices.

yampissa taṃ dhammaṭṭhitiñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ.

And also their knowledge that even this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease.

Imāni vuccanti, bhikkhave, sattasattari ñāṇavatthūnī”ti.

These are called the seventy-seven grounds for knowledge.”

Catutthaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

4. Kaḷārakhattiyavagga
4. Kaḷāra the Aristocrat

35. Avijjāpaccayasutta Ignorance is a Condition

Sāvattھیyaṃ viharati.

At Sāvattḥī.

“Avijjāpaccayā, bhikkhave, saṅkhārā;

“Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hotī”ti.

That is how this entire mass of suffering originates.”

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When this was said, one of the mendicants asked the Buddha,

“katamaṃ nu kho, bhante, jarāmaṇaṃ, kassa ca panidaṃ jarāmaṇaṇ’ti?

“What are old age and death, sir, and who do they belong to?”

‘No kallo pañho’ti bhagavā avoca, ‘katamaṃ jarāmaṇaṃ, kassa ca panidaṃ jarāmaṇaṇ’ti iti vā, bhikkhu, yo vadeyya, ‘aññaṃ jarāmaṇaṃ aññassa ca panidaṃ jarāmaṇaṇ’ti, iti vā, bhikkhu, yo vadeyya, ubhayametaṃ ekatthaṃ byañjanaṃ eva nānaṃ.

“That’s not a fitting question,” said the Buddha. “You might say, ‘What are old age and death, and who do they belong to?’ Or you might say, ‘Old age and death are one thing, who they belong to is

another.’ But both of these mean the same thing, only the phrasing differs.

Taṃ jīvaṃ taṃ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti.

Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

Aññaṃ jīvaṃ aññaṃ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti.

If you have the view that the soul and the body are different things, there is no living of the spiritual life.

Ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘jātipaccayā jarāmarañan’”ti.

‘Rebirth is a condition for old age and death.’”

“Katamā nu kho, bhante, jāti, kassa ca panāyaṃ jāti””ti?

“What is rebirth, sir, and who does it belong to?”

“No kallo pañho””ti bhagavā avoca, ““katamā jāti, kassa ca panāyaṃ jāti””ti iti vā, bhikkhu, yo vadeyya, ‘añña jāti aññaassa ca panāyaṃ jāti””ti iti vā, bhikkhu, yo vadeyya, ubhayametaṃ ekatthaṃ byañjanameva nānaṃ.

“That’s not a fitting question,” said the Buddha. “You might say, ‘What is rebirth, and who does it belong to?’ Or you might say, ‘Rebirth is one thing, who it belongs to is another.’ But both of these mean the same thing, only the phrasing differs.

Taṃ jīvaṃ taṃ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti.

Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

**Aññaṃ jīvaṃ aññaṃ sarīranti vā, bhikkhu, diṭṭhiyā sati
brahmacariyavāso na hoti.**

If you have the view that the soul and the body are different things, there is no living of the spiritual life.

**Ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato
dhammaṃ deseti:**

Avoiding these two extremes, the Realized One teaches by the middle way:

‘bhavapaccayā jāti’”ti.

‘Continued existence is a condition for rebirth.’”

“Katamo nu kho, bhante, bhavo, kassa ca panāyaṃ bhavo”ti?

“What is continued existence, sir, and who is it for?”

**“No kallo pañho”ti bhagavā avoca, “katamo bhavo, kassa ca
panāyaṃ bhavo’ti iti vā, bhikkhu, yo vadeyya, ‘añño bhavo
aññassa ca panāyaṃ bhavo’ti iti vā, bhikkhu, yo vadeyya,
ubhayametaṃ ekatthaṃ byañjanaṃ nānaṃ.**

“That’s not a fitting question,” said the Buddha. “You might say, ‘What is continued existence, and who does it belong to?’ Or you might say, ‘Continued existence is one thing, who it belongs to is another.’ But both of these mean the same thing, only the phrasing differs.

**Taṃ jīvaṃ taṃ sarīranti vā, bhikkhu, diṭṭhiyā sati
brahmacariyavāso na hoti;**

Mendicant, if you have the view that the soul and the body are identical, there is no living of the spiritual life.

**aññaṃ jīvaṃ aññaṃ sarīranti vā, bhikkhu, diṭṭhiyā sati
brahmacariyavāso na hoti.**

If you have the view that the soul and the body are different things, there is no living of the spiritual life.

**Ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato
dhammaṃ deseti:**

Avoiding these two extremes, the Realized One teaches by the middle way:

‘upādānapaccayā bhavo’ti ...pe...

‘Grasping is a condition for continued existence.’ ...

‘taṇhāpaccayā upādānanti ...

‘Craving is a condition for grasping.’ ...

vedanāpaccayā taṇhāti ...

‘Feeling is a condition for craving.’ ...

phassapaccayā vedanāti ...

‘Contact is a condition for feeling.’ ...

saḷāyatanapaccayā phassoti ...

‘The six sense fields are conditions for contact.’ ...

nāmarūpapaccayā saḷāyatananti ...

‘Name and form are conditions for the six sense fields.’ ...

viññāṇapaccayā nāmarūpanti ...

‘Consciousness is a condition for name and form.’ ...

saṅkhārapaccayā viññāṇa”’ti.

‘Choices are a condition for consciousness.’ ...

“Katame nu kho, bhante, saṅkhārā, kassa ca panime saṅkhārā”’ti?

“What are choices, sir, and who do they belong to?”

“No kallo pañho”’ti bhagavā avoca, “katame saṅkhārā kassa ca panime saṅkhārā’ti iti vā, bhikkhu, yo vadeyya, ‘aññe saṅkhārā aññassa ca panime saṅkhārā’ti iti vā, bhikkhu, yo vadeyya, ubhayametaṃ ekatthaṃ byañjanameva nānaṃ.

“That’s not a fitting question,” said the Buddha. “You might say, ‘What are choices, and who do they belong to?’ Or you might say, ‘Choices are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs.

**Taṃ jīvaṃ taṃ sarīranti vā, bhikkhu, diṭṭhiyā sati
brahmacariyavāso na hoti;**

Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

**aññaṃ jīvaṃ aññaṃ sarīranti vā, bhikkhu, diṭṭhiyā sati
brahmacariyavāso na hoti.**

If you have the view that the soul and the body are different things, there is no living of the spiritual life.

**Ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato
dhammaṃ deseti:**

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā’”ti.

‘Ignorance is a condition for choices.’

**“Avijjāya tveva, bhikkhu, asesavirāganirodhā yānissa tāni
visūkāyikāni visevitāni vipphanditāni kānici kānici.**

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

**‘Katamaṃ jarāmaṇaṃ, kassa ca panidaṃ jarāmaṇaṃ’ iti vā,
‘aññaṃ jarāmaṇaṃ, aññaṃ ca panidaṃ jarāmaṇaṃ’ iti vā,
‘taṃ jīvaṃ taṃ sarīraṃ’ iti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ iti
vā.**

‘What are old age and death, and who do they belong to?’ or ‘old age and death are one thing, who they belong to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’

**Sabbānissa tāni pahīnāni bhavanti ucchinnamūlāni
tālāvatthukatāni anabhāvaṅkatāni āyatim anuppādadhammāni.**

These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Avijjāya tveva, bhikkhu, asesavirāganirodhā yānissa tāni visūkāyikāni visevitāni vipphanditāni kānici kānici.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

‘Katamā jāti, kassa ca panāyaṃ jāti’ iti vā, ‘aññā jāti, aññassa ca panāyaṃ jāti’ iti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ iti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ iti vā.

‘What is rebirth, and who does it belong to?’ or ‘rebirth is one thing, who it belongs to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’

Sabbānissa tāni pahīnāni bhavanti ucchinnamūlāni tālāvattthukatāni anabhāvaṅkatāni āyatim̐ anuppādadhamaṇi.

These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Avijjāya tveva, bhikkhu, asesavirāganirodhā yānissa tāni visūkāyikāni visevitāni vipphanditāni kānici kānici.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

Katamo bhavo ...pe...

‘What is continued existence ...’

katamaṃ upādānaṃ ...

‘What is grasping ...’

katamā taṇhā ...

‘What is craving ...’

katamā vedanā ...

‘What is feeling ...’

katamo phasso ...

‘What is contact ...’

katamaṃ saḷāyatanaṃ ...

‘What are the six sense fields ...’

katamaṃ nāmarūpaṃ ...

‘What are name and form ...’

katamaṃ viññāṇaṃ ...pe....

‘What is consciousness ...’

**Avijjāya tveva, bhikkhu, asesavirāganirodhā yānissa tāni
visūkāyikāni visevitāni vipphanditāni kānici kānici.**

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

**‘Katame saṅkhārā, kassa ca panime saṅkhārā’ iti vā, ‘aññe
saṅkhārā, aññassa ca panime saṅkhārā’ iti vā, ‘taṃ jīvaṃ taṃ
sarīraṃ’ iti vā, ‘aññaṃ jīvaṃ, aññaṃ sarīraṃ’ iti vā.**

‘What are choices, and who do they belong to?’ or ‘choices are one thing, who they belong to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’

**Sabbānissa tāni pahīnāni bhavanti ucchinnamūlāni
tālāvatthukatāni anabhāvaṅkatāni āyatim
anuppādadhammānī”ti.**

These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Pañcamaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

4. Kaḷārakhattiyavagga
4. Kaḷāra the Aristocrat

36. Dutiyaavijjāpaccayasutta Ignorance is a Condition (2nd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Avijjāpaccayā, bhikkhave, saṅkhārā;
“Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

‘Katamaṃ jarāmaṇaṃ, kassa ca panidaṃ jarāmaṇaṃ’ti iti vā,
bhikkhave, yo vadeyya, ‘aññaṃ jarāmaṇaṃ, aññaṃ ca
panidaṃ jarāmaṇaṃ’ti iti vā, bhikkhave, yo vadeyya,
ubhayamaṃ ekatthaṃ byañjanaṃ nānaṃ.

Mendicants, you might say, ‘What are old age and death, and who do they belong to?’ Or you might say, ‘Old age and death are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs.

‘Taṃ jīvaṃ taṃ sarīraṃ’ iti vā, bhikkhave, diṭṭhiyā sati
brahmacariyavāso na hoti.

If you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

‘Aññaṃ jīvaṃ aññaṃ sarīraṃ’ iti vā, bhikkhave, diṭṭhiyā sati
brahmacariyavāso na hoti.

If you have the view that the soul and the body are different things, there is no living of the spiritual life.

Ete te, bhikkhave, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘jātipaccayā jarāmarañan’ti.

‘Rebirth is a condition for old age and death.’

Katamā jāti ...pe...

‘What is rebirth ...’

katamo bhavo ...

‘What is continued existence ...’

katamaṃ upādānaṃ ...

‘What is grasping ...’

katamā taṇhā ...

‘What is craving ...’

katamā vedanā ...

‘What is feeling ...’

katamo phasso ...

‘What is contact ...’

katamaṃ saḷāyatanaṃ ...

‘What are the six sense fields ...’

katamaṃ nāmarūpaṃ ...

‘What are name and form ...’

katamaṃ viññānaṃ ...

‘What is consciousness ...’

katame saṅkhārā, kassa ca panime saṅkhārāti iti vā, bhikkhave, yo vadeyya, ‘aññe saṅkhārā aññassa ca panime saṅkhārā’ti iti vā, bhikkhave, yo vadeyya, ubhayametaṃ ekatthaṃ byañjanaṃeva nānaṃ.

You might say, ‘What are choices, and who do they belong to?’ Or you might say, ‘Choices are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs.

‘Taṃ jīvaṃ taṃ sarīraṃ’ iti vā, bhikkhave, diṭṭhiyā sati brahmacariyavāso na hoti.

If you have the view that the soul and the body are identical, there is no living of the spiritual life.

‘Aññaṃ jīvaṃ aññaṃ sarīraṃ’ iti vā, bhikkhave, diṭṭhiyā sati brahmacariyavāso na hoti.

If you have the view that the soul and the body are different things, there is no living of the spiritual life.

Ete te, bhikkhave, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā’ti.

‘Ignorance is a condition for choices.’

Avijjāya tveva, bhikkhave, asesavirāganirodhā yānissa tāni visūkāyikāni visevitāni vipphanditāni kānici kānici.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

‘Katamaṃ jarāmaṇaṃ, kassa ca panidaṃ jarāmaṇaṃ’ iti vā, ‘aññaṃ jarāmaṇaṃ, aññaṃ ca panidaṃ jarāmaṇaṃ’ iti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ iti vā, ‘aññaṃ jīvaṃ, aññaṃ sarīraṃ’ iti vā.

‘What are old age and death, and who do they belong to?’ or ‘old age and death are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’.

Sabbānissa tāni pahīnāni bhavanti ucchinnamūlāni tālavatthukatāni anabhavaṅkatāni āyatim anuppādadhammāni.

These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Avijjāya tveva, bhikkhave, asesavirāganirodhā yānissa tāni visūkāyikāni visevitāni vipphanditāni kānici kānici.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

Katamā jāti ...pe...

‘What is rebirth ...’

katamo bhavo ...

‘What is continued existence ...’

katamaṃ upādānaṃ ...

‘What is grasping ...’

katamā taṇhā ...

‘What is craving ...’

katamā vedanā ...

‘What is feeling ...’

katamo phasso ...

‘What is contact ...’

katamaṃ saḷāyatanaṃ ...

‘What are the six sense fields ...’

katamaṃ nāmarūpaṃ ...

‘What are name and form ...’

katamaṃ viññāṇaṃ ...

‘What is consciousness ...’

‘katame saṅkhārā, kassa ca panime saṅkhārā’ iti vā, ‘aññe saṅkhārā, aññassa ca panime saṅkhārā’ iti vā; ‘taṃ jīvaṃ taṃ sarīraṃ’ iti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ iti vā.

‘What are choices, and who do they belong to?’ or ‘choices are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’.

**Sabbānissa tāni pahīnāni bhavanti ucchinnamūlāni
tālāvatthukatāni anabhāvaṅkatāni āyatim
anuppādadhammānī”ti.**

These are all cut off at the root, made like a palm stump, obliterated,
and unable to arise in the future.”

Chaṭṭham.

Saṃyutta Nikāya 12
Linked Discourses 12

4. Kaḷārakhattiyavagga
4. Kaḷāra the Aristocrat

37. Natumhasutta Not Yours

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Nāyaṃ, bhikkhave, kāyo tumhākaṃ napi aññesaṃ.
“Mendicants, this body doesn’t belong to you or to anyone else.

Purāṇamidam, bhikkhave, kammaṃ abhisankhataṃ
abhisañcetayitaṃ vedaniyaṃ daṭṭhabbam.
It’s old deeds, and should be seen as produced by choices and intentions, as something to be felt.

Tatra kho, bhikkhave, sutavā ariyasāvako
paṭiccasamuppādaññeva sādhuṃkaṃ yoniso manasi karoti:
A learned noble disciple carefully and properly attends to dependent origination itself:

‘iti imasmim̐ sati idam̐ hoti, imassuppādā idam̐ uppajjati;
‘When this exists, that is; due to the arising of this, that arises.

imasmim̐ asati idam̐ na hoti, imassa nirodhā idam̐ nirujjhati,
yadidam̐—
When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇam̐ ...pe...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over,
choices cease.

saṅkhāranirodhā viññāṇanirodho ...pe...
When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī””ti.
That is how this entire mass of suffering ceases.””

Sattamaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

4. Kaḷārakhattiyavagga
4. Kaḷāra the Aristocrat

38. Cetanāsutta Intention

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti,
ārammaṇametam̐ hoti viññāṇassa ṭhitiyā.**

“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness.

Ārammaṇe sati patiṭṭhā viññāṇassa hoti.

When this support exists, consciousness becomes established.

**Tasmim̐ patiṭṭhite viññāṇe virūḷhe āyatim̐
punabbhavābhiniḃbatti hoti.**

When consciousness is established and grows, there is rebirth into a new state of existence in the future.

**Āyatim̐ punabbhavābhiniḃbattiyā sati āyatim̐ jāti jarāmarañam̐
sokaparidevadukkhadomanassupāyāsā sambhavanti.**

When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

**No ce, bhikkhave, ceteti no ce pakappeti, atha ce anuseti,
ārammaṇametam̐ hoti viññāṇassa ṭhitiyā.**

If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness.

Ārammaṇe sati patitṭhā viññāṇassa hoti.

When this support exists, consciousness becomes established.

Tasmim patitṭhite viññāṇe virūḷhe āyatim punabbhavābhiniḅbatti hoti.

When consciousness is established and grows, there is rebirth into a new state of existence in the future.

Āyatim punabbhavābhiniḅbattiyā sati āyatim jāti jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti.

When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, ārammaṇametam na hoti viññāṇassa ṭhitiyā.

If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness.

Ārammaṇe asati patitṭhā viññāṇassa na hoti.

With no support, consciousness is not established.

Tadapatitṭhite viññāṇe avirūḷhe āyatim punabbhavābhiniḅbatti na hoti.

When consciousness is not established and doesn't grow, there's no rebirth into a new state of existence in the future.

Āyatim punabbhavābhiniḅbattiyā asati āyatim jāti jarāmarañam sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When there is no rebirth into a new state of existence in the future, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.

That is how this entire mass of suffering ceases.”

Aṭṭhamāṇ.

Samyutta Nikāya 12
Linked Discourses 12

4. Kaḷārakhattiyavagga
4. Kaḷāra the Aristocrat

39. Dutiyacetanāsutta Intention (2nd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti,
ārammaṇametaraṃ hoti viññāṇassa t̥hitiyā.**

“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness.

Ārammaṇe sati patit̥thā viññāṇassa hoti.

When this support exists, consciousness becomes established.

Tasmim̐ patit̥thite viññāṇe virūḷhe nāmarūpassa avakkanti hoti.

When consciousness is established, name and form are conceived.

Nāmarūpapaccayā saḷāyatanam̐;

Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso;

The six sense fields are conditions for contact.

phassapaccayā vedanā ...pe...

Contact is a condition for feeling. ...

taṇhā ...

craving ...

upādānam̐ ...

grasping ...

bhavo ...

continued existence ...

jāti ...
rebirth ...

jarāmaṇaṃ ...
old age and death,

soka-parideva-dukkha-domāṇassupāyāsā sambhavanti.
sorrow, lamentation, pain, sadness, and distress come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

**No ce, bhikkhave, ceteti no ce pakappeti, atha ce anuseti,
ārammaṇametaṃ hoti viññāṇassa ṭhitiyā.**
If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness.

Ārammaṇe sati patitṭhā viññāṇassa hoti.
When this support exists, consciousness becomes established.

Tasmiṃ patitṭhite viññāṇe virūḷhe nāmarūpassa avakkanti hoti.
When consciousness is established, name and form are conceived.

Nāmarūpapaccayā saḷāyatanāṃ ...pe...
Name and form are conditions for the six sense fields. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

**Yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca
anuseti, ārammaṇametaṃ na hoti viññāṇassa ṭhitiyā.**
If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness.

Ārammaṇe asati patitṭhā viññāṇassa na hoti.
With no support, consciousness is not established.

**Tadappatitṭhite viññāṇe avirūḷhe nāmarūpassa avakkanti na
hoti.**

When consciousness is not established, name and form are not conceived.

Nāmarūpanirodhā saḷāyatānanirodho ...pe...

When name and form cease, the six sense fields cease. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Navamaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

4. Kaḷārakhattiyavagga
4. Kaḷāra the Aristocrat

40. Tatiyacetanāsutta Intention (3rd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti
ārammaṇametaraṃ hoti viññāṇassa t̥hitiyā.**

“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness.

Ārammaṇe sati patiṭṭhā viññāṇassa hoti.

When this support exists, consciousness becomes established.

Tasmim̐ patiṭṭhite viññāṇe virūḷhe nati hoti.

When consciousness is established and grows, there is an inclination.

Natiyā sati āgatigati hoti.

When there is an inclination, there is coming and going.

Āgatigatiyā sati cutūpapāto hoti.

When there is coming and going, there is passing away and reappearing.

**Cutūpapāte sati āyatim̐ jāti jarāmaraṇam̐
sokaparidevadukkhadomanassupāyāsā sambhavanti.**

When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

No ce, bhikkhave, ceteti no ce pakappeti atha ce anuseti, ārammaṇametaṃ hoti viññāṇassa ṭhitiyā.

If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness.

Ārammaṇe sati patitṭhā viññāṇassa hoti.

When this support exists, consciousness becomes established.

Tasmim patitṭhite viññāṇe virūḷhe nati hoti.

When consciousness is established and grows, there is an inclination.

Natiyā sati āgatigati hoti.

When there is an inclination, there is coming and going.

Āgatigatiyā sati cutūpapāto hoti.

When there is coming and going, there is passing away and reappearing.

Cutūpapāte sati āyatim jāti jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti.

When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, ārammaṇametaṃ na hoti viññāṇassa ṭhitiyā.

If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness.

Ārammaṇe asati patitṭhā viññāṇassa na hoti.

With no support, consciousness is not established.

Tadappatitṭhite viññāṇe avirūḷhe nati na hoti.

When consciousness is not established and doesn't grow, there's no inclination.

Natīyā asati āgatigati na hoti.

When there's no inclination, there's no coming and going.

Āgatigatiyā asati cutūpapāto na hoti.

When there's no coming and going, there's no passing away and reappearing.

**Cutūpapāte asati āyatim̃ jāti jarāmarañam̃
sokaparidevadukkhadomanassupāyāsā nirujjhanti.**

When there's no passing away and reappearing, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Dasamaṃ.

Kaḷārakhattiyavaggo catuttho.

Tassuddānaṃ

**Bhūtamidaṃ kaḷārañca,
duve ca ñāṇavatthūni;
Avijjāpaccayā ca dve,
natumhā cetanā tayoti.**

41. Pañcaverabhayasutta Dangers and Threats

Sāvattthiyaṃ viharati.
At Sāvattthī.

**Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā
etadavoca:**

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

**“Yato kho, gahapati, ariyasāvakassa pañca bhayāni verāni
vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato
hoti, ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so
ākaṅkhamāno attanāva attānaṃ byākareyya:**

“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

**‘khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo
khīṇāpāyaduggativinipāto, sotāpannohamasmi
avinipātadhammo niyato sambodhiparāyano’ti.**

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamāni pañca bhayāni verāni vūpasantāni honti?

What are the five dangers and threats they have quelled?

**Yaṃ, gahapati, pāṇātipātī pāṇātipātapaccayā
diṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi
bhayaṃ veram pasavati, cetasikampi dukkham domanassaṃ
paṭisaṃvedayati, pāṇātipātā paṭiviratassa evaṃ taṃ bhayaṃ
veram vūpasantaṃ hoti.**

Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from killing living creatures.

**Yaṃ, gahapati, adinnādāyī adinnādānapaccayā
diṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi
bhayaṃ veram pasavati, cetasikampi dukkham domanassaṃ
paṭisaṃvedayati, adinnādānā paṭiviratassa evaṃ taṃ bhayaṃ
veram vūpasantaṃ hoti. (2)**

Anyone who steals creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from stealing.

**Yaṃ, gahapati, kāmesumicchācārī kāmesumicchācārapaccayā
diṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi
bhayaṃ veram pasavati, cetasikampi dukkham domanassaṃ
paṭisaṃvedayati, kāmesumicchācārā paṭiviratassa evaṃ taṃ
bhayaṃ veram vūpasantaṃ hoti. (3)**

Anyone who commits sexual misconduct creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from committing sexual misconduct.

**Yaṃ, gahapati, musāvādī musāvādapaccayā
diṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi**

bhayaṃ veraṃ pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedayati, musāvādā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti. (4)

Anyone who lies creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from lying.

Yaṃ, gahapati, surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikampi bhayaṃ veraṃ pasavati, samparāyikampi bhayaṃ veraṃ pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedayati, surāmerayamajjapamādaṭṭhānā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti.

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

Imāni pañca bhayāni verāni vūpasantāni honti. (5)

These are the five dangers and threats they have quelled.

Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?

What are the four factors of stream-entry that they have?

Idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti:

It's when a noble disciple has experiential confidence in the Buddha:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Dhamme aveccappasādena samannāgato hoti:

They have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattam̐ veditabbo viññūhī’ti. (2)

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Saṅghe aveccappasādena samannāgato hoti:

They have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakaśaṅgho, ujuppaṭipanno bhagavato sāvakaśaṅgho, ñāyappaṭipanno bhagavato sāvakaśaṅgho, sāmīcippaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram̐ puññakkhettaṃ lokassā’ti. (3)

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti. (4)

These are the four factors of stream-entry that they have.

Katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho?

And what is the noble cycle that they have clearly seen and comprehended with wisdom?

Idha, gahapati, ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yoniso manasi karoti:

A noble disciple carefully and properly attends to dependent origination itself:

‘iti imasmim̃ sati idaṃ hoti, imasmim̃ asati idaṃ na hoti;
‘When this exists, that is; when this doesn’t exist, that is not.

imassuppādā idaṃ uppajjati, imassa nirodhā idaṃ nirujjhati.
Due to the arising of this, that arises; due to the cessation of this, that ceases.

Yadidaṃ avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho ...pe...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.’

Ayamassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho.
This is the noble cycle that they have clearly seen and comprehended with wisdom.

Yato kho, gahapati, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato

**hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti
suppaṭividdho, so ākañkhamāno attanāva attānaṃ byākareyya:**

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

**‘khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisayo
khīṇāpāyaduggativinipāto, sotāpannohamasmi
avinipātadhammo niyato sambodhiparāyano’”ti.**

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Paṭhamam.

42. Dutiyapañcaverabhayasutta Dangers and Threats (2nd)

Sāvattthiyaṃ viharati.

At Sāvattthī.

“Yato kho, bhikkhave, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya:

“Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi ...pe... avinipātadhammo niyato sambodhiparāyano’ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamāni pañca bhayāni verāni vūpasantāni honti?

What are the five dangers and threats they have quelled?

Yaṃ, bhikkhave, paṇātipātī ...pe...

Killing living creatures ...

yaṃ, bhikkhave, adinnādāyī ...

stealing ...

yaṃ, bhikkhave, kāmesumicchācārī ...

sexual misconduct ...

yaṃ, bhikkhave, musāvādī ...

lying ...

yaṃ, bhikkhave, surāmerayamajjapamādaṭṭhāyī ...pe...

taking alcoholic drinks that cause negligence ...

imāni pañca bhayāni verāni vūpasantāni honti.

These are the five dangers and threats they have quelled.

Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?

What are the four factors of stream-entry that they have?

Idha, bhikkhave, ariyasāvako buddhe ...pe...

It's when a noble disciple has experiential confidence in the Buddha

...

dhamme ...

the teaching ...

saṅghe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti.

and their ethical conduct is loved by the noble ones.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti.

These are the four factors of stream-entry that they have.

Katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho?

And what is the noble cycle that they have clearly seen and comprehended with wisdom?

Idha, bhikkhave, ariyasāvako paṭiccasamuppādaññeva

sādhukaṃ yoniso manasi karoti ...pe...

A noble disciple carefully and properly attends to dependent origination itself ...

ayamassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho.

This is the noble cycle that they have clearly seen and comprehended with wisdom.

Yato kho, bhikkhave, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya:

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyano’”ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Dutiyam.

Saṃyutta Nikāya 12
Linked Discourses 12

5. Gahapativagga
5. Householders

43. Dukkhasutta Suffering

Sāvattiyam viharati.
At Sāvattī.

“Dukkhasa, bhikkhave, samudayañca atthaṅgamañca desessāmi.

“Mendicants, I will teach you the origin and ending of suffering.

Tam suṇātha, sādhuḥkaṃ manasi karotha, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Katamo ca, bhikkhave, dukkhassa samudayo?

“And what, mendicants, is the origin of suffering?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Ayaṃ kho, bhikkhave, dukkhassa samudayo.

This is the origin of suffering.

Sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ ...pe...

Ear consciousness arises dependent on the ear and sounds. ...

ghānañca paṭicca gandhe ca ...pe...

Nose consciousness arises dependent on the nose and smells. ...

jivhañca paṭicca rase ca ...pe...

Tongue consciousness arises dependent on the tongue and tastes.

...

kāyañca paṭicca phoṭṭhabbe ca ...pe...

Body consciousness arises dependent on the body and touches. ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts.

The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Ayaṃ kho, bhikkhave, dukkhassa samudayo.

This is the origin of suffering.

Katamo ca, bhikkhave, dukkhassa atthaṅgamo?

And what is the ending of suffering?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmarañam

sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Ayaṃ kho, bhikkhave, dukkhassa atthaṅgamo.

This is the ending of suffering.

Sotañca paṭicca sadde ca uppajjati sotaviññāṇam ...pe...

Ear consciousness arises dependent on the ear and sounds. ...

ghānañca paṭicca gandhe ca ...pe...

Nose consciousness arises dependent on the nose and smells. ...

jivhañca paṭicca rase ca ...pe...

Tongue consciousness arises dependent on the tongue and tastes.

...

kāyañca paṭicca phoṭṭhabbe ca ...pe...

Body consciousness arises dependent on the body and touches. ...

manañca paṭicca dhamme ca uppajjati manoviññāṇam. Tiṇṇam saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts.
The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṃ

sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Ayaṃ kho, bhikkhave, dukkhassa atthaṅgamo”ti.

This is the ending of suffering.”

Tatiyaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

5. Gahapativagga
5. Householders

44. Lokasutta The World

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Lokassa, bhikkhave, samudayañca atthaṅgamañca desessāmi.
“Mendicants, I will teach you the origin and ending of the world.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, bhikkhave, lokassa samudayo?
“And what, mendicants, is the origin of the world?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmarañam

sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Ayam kho, bhikkhave, lokassa samudayo.

This is the origin of the world.

Sotañca paṭicca sadde ca ...pe...

Ear consciousness arises dependent on the ear and sounds. ...

ghānañca paṭicca gandhe ca ...

Nose consciousness arises dependent on the nose and smells. ...

jivhañca paṭicca rase ca ...

Tongue consciousness arises dependent on the tongue and tastes.

...

kāyañca paṭicca phoṭṭhabbe ca ...

Body consciousness arises dependent on the body and touches. ...

manañca paṭicca dhamme ca uppajjati manoviññānam. Tiṇṇam saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts.

The meeting of the three is contact.

Phassapaccayā vedanā ...pe...

Contact is a condition for feeling. ...

jātipaccayā jarāmarañam

sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Ayaṃ kho, bhikkhave, lokassa samudayo.

This is the origin of the world.

Katamo ca, bhikkhave, lokassa atthaṅgamo?

And what is the ending of the world?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho ...pe...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Ayaṃ kho, bhikkhave, lokassa atthaṅgamo.

This is the ending of the world.

Sotañca paṭicca sadde ca ...pe...

Ear consciousness arises dependent on the ear and sounds. ...

ghānañca paṭicca gandhe ca ...

Nose consciousness arises dependent on the nose and smells. ...

jivhañca paṭicca rase ca ...

Tongue consciousness arises dependent on the tongue and tastes.

...

kāyañca paṭicca phoṭṭhabbe ca ...

Body consciousness arises dependent on the body and touches. ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts.
The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over,
grasping ceases.

upādānanirodhā bhavanirodho ...pe...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Ayaṃ kho, bhikkhave, lokassa atthaṅgamo”ti.

This is the ending of the world.”

Catutthaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

5. Gahapativagga
5. Householders

45. Nātikasutta At Nādika

Evaṃ me sutam—

So I have heard.

ekam samayaṃ bhagavā nātike viharati giṅjakāvasathe.

At one time the Buddha was staying at Nādika in the brick house.

**Atha kho bhagavā rahogato paṭisallāno imaṃ
dhammapariyāyaṃ abhāsi:**

Then while the Buddha was in private retreat he spoke this exposition of the teaching:

**“Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ
saṅgati phasso.**

“Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā,

Contact is a condition for feeling.

vedanāpaccayā taṇhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ ...pe...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Sotañca paṭicca sadde ca ...pe...

Ear consciousness arises dependent on the ear and sounds. ...

ghānañca paṭicca gandhe ca ...

Nose consciousness arises dependent on the nose and smells. ...

jivhañca paṭicca rase ca ...

Tongue consciousness arises dependent on the tongue and tastes.

...

kāyañca paṭicca phoṭṭhabbe ca ...

Body consciousness arises dependent on the body and touches. ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts.

The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ ...pe...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho ...pe...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Sotañca paṭicca sadde ca ...pe...

Ear consciousness arises dependent on the ear and sounds. ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts.
The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over,
grasping ceases.

upādānanirodhā bhavanirodho ...pe...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

**Tena kho pana samayena aññataro bhikkhu bhagavato upassuti
ṭhito hoti.**

Now at that time a certain monk was standing listening in on the
Buddha.

Addasā kho bhagavā taṃ bhikkhuṃ upassuti ṭhitaṃ.

The Buddha saw him

Disvāna taṃ bhikkhuṃ etadavoca:

and said,

“assosi no tvaṃ, bhikkhu, imaṃ dhammapariyāyan”ti?
“Monk, did you hear that exposition of the teaching?”

“Evaṃ, bhante”ti.
“Yes, sir.”

“Uggaṇhāhi tvaṃ, bhikkhu, imaṃ dhammapariyāyaṃ;
“Learn that exposition of the teaching,
pariyāpuṇāhi tvaṃ, bhikkhu, imaṃ dhammapariyāyaṃ;
memorize it,
dhārehi tvaṃ, bhikkhu, imaṃ dhammapariyāyaṃ.
and remember it.

Atthasaṃhito ayaṃ, bhikkhu, dhammapariyāyo
ādibrahmacariyako”ti.

That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

Pañcamaṃ.

46. Aññatarabrāhmaṇasutta A Certain Brahmin

Sāvattiyaṃ viharati.

At Sāvattihī.

**Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then a certain brahmin went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ
etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Kiṃ nu kho, bho gotama, so karoti so paṭisaṃvedayatī”ti?

“Master Gotama, does the person who does the deed experience the result?”

**“So karoti so paṭisaṃvedayatī”ti kho, brāhmaṇa, ayameko
anto”.**

“The person who does the deed experiences the result’: this is one extreme, brahmin.”

“Kiṃ pana, bho gotama, añño karoti, añño paṭisaṃvedayatī”ti?

“Then does one person do the deed and another experience the result?”

“Añño karoti, añño paṭisaṃvedayatī’ti kho, brāhmaṇa, ayaṃ dutiyo anto.

“One person does the deed and another experiences the result’: this is the second extreme.

Ete te, brāhmaṇa, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;

‘Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā ...pe...

When choices cease ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī’”ti.

That is how this entire mass of suffering ceases.”

Evaṃ vutte, so brāhmaṇo bhagavantaṃ etadavoca:

When he said this, the brahmin said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Chattham.

Saṃyutta Nikāya 12
Linked Discourses 12

5. Gahapativagga
5. Householders

47. Jāṇussoṇisutta Jāṇussoṇi

Sāvattthiyaṃ viharati.
At Sāvattthī.

**Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtvā bhagavatā saddhiṃ ...pe... ekamantaṃ nisinno
kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca:**

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

“Kiṃ nu kho, bho gotama, sabbamatthī”ti?
“Master Gotama, does all exist?”

“Sabbamatthī’ti kho, brāhmaṇa, ayameko anto”.
“All exists’: this is one extreme, brahmin.”

“Kiṃ pana, bho gotama, sabbaṃ natthī”ti?
“Then does all not exist?”

“Sabbam natthī’ti kho, brāhmaṇa, ayaṃ dutiyo anto.
“All doesn’t exist’: this is the second extreme.

**Ete te, brāhmaṇa, ubho ante anupagamma majjhena tathāgato
dhammaṃ deseti:**

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;

‘Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

When ignorance fades away and ceases with nothing left over,
choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho ...pe...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī””ti.

That is how this entire mass of suffering ceases.””

Evaṃ vutte, jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca:

When he said this, the brahmin Jāṇussoṇi said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay
follower who has gone for refuge for life.”

Sattamaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

5. Gahapativagga
5. Householders

48. Lokāyatikasutta A Cosmologist

Sāvattthiyaṃ viharati.
At Sāvattthī.

Atha kho lokāyatiko brāhmaṇo yena bhagavā ...pe...
Then a brahmin cosmologist went up to the Buddha ...

**ekamantaṃ nisinno kho lokāyatiko brāhmaṇo bhagavantam
etadavoca:**

Seated to one side he said to the Buddha:

“Kiṃ nu kho, bho gotama, sabbamatthī”ti?
“Master Gotama, does all exist?”

“Sabbamatthī’ti kho, brāhmaṇa, jeṭṭhametaṃ lokāyataṃ”.
“All exists’: this is the oldest cosmology, brahmin.”

“Kiṃ pana, bho gotama, sabbam natthī”ti?
“Then does all not exist?”

“Sabbam natthī’ti kho, brāhmaṇa, dutiyametaṃ lokāyataṃ”.
“All doesn’t exist’: this is the second cosmology.

“Kiṃ nu kho, bho gotama, sabbamekattan”ti?
“Well, is all a unity?”

“Sabbamekattan’ti kho, brāhmaṇa, tatiyametaṃ lokāyataṃ”.

“All is a unity’: this is the third cosmology.

“Kiṃ pana, bho gotama, sabbaṃ puthuttaṃ”ti?

“Then is all a plurality?”

“Sabbaṃ puthuttaṃ’ti kho, brāhmaṇa, catutthametamṃ lokāyataṃ.

“All is a plurality’: this is the fourth cosmology.

Ete te, brāhmaṇa, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;

‘Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇam ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho ...pe...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Evaṃ vutte, lokāyatiko brāhmaṇo bhagavantaṃ etadavoca:

When he said this, the brahmin cosmologist said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Aṭṭhamaṃ.

49. Ariyasāvakasutta A Noble Disciple

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Na, bhikkhave, sutavato ariyasāvakassa evaṃ hoti:
“Mendicants, a learned noble disciple doesn’t think:

‘kiṃ nu kho—

kismiṃ sati kiṃ hoti, kissuppādā kiṃ uppajjati?

‘When what exists, what is? Due to the arising of what, what arises?’

Kismiṃ sati saṅkhārā honti, kismiṃ sati viññāṇaṃ hoti, kismiṃ sati nāmarūpaṃ hoti, kismiṃ sati saḷāyatanāṃ hoti, kismiṃ sati phasso hoti, kismiṃ sati vedanā hoti, kismiṃ sati taṇhā hoti, kismiṃ sati upādānaṃ hoti, kismiṃ sati bhavo hoti, kismiṃ sati jāti hoti, kismiṃ sati jarāmaṇaṃ hoti’ti?

When what exists do name and form come to be? What what exists do the six sense fields ... contact ... feeling ... craving ... grasping ... continued existence ... rebirth ... old age and death come to be?’

Atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā ñānamevettha hoti:

Rather, a learned noble disciple has only knowledge about this that is independent of others:

‘imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati.

‘When this exists, that is; due to the arising of this, that arises.

Avijjāya sati saṅkhārā honti;

When ignorance exists choices come to be.

saṅkhāresu sati viññāṇaṃ hoti;

When choices exist consciousness comes to be.

viññāṇe sati nāmarūpaṃ hoti;

When consciousness exists name and form come to be.

nāmarūpe sati saḷāyatanaṃ hoti;

When name and form exist the six sense fields come to be.

saḷāyatane sati phasso hoti;

When the six sense fields exist contact comes to be.

phasse sati vedanā hoti;

When contact exists feeling comes to be.

vedanāya sati taṇhā hoti;

When feeling exists craving comes to be.

taṇhāya sati upādānaṃ hoti;

When craving exists grasping comes to be.

upādāne sati bhavo hoti;

When grasping exists continued existence comes to be.

bhave sati jāti hoti;

When continued existence exists rebirth comes to be.

jātiyā sati jarāmaraṇaṃ hotī'ti.

When rebirth exists old age and death come to be.'

So evaṃ pajānāti:

They understand:

'evamayaṃ loko samudayatī'ti.

'This is the origin of the world.'

Na, bhikkhave, sutavato ariyasāvakassa evaṃ hoti:

A learned noble disciple doesn't think:

'kiṃ nu kho—

kismiṃ asati kiṃ na hoti, kissa nirodhā kiṃ nirujjhati?

‘When what doesn’t exist, what is not? Due to the cessation of what, what ceases?’

Kismim asati saṅkhārā na honti, kismim asati viññāṇaṃ na hoti, kismim asati nāmarūpaṃ na hoti, kismim asati saḷāyatanaṃ na hoti, kismim asati phasso na hoti, kismim asati vedanā na hoti, kismim asati taṅhā na hoti, kismim asati upādānaṃ na hoti, kismim asati bhavo na hoti, kismim asati jāti na hoti, kismim asati jarāmaṇaṃ na hotī’ti?

When what doesn’t exist do choices not come to be? When what doesn’t exist do name and form not come to be? When what doesn’t exist do the six sense fields ... contact ... feeling ... craving ... grasping ... continued existence ... rebirth ... old age and death not come to be?’

Atha kho, bhikkhave, sutavato ariyasāvakaṃ aparappaccayā ñāṇamevettha hoti:

Rather, a learned noble disciple has only knowledge about this that is independent of others:

‘imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.

‘When this doesn’t exist, that is not; due to the cessation of this, that ceases.

Avijjāya asati saṅkhārā na honti;

When ignorance doesn’t exist choices don’t come to be.

saṅkhāresu asati viññāṇaṃ na hoti;

When choices don’t exist consciousness doesn’t come to be.

viññāṇe asati nāmarūpaṃ na hoti;

When consciousness doesn’t exist name and form don’t come to be.

nāmarūpe asati saḷāyatanaṃ na hoti ...pe...

When name and form don’t exist the six sense fields don’t come to be. ...

bhavo na hoti ...

continued existence doesn’t come to be ...

jāti na hoti ...

rebirth doesn't come to be ...

jātiyā asati jarāmaṇaṃ na hotī'ti.

When rebirth doesn't exist old age and death don't come to be.'

So evaṃ pajānāti:

They understand:

'evamayaṃ loko nirujjhatī'ti.

'This is the cessation of the world.'

Yato kho, bhikkhave, ariyasāvako evaṃ lokassa samudayañca atthaṅgamañca yathābhūtaṃ pajānāti, ayaṃ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi ...pe...

A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and 'one who stands knocking at the door of the deathless'."

amatadvāraṃ āhacca tiṭṭhati itipī'ti.

Navamaṃ.

50. Dutiyaariyasāvakaṣutta A Noble Disciple (2nd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Na, bhikkhave, sutavato ariyasāvakassa evaṃ hoti:

“Mendicants, a learned noble disciple doesn’t think:

‘kiṃ nu kho kismiṃ sati kiṃ hoti, kissuppādā kiṃ uppajjati?’

‘When what exists, what is? Due to the arising of what, what arises?’

Kismiṃ sati saṅkhārā honti, kismiṃ sati viññāṇaṃ hoti, kismiṃ sati nāmarūpaṃ hoti, kismiṃ sati saḷāyatanaṃ hoti, kismiṃ sati phassa hoti, kismiṃ sati vedanā hoti, kismiṃ sati taṇhā hoti, kismiṃ sati upādānaṃ hoti, kismiṃ sati bhavo hoti, kismiṃ sati jāti hoti, kismiṃ sati jarāmaraṇaṃ hoti’ti?

When what exists do choices come to be? When what exists does consciousness come to be? When what exists do name and form ... the six sense fields ... contact ... feeling ... craving ... grasping ... continued existence ... rebirth ... old age and death come to be?’

Atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā ñāṇamevettha hoti:

Rather, a learned noble disciple has only knowledge about this that is independent of others:

‘imasmimṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati.

‘When this exists, that is; due to the arising of this, that arises.

Avijjāya sati saṅkhārā honti;

When ignorance exists, choices come to be.

saṅkhāresu sati viññāṇaṃ hoti;

When choices exist consciousness comes to be.

viññāṇe sati nāmarūpaṃ hoti;

When consciousness exists name and form come to be.

nāmarūpe sati saḷāyatanaṃ hoti;

When name and form exist the six sense fields come to be.

saḷāyatane sati phasso hoti;

When the six sense fields exist contact comes to be.

phasse sati vedanā hoti;

When contact exists feeling comes to be.

vedanāya sati taṇhā hoti;

When feeling exists craving comes to be.

taṇhāya sati upādānaṃ hoti;

When craving exists grasping comes to be.

upādāne sati bhavo hoti;

When grasping exists continued existence comes to be.

bhave sati jāti hoti;

When continued existence exists rebirth comes to be.

jātiyā sati jarāmaṇaṃ hotī'ti.

When rebirth exists old age and death come to be.'

So evaṃ pajānāti:

They understand:

'evamayaṃ loko samudayaṭī'ti.

'This is the origin of the world.'

Na, bhikkhave, sutavato ariyasāvakaṃ evaṃ hoti:

A learned noble disciple doesn't think:

'kiṃ nu kho kismiṃ asati kiṃ na hoti, kissa nirodhā kiṃ nirujjhati?'

‘When what doesn’t exist, what is not? Due to the cessation of what, what ceases?’

Kismim asati saṅkhārā na honti, kismim asati viññāṇaṃ na hoti, kismim asati nāmarūpaṃ na hoti, kismim asati saḷāyatanaṃ na hoti, kismim asati phassa na hoti, kismim asati vedanā na hoti, kismim asati taṇhā na hoti ...pe...

When what doesn’t exist do choices not come to be? When what doesn’t exist does consciousness not come to be? When what doesn’t exist do name and form ... the six sense fields ... contact ... feeling ... craving ... grasping ... continued existence ... rebirth ... old age and death not come to be?’

upādānaṃ ...

bhavo ...

jāti ...

kismim asati jarāmaṇaṃ na hoti’ti?

Atha kho, bhikkhave, sutavato ariyasāvakaṃ aparappaccayā ñāṇamevettha hoti:

Rather, a learned noble disciple has only knowledge about this that is independent of others:

‘imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.

‘When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

Avijjāya asati saṅkhārā na honti;

When ignorance doesn’t exist, choices don’t come to be.

saṅkhāresu asati viññāṇaṃ na hoti;

When choices don’t exist consciousness doesn’t come to be.

viññāṇe asati nāmarūpaṃ na hoti;

When consciousness doesn’t exist name and form don’t come to be.

nāmarūpe asati saḷāyatanaṃ na hoti ...pe...

When name and form don't exist the six sense fields don't come to be. ...

jātiyā asati jarāmaraṇaṃ na hotī'ti.

When rebirth doesn't exist old age and death don't come to be.'

So evaṃ pajānāti:

They understand:

'evamayāṃ loko nirujjhatī'ti.

'This is the cessation of the world.'

Yato kho, bhikkhave, ariyasāvako evaṃ lokassa samudayañca atthaṅgamañca yathābhūtaṃ pajānāti, ayaṃ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapañño itipi, amatadvāraṃ āhacca tiṭṭhati itipī'ti.

A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and 'one who stands pushing open the door of the deathless'."

Dasamaṃ.

Gahapativaggo pañcama.

Tassuddānaṃ

Dve pañcaverabhayā vuttā,

dukkhaṃ loko ca ñātikaṃ;

**Aññataram jāṇussoṇi ca,
lokāyatikena aṭṭhamam;
Dve ariyasāvakā vuttā,
vaggo tena pavuccatīti.**

Saṃyutta Nikāya 12
Linked Discourses 12

6. Dukkhavagga
6. Suffering

51. Parivīmaṃsanāsutta A Full Inquiry

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Kittāvatā nu kho, bhikkhave, bhikkhu parivīmaṃsamāno
parivīmaṃseyya sabbaso sammā dukkhakkhayāyā”ti?**

“Mendicants, how do you define a mendicant who is making a full inquiry for the complete ending of suffering?”

**“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā
bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantamyeva
paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū
dhāressantī”ti.**

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosun.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Idha, bhikkhave, bhikkhu parivīmaṃsamāno parivīmaṃsati:

“Mendicants, take a mendicant who makes a full inquiry:

‘yaṃ kho idaṃ anekavidhaṃ nānappakāraṃ dukkhaṃ loke uppajjati jarāmaṇaṃ;

‘The suffering that arises in the world starting with old age and death takes many and diverse forms.

idaṃ nu kho dukkhaṃ kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

What is the source, origin, birthplace, and inception of this suffering?

Kismiṃ sati jarāmaṇaṃ hoti, kismiṃ asati jarāmaṇaṃ na hotī’ti?

When what exists do old age and death come to be? When what does not exist do old age and death not come to be?’

So parivīmaṃsamāno evaṃ pajānāti:

While making a full inquiry they understand:

‘yaṃ kho idaṃ anekavidhaṃ nānappakāraṃ dukkhaṃ loke uppajjati jarāmaṇaṃ, idaṃ kho dukkhaṃ jātinidānaṃ jātisamudayaṃ jātijātikaṃ jātipbhavaṃ.

‘The suffering that arises in the world starting with old age and death takes many and diverse forms. The source of this suffering is rebirth.

Jātiyā sati jarāmaṇaṃ hoti, jātiyā asati jarāmaṇaṃ na hotī’ti.

When rebirth exists, old age and death come to be. When rebirth doesn’t exist, old age and death don’t come to be.’

So jarāmaṇaṅca pajānāti, jarāmaṇasamudayaṅca pajānāti, jarāmaṇanirodhaṅca pajānāti, yā ca jarāmaṇanirodhasāruggāminī paṭipadā taṅca pajānāti, tathā paṭipanno ca hoti anudhammacārī;

They understand old age and death, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path.

ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhaya paṭipanno jarāmaṇanirodhāya.

This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

Athāparaṃ parivīmaṃsamāno parivīmaṃsati:

Then they inquire further:

‘jāti panāyaṃ kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā, kismiṃ sati jāti hoti, kismiṃ asati jāti na hotī’ti?

‘But what is the source of this rebirth? When what exists does rebirth come to be? And when what does not exist does rebirth not come to be?’

So parivīmaṃsamāno evaṃ pajānāti:

While making a full inquiry they understand:

‘jāti bhavanidānā bhavasamudayā bhavajātikā bhavappabhavā;

‘Continued existence is the source of rebirth.

bhave sati jāti hoti, bhave asati jāti na hotī’ti.

When continued existence exists, rebirth comes to be. When continued existence does not exist, rebirth doesn’t come to be.’

So jātiñca pajānāti, jātisamudayañca pajānāti, jātinirodhañca pajānāti, yā ca jātinirodhasāruggāminī paṭipadā tañca pajānāti, tathā paṭipanno ca hoti anudhammacārī;

They understand rebirth, its origin, its cessation, and the fitting practice for its cessation. And they practice in line with that path.

ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhaya paṭipanno jātinirodhāya.

This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of rebirth.

Athāparaṃ parivīmaṃsamāno parivīmaṃsati:

Then they inquire further:

‘bhavo panāyaṃ kiṃnidāno ...pe...

‘But what is the source of this continued existence? ...’ ...

upādānaṃ panidaṃ kiṃnidānaṃ ...

‘But what is the source of this grasping? ...’ ...

taṇhā panāyaṃ kiṃnidānā ...

‘But what is the source of this craving? ...’ ...

vedanā ...

‘But what is the source of this feeling? ...’ ...

phasso ...

‘But what is the source of this contact? ...’ ...

saḷāyatanaṃ panidaṃ kiṃnidānaṃ ...

‘But what is the source of these six sense fields? ...’ ...

nāmarūpaṃ panidaṃ ...

‘But what is the source of this name and form? ...’ ...

viññāṇaṃ panidaṃ ...

‘But what is the source of this consciousness? ...’ ...

saṅkhārā panime kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā;

‘But what is the source of these choices?’

kismiṃ sati saṅkhārā honti, kismiṃ asati saṅkhārā na hontī'ti?
When what exists do choices come to be? When what does not exist do choices not come to be?'

So parivīmaṃsamāno evaṃ pajānāti:
While making a full inquiry they understand:

**'saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā
avijjāpabhavā;**
'Ignorance is the source of choices.

avijjāya sati saṅkhārā honti, avijjāya asati saṅkhārā na hontī'ti.
When ignorance exists, choices come to be. When ignorance does not exist, choices don't come to be.'

**So saṅkhāre ca pajānāti, saṅkhārasamudayañca pajānāti,
saṅkhāranirodhañca pajānāti, yā ca
saṅkhāranirodhasārūppagāminī paṭipadā tañca pajānāti, tathā
paṭipanno ca hoti anudhammacārī;**
They understand choices, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path.

**ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā
dukkhakkhayāya paṭipanno saṅkhāranirodhāya.**
This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of choices.

**Avijjāgato yaṃ, bhikkhave, purisapuggalo puññañce saṅkhāraṃ
abhisāṅkharoti, puññūpagaṃ hoti viññāṇaṃ.**
If an ignorant individual makes a good choice, their consciousness enters a good realm.

**Apuññañce saṅkhāraṃ abhisāṅkharoti, apuññūpagaṃ hoti
viññāṇaṃ.**
If they make a bad choice, their consciousness enters a bad realm.

**Āneñjañce saṅkhāraṃ abhisāṅkharoti āneñjūpagaṃ hoti
viññāṇaṃ.**

If they make an imperturbable choice, their consciousness enters an imperturbable realm.

Yato kho, bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppādā neva puññābhisañkhāraṃ abhisañkharoti na apuññābhisañkhāraṃ abhisañkharoti na āneñjābhisañkhāraṃ abhisañkharoti.

When a mendicant has given up ignorance and given rise to knowledge, they don't make a good choice, a bad choice, or an imperturbable choice.

Anabhisañkharonto anabhisañcetayanto na kiñci loke upādiyati;

Not choosing or intending, they don't grasp at anything in the world.

anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati.

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

So sukhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti.

If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

Dukkhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti.

If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

Adukkhamasukhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti.

If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

So sukhañce vedanaṃ vedayati, visaṃyutto naṃ vedayati.

If they feel a pleasant feeling, they feel it detached.

Dukkhañce vedanaṃ vedayati, visaṃyutto naṃ vedayati.

If they feel a painful feeling, they feel it detached.

Adukkhamasukhañce vedanaṃ vedayati, visaṃyutto naṃ vedayati.

If they feel a neutral feeling, they feel it detached.

So kāyapariyantikaṃ vedanaṃ vedayamāno kāyapariyantikaṃ vedanaṃ vedayāmīti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno jīvitapariyantikaṃ vedanaṃ vedayāmīti pajānāti.

Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'

Kāyassa bhedaṃ uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti, sarīrāni avasissantīti pajānāti.

They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.'

Seyyathāpi, bhikkhave, puriso kumbhakārapākā uṇhaṃ kumbhaṃ uddharitvā same bhūmibhāge paṭisisseyya.

Suppose a person were to remove a hot clay pot from a potter's kiln and place it down on level ground.

Tatra yāyaṃ usmā sā tattheva vūpasameyya, kapallāni avasisseyyuṃ.

Its heat would dissipate right there, and the shards would be left behind.

Evameva kho, bhikkhave, bhikkhu kāyapariyantikaṃ vedanaṃ vedayamāno kāyapariyantikaṃ vedanaṃ vedayāmīti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno jīvitapariyantikaṃ vedanaṃ vedayāmīti pajānāti.

In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

Kāyassa bhedaṃ uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti, sarīrāni avasissantīti pajānāti.

They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.’

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

api nu kho khīṇāsavo bhikkhu puññābhisaṅkhāraṃ vā abhisaṅkhareyya apuññābhisaṅkhāraṃ vā abhisaṅkhareyya āneñjābhisaṅkhāraṃ vā abhisaṅkhareyyā”ti?

Would a mendicant who has ended the defilements still make good choices, bad choices, or imperturbable choices?”

“No hetam, bhante”.

“No, sir.”

“Sabbaso vā pana saṅkhāresu asati, saṅkhāranirodhā api nu kho viññāṇaṃ paññāyethā”ti?

“And when there are no choices at all, with the cessation of choices, would consciousness still be found?”

“No hetam, bhante”.

“No, sir.”

“Sabbaso vā pana viññāṇe asati, viññāṇanirodhā api nu kho nāmarūpaṃ paññāyethā”ti?

“And when there’s no consciousness at all, would name and form still be found?”

“No hetam, bhante”.

“No, sir.”

“Sabbaso vā pana nāmarūpe asati, nāmarūpanirodhā api nu kho saḷāyatanaṃ paññāyethā”ti?

“And when there are no name and form at all, would the six sense fields still be found?”

“No hetam, bhante”.

“No, sir.”

“Sabbaso vā pana saḷāyatane asati, saḷāyatananirodhā api nu kho phasso paññāyethā”ti?

“And when there are no six sense fields at all, would contact still be found?”

“No hetam, bhante”.

“No, sir.”

“Sabbaso vā pana phasse asati, phassanirodhā api nu kho vedanā paññāyethā”ti?

“And when there’s no contact at all, would feeling still be found?”

“No hetam, bhante”.

“No, sir.”

“Sabbaso vā pana vedanāya asati, vedanānirodhā api nu kho taṇhā paññāyethā”ti?

“And when there’s no feeling at all, would craving still be found?”

“No hetam, bhante”.

“No, sir.”

“Sabbaso vā pana taṇhāya asati, taṇhānirodhā api nu kho upādānaṃ paññāyethā”ti?

“And when there’s no craving at all, would grasping still be found?”

“No hetam, bhante”.

“No, sir.”

“Sabbaso vā pana upādāne asati, upādānanirodhā api nu kho bhavo paññāyethā”ti.

“And when there’s no grasping at all, would continued existence still be found?”

“No hetam, bhante”.

“No, sir.”

“Sabbaso vā pana bhava asati, bhavanirodhā api nu kho jāti paññāyethā”ti?

“And when there’s no continued existence at all, would rebirth still be found?”

“No hetam, bhante”.

“No, sir.”

“Sabbaso vā pana jātiyā asati, jātinirodhā api nu kho jarāmaṇaṃ paññāyethā”ti?

“And when there’s no rebirth at all, would old age and death still be found?”

“No hetam, bhante”.

“No, sir.”

“Sādhu sādhu, bhikkhave, evamevaṃ, bhikkhave, netvaṃ aññathā.

“Good, good, mendicants! That’s how it is, not otherwise.

Saddahatha me vaṃ, bhikkhave, adhimuccatha, nikkāṅkhā ettha hotha nibbīkicchā.

Trust me on this, mendicants; be convinced. Have no doubts or uncertainties in this matter.

Esevaṃ dukkhassa”ti.

Just this is the end of suffering.”

Paṭhamam.

Saṃyutta Nikāya 12
Linked Discourses 12

6. Dukkhavagga
6. Suffering

52. Upādānasutta Grasping

Sāvattiyam viharati.
At Sāvattihī.

“Upādānīyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

“There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṃ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

**jātipaccayā jarāmaṇaṃ
soka-parideva-dukkha-domānassupāyāsā sambhavanti.**
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

**Seyyathāpi, bhikkhave, dasannaṃ vā kaṭṭhavāhānaṃ vīsāya vā
kaṭṭhavāhānaṃ tiṃsāya vā kaṭṭhavāhānaṃ cattārīsāya vā
kaṭṭhavāhānaṃ mahāaggikkhandho jaleyya.**

Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood.

Tatra puriso kālena kālaṃ sukkhāni ceva tiṇāni pakkhipeyya, sukkhāni ca gomayāni pakkhipeyya, sukkhāni ca kaṭṭhāni pakkhipeyya.

And from time to time someone would toss in dry grass, cow dung, or wood.

Evañhi so, bhikkhave, mahāaggikkhandho tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ jaleyya.

Fueled and sustained by that, the bonfire would burn for a long time.

Evameva kho, bhikkhave, upādāniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṃ ...pe...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Upādāniyesu, bhikkhave, dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṃ

sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

**Seyyathāpi, bhikkhave, dasannaṃ vā kaṭṭhavāhānaṃ vīsāya vā
tiṃsāya vā cattārīsāya vā kaṭṭhavāhānaṃ mahāaggikkhandho
jaleyya;**

Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood.

**tatra puriso na kālena kālaṃ sukkhāni ceva tiṇāni pakkhipeyya,
na sukkhāni ca gomayāni pakkhipeyya, na sukkhāni ca kaṭṭhāni
pakkhipeyya.**

And no-one would toss in dry grass, cow dung, or wood from time to time.

**Evañhi so, bhikkhave, mahāaggikkhandho purimassa ca
upādānassa pariyādānā aññassa ca anupahārā anāhāro
nibbāyeyya.**

As the original fuel is used up and no more is added, the bonfire would be extinguished due to lack of fuel.

**Evameva kho, bhikkhave, upādāniyesu dhammesu
ādīnavānupassino viharato taṇhā nirujjhati,**

In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho ...pe...

When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Dutiyam.

53. Samyojanasutta Fetters

Sāvattiyam viharati.

At Sāvattī.

“Samyojaniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṃ

sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya.

Suppose an oil lamp depended on oil and a wick to burn.

**Tatra puriso kālena kālaṃ telaṃ āsiñceyya vaṭṭiṃ
upasaṃhareyya.**

And from time to time someone would pour oil in and adjust the wick.

**Evañhi so, bhikkhave, telappadīpo tadāhāro tadupādāno ciraṃ
dīghamaddhānaṃ jaleyya.**

Fueled and sustained by that, the oil lamp would burn for a long time.

**Evameva kho, bhikkhave, saṃyojaniyesu dhammesu
assādānupassino viharato taṇhā pavaḍḍhati.**

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṃ

sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

**Saṃyojaniyesu, bhikkhave, dhammesu ādīnavānupassino
viharato taṇhā nirujjhati.**

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmarañam

sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

**Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca
telappadīpo jhāyeyya.**

Suppose an oil lamp depended on oil and a wick to burn.

**Tatra puriso na kālena kālam telam āsiñceyya na vaṭṭim
upasañhareyya.**

And no-one would pour oil in and adjust the wick from time to time.

**Evañhi so, bhikkhave, telappadīpo purimassa ca upādānassa
pariyādānā aññassa ca anupahārā anāhāro nibbāyeyya.**

As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel.

**Evameva kho, bhikkhave, saṃyojaniyesu dhammesu
ādīnavānupassino viharato taṇhā nirujjhati.**

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho ...pe...

When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Tatıyam.

54. Dutiyasaṃyojanasutta Fetters (2nd)

Sāvattthiyaṃ viharati.

At Sāvattthī.

**“Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca
telappadīpo jhāyeyya.**

“Mendicants, suppose an oil lamp depended on oil and a wick to burn.

**Tatra puriso kālena kālaṃ telaṃ āsiñceyya vaṭṭim
upasaṃhareyya.**

And from time to time someone would pour oil in and adjust the wick.

**Evañhi so, bhikkhave, telappadīpo tadāhāro tadupādāno ciraṃ
dīghamaddhānaṃ jaleyya.**

Fueled and sustained by that, the oil lamp would burn for a long time.

**Evameva kho, bhikkhave, saṃyojaniyesu dhammesu
assādānupassino viharato taṇhā pavaḍḍhati.**

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṃ ...pe...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya.

Suppose an oil lamp depended on oil and a wick to burn.

Tatra puriso na kālena kālaṃ telaṃ āsiñceyya na vaṭṭiṃ upasaṃhareyya.

And no-one would pour oil in and adjust the wick from time to time.

Evañhi so, bhikkhave, telappadīpo purimassa ca upādānassa pariyādānā aññassa ca anupahārā anāhāro nibbāyeyya.

As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel.

Evameva kho, bhikkhave, saṃyojaniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho ...pe...

When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Catutthaṃ.

55. Mahārukkhasutta A Great Tree

Sāvattiyam viharati.

At Sāvattihī.

“Upādānīyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

“There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānam;

Craving is a condition for grasping.

upādānapaccayā bhavo ...pe...

Grasping is a condition for continued existence. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, mahārukkho.

Suppose there was a great tree.

Tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni, sabbāni tāni uddham ojam abhiharanti.

And its roots going downwards and across all draw the sap upwards.

Evañhi so, bhikkhave, mahārukkho tadāhāro tadupādāno ciram dīghamaddhānam tiṭṭheyya.

Fueled and sustained by that, the great tree would stand for a long time.

**Evameva kho, bhikkhave, upādānīyesu dhammesu
assādānupassino viharato taṇhā pavaḍḍhati.**

In the same way, there are things that are prone to being grasped.
When you concentrate on the gratification provided by these things,
your craving grows.

Taṇhāpaccayā upādānaṃ ...pe...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

**Upādānīyesu, bhikkhave, dhammesu ādīnavānupassino
vihārato taṇhā nirujjhati.**

There are things that are prone to being grasped. When you
concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho ...pe...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Seyyathāpi, bhikkhave, mahārukkho.

Suppose there was a great tree.

Atha puriso āgaccheyya kuddālapīṭakaṃ ādāya.

Then a person comes along with a spade and basket.

**So taṃ rukkhaṃ mūle chindeyya, mūlaṃ chinditvā
palikhaṇeyya, palikhaṇitvā mūlāni uddhareyya antamaso
usīranāḷimattānipi.**

They'd cut the tree down at the roots, dig it up, and pull the roots out,
down to the fibers and stems.

**So taṃ rukkhaṃ khaṇḍākhaṇḍikaṃ chindeyya,
khaṇḍākhaṇḍikaṃ chinditvā phāletvā sakalikaṃ**

sakalikaṃ kareyya, sakalikaṃ sakalikaṃ karitvā vātātape visoseyya;

They'd cut the tree apart, cut up the parts, and chop it into splinters. They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream.

vātātape visosetvā agginā ḍaheyya, agginā ḍahetvā masiṃ kareyya, masiṃ karitvā mahāvāte vā ophuṇeyya nadiyā vā sīghasotāya pavāheyya.

Evañhi so, bhikkhave, mahārukkho ucchinnamūlo assa tālāvatthukato anabhāvaṅkato āyatiraṃ anuppādadharmo.

In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evameva kho, bhikkhave, upādānīyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho ...pe...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti.

That is how this entire mass of suffering ceases."

Pañcamaṃ.

56. Dutiyamahārukhasutta A Great Tree (2nd)

Sāvattiyam viharati.

At Sāvattihī.

“Seyyathāpi, bhikkhave, mahārukko.

“Mendicants, suppose there was a great tree.

**Tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni,
sabbāni tāni uddham ojaṃ abhiharanti.**

And its roots going downwards and across all draw the sap upwards.

**Evañhi so, bhikkhave, mahārukko tadāhāro tadupādāno ciraṃ
dīghamaddhānaṃ tiṭṭheyya.**

Fueled and sustained by that, the great tree would stand for a long time.

**Evameva kho, bhikkhave, upādāniyesu dhammesu
assādānupassino viharato taṇhā pavaḍḍhati.**

In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṃ ...pe...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, mahārukko.

Suppose there was a great tree.

Atha puriso āgaccheyya kuddālapīṭakaṃ ādāya.

Then a person comes along with a spade and basket.

**So taṃ rukkhaṃ mūle chindeyya, mūle chetvā palikhaṇeyya,
palikhaṇitvā mūlāni uddhareyya ...pe...**

They'd cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems.

nadiyā vā sīghasotāya pavāheyya.

They'd cut the tree apart, cut up the parts, and chop it into little bits. They'd dry the bits in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream.

**Evañhi so, bhikkhave, mahārukkho ucchinnamūlo assa
tālāvatthukato anabhāvaṅkato āyatiraṃ anuppādadammo.**

In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

**Evameva kho, bhikkhave, upādānīyesu dhammesu
ādīnavānupassino viharato taṇhā nirujjhati.**

In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho ...pe...

When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti.

That is how this entire mass of suffering ceases."

Chaṭṭhaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

6. Dukkhavagga
6. Suffering

57. Taruṇarukkhasutta A Sapling

Sāvattthiyaṃ viharati.

At Sāvattthī.

“Saṃyojaniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṃ ...pe...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, taruṇo rukkho.

Suppose there was a sapling.

Tassa puriso kālena kālaṃ mūlāni palimajjeyya kālena kālaṃ paṃsum dadeyya, kālena kālaṃ udakaṃ dadeyya.

And from time to time someone would clear around the roots, supply soil, and water it.

Evañhi so, bhikkhave, taruṇo rukkho tadāhāro tadupādāno vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

Fueled and sustained in this way the sapling would grow, increase, and mature.

**Evameva kho, bhikkhave, saṃyojaniyesu dhammesu
assādānupassino viharato taṇhā pavaḍḍhati.**

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṃ ...pe...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

**Saṃyojaniyesu, bhikkhave, dhammesu ādīnavānupassino
viharato taṇhā nirujjhati.**

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho ...pe...

When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Seyyathāpi, bhikkhave, taruṇo rukkho.

Suppose there was a sapling.

Atha puriso āgaccheyya kuddālapitaṅkaṃ ādāya ...pe...

Then a person comes along with a spade and basket. ...

nadiyā vā sīghasotāya pavāheyya.

They'd cut the sapling apart, cut up the parts, and chop it into little bits. They'd dry the bits in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream.

**Evañhi so, bhikkhave, taruṇo rukkho ucchinnamūlo assa
tālāvattukato anabhāvaṅkato āyatiraṃ anuppādadhammo.**

In this way the sapling is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

**Evameva kho, bhikkhave, saṃyojaniyesu dhammesu
ādināvānupassino viharato taṇhā nirujjhati.**

In the same way, there are things that are prone to being fettered.
When you concentrate on the drawbacks of these things, your
craving ceases.

Taṇhānirodhā upādānanirodho ...pe...

When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Sattamaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

6. Dukkhavagga
6. Suffering

58. Nāmarūpasutta Name and Form

Sāvattiyam viharati.
At Sāvattī.

“Saṃyojaniyesu, bhikkhave, dhammesu assādānupassino viharato nāmarūpassa avakkanti hoti.

“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived.

Nāmarūpapaccayā saḷāyatanaṃ ...pe...

Name and form are conditions for the six sense fields. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, mahārukkho.

Suppose there was a great tree.

Tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni, sabbāni tāni uddham ojaṃ abhiharanti.

And its roots going downwards and across all draw the sap upwards.

Evañhi so, bhikkhave, mahārukkho tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ tiṭṭheyya.

Fueled and sustained by that, the great tree would stand for a long time.

Evameva kho, bhikkhave, saṃyojaniyesu dhammesu assādānupassino viharato nāmarūpassa avakkanti hoti ...pe....

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived. ...

Saṃyojaniyesu, bhikkhave, dhammesu ādīnavānupassino viharato nāmarūpassa avakkanti na hoti.

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived.

Nāmarūpanirodhā saḷāyatananirodho ...pe...

When name and form cease, the six sense fields cease. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Seyyathāpi, bhikkhave, mahārukkho.

Suppose there was a great tree.

Atha puriso āgaccheyya kuddālapīṭakaṃ ādāya ...pe...

Then a person comes along with a spade and basket. ...

āyatim̐ anuppādadhammo.

In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evameva kho, bhikkhave, saṃyojaniyesu dhammesu ādīnavānupassino viharato nāmarūpassa avakkanti na hoti.

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived.

Nāmarūpanirodhā saḷāyatananirodho ...pe...

When name and form cease, the six sense fields cease. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Aṭṭhamāṇ.

Samyutta Nikāya 12
Linked Discourses 12

6. Dukkhavagga
6. Suffering

59. Viññāṇasutta Consciousness

Sāvattiyam viharati.
At Sāvattī.

“Samyojaniyesu, bhikkhave, dhammesu assādānupassino viharato viññāṇassa avakkanti hoti.

“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived.

Viññāṇapaccayā nāmarūpaṃ ...pe...

Consciousness is a condition for name and form. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, mahārukkho.

Suppose there was a great tree.

Tassa yāni ceva mūlāni ...pe...

And its roots going downwards and across all draw the sap upwards.

...

evameva kho, bhikkhave, samyojaniyesu dhammesu assādānupassino viharato viññāṇassa avakkanti hoti ...pe....

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived. ...

Samyojaniyesu, bhikkhave, dhammesu ādīnavānupassino viharato viññāṇassa avakkanti na hoti.

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, consciousness is not conceived.

Viññāṇanirodhā nāmarūpanirodho ...pe...

When consciousness ceases, name and form cease. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Seyyathāpi, bhikkhave, mahārukkho.

Suppose there was a great tree.

Atha puriso āgaccheyya kuddālapīṭakaṃ ādāya ...pe...

Then a person comes along with a spade and basket. ...

āyatim anuppādadhammo.

In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evameva kho, bhikkhave, samyojaniyesu dhammesu ādīnavānupassino viharato viññāṇassa avakkanti na hoti.

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, consciousness is not conceived.

Viññāṇassa nirodhā nāmarūpanirodho ...pe...

When consciousness ceases, name and form cease. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Navamaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

6. Dukkhavagga
6. Suffering

60. Nidānasutta Sources

**Ekam̐ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ
nāma kurūnaṃ nigamo.**

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir! It’s amazing,

**Yāva gambhīro cāyaṃ, bhante, paṭiccasamuppādo
gambhīrāvabhāso ca, atha ca pana me uttānakuttānako viya
khāyatī”ti.**

in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.”

“Mā hevaṃ, ānanda, mā hevaṃ, ānanda.

“Not so, Ānanda! Not so, Ānanda!

**Gambhīro cāyaṃ, ānanda, paṭiccasamuppādo
gambhīrāvabhāso ca.**

This dependent origination is deep and appears deep.

**Etassa, ānanda, dhammassa ananubodhā appaṭivedhā
evamayam pajā tantākulakajātā kulagaṇṭhikajātā
muñjapabbajabhūtā apāyam duggatiṃ vinipātam saṃsāram
nātivattati.**

It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

**Upādānīyesu, ānanda, dhammesu assādānupassino viharato
taṇhā pavaḍḍhati.**

There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānam;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmarañam

sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Seyyathāpi, ānanda, mahārukkho.

Suppose there was a great tree.

**Tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni,
sabbāni tāni uddham ojam abhiharanti.**

And its roots going downwards and across all draw the sap upwards.

**Evañhi so, ānanda, mahārukkho tadāhāro tadupādāno ciraṃ
dīghamaddhānaṃ tiṭṭheyya.**

Fueled and sustained by that, the great tree would stand for a long time.

**Evameva kho, ānanda, upādāniyesu dhammesu
assādānupassino viharato taṇhā pavaḍḍhati.**

In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo ...pe...

Grasping is a condition for continued existence. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

**Upādāniyesu, ānanda, dhammesu ādīnavānupassino viharato
taṇhā nirujjhati.**

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho ...pe...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Seyyathāpi, ānanda, mahārukkho.

Suppose there was a great tree.

Atha puriso āgaccheyya kuddālapīṭakaṃ ādāya.

Then a person comes along with a spade and basket.

So taṃ rukkhaṃ mūle chindeyya, mūle chetvā palikhaṇeyya, palikhaṇitvā mūlāni uddhareyya antamaso usīranāḷimattānipi.

They'd cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems.

So taṃ rukkhaṃ khaṇḍākhaṇḍikaṃ chindeyya.

Then they'd split the tree apart, cut up the parts, and chop it into little bits. They'd dry the bits in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream.

Khaṇḍākhaṇḍikaṃ chinditvā phāleyya;

phāletvā sakalikaṃ sakalikaṃ kareyya, sakalikaṃ sakalikaṃ karitvā vātātape visoseyya, vātātape visosetvā agginā ḍaheyya, agginā ḍahetvā masiṃ kareyya, masiṃ karitvā mahāvāte vā ophuṇeyya, nadiyā vā sīghasotāya pavāheyya.

Evañhi so, ānanda, mahārukkho ucchinnamūlo assa tālāvatthukato anabhāvaṅkato āyatim anuppādadhammo.

In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evameva kho, ānanda, upādāniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmarañam

sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Dasamaṃ.

Dukkhavaggo chaṭṭho.

Tassuddānaṃ

**Parivīmaṃsanupādānaṃ,
dve ca saṃyojanāni ca;
Mahārukkhena dve vuttā,
taruṇena ca sattamaṃ;
Nāmarūpañca viññāṇaṃ,
nidānena ca te dasāti.**

Saṃyutta Nikāya 12
Linked Discourses 12

7. Mahāvagga
7. The Great Chapter

61. Assutavāsutta Uneducated

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme ...**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery. ...

**“assutavā, bhikkhave, puthujjano imasmim
cātumahābhūtikasmim kāyasmim nibbindeyyapi virajjeyyapi
vimucceyyapi.**

“Mendicants, when it comes to this body made up of the four primary
elements, an uneducated ordinary person might become
disillusioned, dispassionate, and freed.

Tam kissa hetu?

Why is that?

**Dissati, bhikkhave, imassa cātumahābhūtikassa kāyassa
ācayopi apacayopi ādānampi nikkhepanampi.**

This body made up of the four primary elements is seen to
accumulate and disperse, to be taken up and laid to rest.

**Tasmā tatrāssutavā puthujjano nibbindeyyapi virajjeyyapi
vimucceyyapi.**

That's why, when it comes to this body, an uneducated ordinary
person might become disillusioned, dispassionate, and freed.

Yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, tatrāssutavā puthujjano nālaṃ nibbindituṃ nālaṃ virajjituṃ nālaṃ vimuccituṃ.

But when it comes to that which is called ‘mind’ or ‘sentience’ or ‘consciousness’, an uneducated ordinary person is unable to become disillusioned, dispassionate, or freed.

Taṃ kissa hetu?

Why is that?

Dīgharattañhetuṃ, bhikkhave, assutavato puthujjanassa ajjhositaṃ mamāyitaṃ parāmaṭṭhaṃ:

Because for a long time they’ve been attached to it, thought of it as their own, and mistaken it:

‘etaṃ mama, esohamasmi, eso me attā’ti.

‘This is mine, I am this, this is my self.’

Tasmā tatrāssutavā puthujjano nālaṃ nibbindituṃ nālaṃ virajjituṃ nālaṃ vimuccituṃ.

That’s why, when it comes to this mind, an uneducated ordinary person is unable to become disillusioned, dispassionate, and freed.

Varaṃ, bhikkhave, assutavā puthujjano imaṃ cātumahābhūtikaṃ kāyaṃ attato upagaccheyya, na tveva cittaṃ.

But an uneducated ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind.

Taṃ kissa hetu?

Why is that?

Dissatāyaṃ, bhikkhave, cātumahābhūtiko kāyo ekampi vassaṃ tiṭṭhamāno dvepi vassāni tiṭṭhamāno tīṇipi vassāni tiṭṭhamāno cattāripi vassāni tiṭṭhamāno pañcapi vassāni tiṭṭhamāno dasapi vassāni tiṭṭhamāno vīsatiṇi vassāni tiṭṭhamāno tiṃsampi vassāni tiṭṭhamāno cattārīsampi vassāni tiṭṭhamāno

**paññāsampi vassāni tiṭṭhamāno vassasatampi tiṭṭhamāno,
bhiyyopi tiṭṭhamāno.**

This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer.

**Yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi,
viññāṇaṃ itipi, taṃ rattiyā ca divasassa ca aññadeva uppajjati
aññaṃ nirujjhati.**

But that which is called ‘mind’ or ‘sentience’ or ‘consciousness’ arises as one thing and ceases as another all day and all night.

**Seyyathāpi, bhikkhave, makkaṭṭo araññe pavane caramāno
sākhāṃ gaṇhati, taṃ muñcitvā aññaṃ gaṇhati, taṃ muñcitvā
aññaṃ gaṇhati;**

It’s like a monkey moving through the forest. It grabs hold of one branch, lets it go, and grabs another; then it lets that go and grabs yet another.

**evameva kho, bhikkhave, yamidaṃ vuccati cittaṃ itipi, mano
itipi, viññāṇaṃ itipi, taṃ rattiyā ca divasassa ca aññadeva
uppajjati aññaṃ nirujjhati.**

In the same way, that which is called ‘mind’ or ‘sentience’ or ‘consciousness’ arises as one thing and ceases as another all day and all night.

**Tatra, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaṃyeva
sādhukāṃ yoniso manasi karoti:**

In this case, a learned noble disciple carefully and properly attends to dependent origination itself:

‘iti imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati;

‘When this exists, that is; due to the arising of this, that arises.

imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati—

When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

yadidaṃ avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;
When ignorance fades away and ceases with nothing left over,
choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho ...pe...
When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.
That is how this entire mass of suffering ceases.'

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi
nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati,
saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati;**
Seeing this, a learned noble disciple grows disillusioned with form,
feeling, perception, choices, and consciousness.

**nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**
Being disillusioned, desire fades away. When desire fades away
they're freed. When they're freed, they know they're freed.

**'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā'ti pajānātī'ti.**
They understand: 'Rebirth is ended, the spiritual journey has been
completed, what had to be done has been done, there is no return to
any state of existence.'"

Paṭhamam.

62. Dutiyaassutavāsutta Uneducated (2nd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Assutavā, bhikkhave, puthujjano imasmiṃ
cātumahābhūtikasmiṃ kāyasmīṃ nibbindeyyapi virajjeyyapi
vimucceyyapi.**

“Mendicants, when it comes to this body made up of the four primary elements, an uneducated ordinary person might become disillusioned, dispassionate, and freed.

Taṃ kissa hetu?
Why is that?

**Dissati, bhikkhave, imassa cātumahābhūtikassa kāyassa
ācayopi apacayopi ādānampi nikkhepanampi.**

This body made up of the four primary elements is seen to accumulate and disperse, to be taken up and laid to rest.

**Tasmā tatrāssutavā puthujjano nibbindeyyapi virajjeyyapi
vimucceyyapi.**

That’s why, when it comes to this body, an uneducated ordinary person might become disillusioned, dispassionate, and freed.

**Yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi,
viññāṇaṃ itipi, tatrāssutavā puthujjano nālaṃ nibbindituṃ
nālaṃ virajjituṃ nālaṃ vimuccituṃ.**

But when it comes to that which is called ‘mind’ or ‘sentience’ or ‘consciousness’, an uneducated ordinary person is unable to become disillusioned, dispassionate, or freed.

Taṃ kissa hetu?

Why is that?

**Dīgharattañhetam, bhikkhave, assutavato puthujjanassa
ajjhositam mamāyitam parāmaṭṭham:**

Because for a long time they've been attached to it, thought of it as their own, and mistaken it:

'etaṃ mama, esohamasmi, eso me attā'ti.

'This is mine, I am this, this is my self.'

**Tasmā tatrāssutavā puthujjano nālam nibbinditum nālam
virajjitum nālam vimuccitum.**

That's why, when it comes to this mind, an uneducated ordinary person is unable to become disillusioned, dispassionate, and freed.

**Varam, bhikkhave, assutavā puthujjano imam
cātumahābhūtikam kāyam attato upagaccheyya, na tveva
cittam.**

But an uneducated ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind.

Taṃ kissa hetu?

Why is that?

**Dissatāyam, bhikkhave, cātumahābhūtikam kāyo ekampi vassam
tiṭṭhamāno dvepi vassāni tiṭṭhamāno tīṇipi vassāni tiṭṭhamāno
cattāripi vassāni tiṭṭhamāno pañcapi vassāni tiṭṭhamāno dasapi
vassāni tiṭṭhamāno vīsatiṇi vassāni tiṭṭhamāno tiṃsampi
vassāni tiṭṭhamāno cattārīsampi vassāni tiṭṭhamāno
paññāsampi vassāni tiṭṭhamāno vassasatampi tiṭṭhamāno,
bhiyyopi tiṭṭhamāno.**

This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer.

**Yañca kho etaṃ, bhikkhave, vuccati cittam itipi, mano itipi,
viññāṇam itipi, taṃ rattiyā ca divasassa ca aññadeva uppajjati**

aññaṃ nirujjhati.

But that which is called 'mind' or 'sentience' or 'consciousness' arises as one thing and ceases as another all day and all night.

Tatra, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaṃyeva sādhukaṃ yoniso manasi karoti:

In this case, a learned noble disciple carefully and properly attends to dependent origination itself:

'iti imasmim̃ sati idaṃ hoti, imassuppādā idaṃ uppajjati;

'When this exists, that is; due to the arising of this, that arises.

imasmim̃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī'ti.

When this doesn't exist, that is not; due to the cessation of this, that ceases. That is:

Sukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati sukhavedanā.

Pleasant feeling arises dependent on a contact to be experienced as pleasant.

Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhavedanā sā nirujjhati sā vūpasammati.

With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.

Dukkhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati dukkhavedanā.

Painful feeling arises dependent on a contact to be experienced as painful.

Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhavedanā sā nirujjhati sā vūpasammati.

With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.

Adukkhamasukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati adukkhmasukhavedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

Tasseva adukkhmasukhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ adukkhmasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhmasukhavedanā sā nirujjhati sā vūpasammati.

With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

Seyyathāpi, bhikkhave, dvinnaṃ kaṭṭhānaṃ saṅghaṭṭanasamodhānā usmā jāyati tejo abhinibbattati.

Tesaṃyeva dvinnaṃ kaṭṭhānaṃ nānākatavinibbhogā yā tajaṃ usmā sā nirujjhati sā vūpasammati;

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

evameva kho, bhikkhave, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhavedanā.

In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant.

Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhavedanā sā nirujjhati sā vūpasammati ...pe...

With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.

dukkhavedaniyaṃ phassaṃ paṭicca ...

Painful feeling ...

adukkhmasukhavedaniyaṃ phassaṃ paṭicca uppajjati adukkhmasukhavedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhavedanā sā nirujjhati sā vūpasammati.

With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako phassepi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati;

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti'ti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Dutiyam.

63. Puttamaṃsasutta A Child's Flesh

Sāvattiyam ...
At Sāvattihī.

“cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya.

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?

What four?

Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catuttham.

Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya.

These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

Kathaṅca, bhikkhave, kabaḷīkāro āhāro daṭṭhabbo?

And how should you regard solid food?

Seyyathāpi, bhikkhave, dve jāyampatikā parittaṃ sambalaṃ ādāya kantāramaggaṃ paṭipajjeyyuraṃ.

Suppose a couple who were husband and wife set out to cross a desert, taking limited supplies.

Tesamassa ekaputtako piyo manāpo.

They had an only child, dear and beloved.

Atha kho tesam, bhikkhave, dvinnam jāyampatikānam kantāragatānam yā parittā sambalamattā, sā parikkhayam pariyādānam gaccheyya.

As the couple were crossing the desert their limited quantity of supplies would run out,

Siyā ca nesam kantārāveseso anatiṇṇo.

and they'd still have the rest of the desert to cross.

Atha kho tesam, bhikkhave, dvinnam jāyampatikānam evamassa:

Then it would occur to that couple:

'amhākam kho yā parittā sambalamattā sā parikkhīṇā pariyādiṇṇā.

'Our limited quantity of supplies has run out,

Atthi cāyam kantārāveseso anittiṇṇo.

and we still have the rest of the desert to cross.

Yannūna mayam imam ekaputtakam piyam manāpam vadhitvā vallūraṅca soṇḍikaṅca karitvā puttamaṃsāni khādantā evam tam kantārāvesesam nitthareyyāma, mā sabbeva tayo vinassimhā'ti.

Why don't we kill our only child, so dear and beloved, and prepare dried and spiced meat? Then we can make it across the desert by eating our child's flesh. Let not all three perish.'

Atha kho te, bhikkhave, dve jāyampatikā tam ekaputtakam piyam manāpam vadhitvā vallūraṅca soṇḍikaṅca karitvā puttamaṃsāni khādantā evam tam kantārāvesesam nitthareyyum.

Then that couple would kill their only child, so dear and beloved, and prepare dried and spiced meat. They'd make it across the desert by eating their child's flesh.

Te puttamaṃsāni ceva khādeyyum, ure ca paṭipiseyyum:

And as they'd eat their child's flesh, they'd beat their breasts and cry:

‘kahaṃ, ekaputtaka, kahaṃ, ekaputtakā’ti.

‘Where are you, our only child? Where are you, our only child?’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

**api nu te davāya vā āhāraṃ āhāreyyuṃ, madāya vā āhāraṃ
āhāreyyuṃ, maṇḍanāya vā āhāraṃ āhāreyyuṃ, vibhūsanāya vā
āhāraṃ āhāreyyun”ti?**

Would they eat that food for fun, indulgence, adornment, or decoration?”

“No hetam, bhante”.

“No, sir.”

**“Nanu te, bhikkhave, yāvadeva kantārassa nittharaṇatthāya
āhāraṃ āhāreyyun”ti?**

“Wouldn’t they eat that food just so they could make it across the desert?”

“Evaṃ, bhante”.

“Yes, sir.”

**“Evameva khvāhaṃ, bhikkhave, kabaḷikāro āhāro datṭhabbo’ti
vadāmi.**

“I say that this is how you should regard solid food.

**Kabaḷikāre, bhikkhave, āhāre pariññāte pañca kāmaguṇiko rāgo
pariññāto hoti.**

When solid food is completely understood, desire for the five kinds of sensual stimulation is completely understood.

**Pañca kāmaguṇike rāge pariññāte natthi taṃ saṃyojanaṃ yena
saṃyojanena saṃyutto ariyasāvako puna imaṃ lokaṃ
āgaccheyya.**

When desire for the five kinds of sensual stimulation is completely understood, a noble disciple is bound by no fetter that might return them again to this world.

Kathañca, bhikkhave, phassāhāro daṭṭhabbo?

And how should you regard contact as fuel?

Seyyathāpi, bhikkhave, gāvī nīccammā kuṭṭaṅce nissāya tiṭṭheyya. Ye kuṭṭanissitā paṇā te naṃ khādeyyum.

Suppose there was a flayed cow. If she stands by a wall, the creatures on the wall bite her.

Rukkhañce nissāya tiṭṭheyya, ye rukkhanissitā paṇā te naṃ khādeyyum.

If she stands under a tree, the creatures in the tree bite her.

Udakañce nissāya tiṭṭheyya, ye udakanissitā paṇā te naṃ khādeyyum.

If she stands in some water, the creatures in the water bite her.

Ākāsañce nissāya tiṭṭheyya, ye ākāsanissitā paṇā te naṃ khādeyyum.

If she stands in the open, the creatures in the open bite her.

Yaṃ yadeva hi sā, bhikkhave, gāvī nīccammā nissāya tiṭṭheyya, ye tannissitā paṇā te naṃ khādeyyum.

Wherever that flayed cow stands, the creatures there would bite her.

Evameva khvāhaṃ, bhikkhave, ‘phassāhāro daṭṭhabbo’ti vadāmi.

I say that this is how you should regard contact as fuel.

Phasse, bhikkhave, āhāre pariññāte tisso vedanā pariññātā honti.

When contact as fuel is completely understood, the three feelings are completely understood.

Tīsu vedanāsu pariññātāsu ariyasāvakassa natthi kiñci uttarikaraṇīyanti vadāmi.

When the three feelings are completely understood, a noble disciple has nothing further to do, I say.

Kathañca, bhikkhave, manosañcetanāhāro daṭṭhabbo?

And how should you regard mental intention as fuel?

Seyyathāpi, bhikkhave, aṅgārakāsu sādhipaporisā puṇṇā aṅgārānaṃ vītaccikānaṃ vītadhūmaṃ.

Suppose there was a pit of glowing coals deeper than a man's height, filled with glowing coals that neither flamed nor smoked.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

Tameṇaṃ dve balavanto purisā nānābhāsu gahetvā taṃ aṅgārakāsuṃ upakaḍḍheyyuṃ.

Then two strong men would grab them by the arms and drag them towards the pit of glowing coals.

Atha kho, bhikkhave, tassa purisassa ārakāvassa cetanā ārakā patthanā ārakā paṇidhi.

Then that person's intention, aim, and wish would be to get far away.

Taṃ kissa hetu?

Why is that?

Evañhi, bhikkhave, tassa purisassa hoti:

Because that person would think:

‘imañcāhaṃ aṅgārakāsuṃ papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṃ’ti.

‘If I fall in that pit of glowing coals, that will result in my death or deadly pain.’

Evameva khvāhaṃ, bhikkhave, ‘manosañcetanāhāro daṭṭhabbo’ti vadāmi.

I say that this is how you should regard mental intention as fuel.

Manosañcetanāya, bhikkhave, āhāre pariññāte tisso taṇhā pariññātā honti.

When mental intention as fuel is completely understood, the three cravings are completely understood.

Tīsu taṇhāsu pariññātāsu ariyasāvakaṃ natthi kiñci uttarikaraṇīyanti vadāmi.

When the three cravings are completely understood, a noble disciple has nothing further to do, I say.

Kathaṅca, bhikkhave, viññāṇāhāro daṭṭhabbo?

And how should you regard consciousness as fuel?

Seyyathāpi, bhikkhave, coraṃ āgucāriṃ gahetvā rañño dasseyyumaṃ:

Suppose they were to arrest a bandit, a criminal and present him to the king, saying:

‘ayaṃ te, deva, cora āgucārī, imassa yaṃ icchasi taṃ daḍḍaṃ paṇehī’ti.

‘Your Majesty, this is a bandit, a criminal. Punish him as you will.’

Tameṃ rājā evaṃ vadeyya:

The king would say:

‘gacchatha, bho, imaṃ purisaṃ pubbaṇhasamayaṃ sattisatena hanathā’ti.

‘Go, my men, and strike this man in the morning with a hundred spears!’

Tameṃ pubbaṇhasamayaṃ sattisatena haneyyumaṃ.

The king’s men did as they were told.

Atha rājā majjhanhikasamayaṃ evaṃ vadeyya:

Then at midday the king would say:

‘ambho, kathaṃ so puriso’ti?

‘My men, how is that man?’

‘Tatheva, deva, jīvatī’ti.

‘He’s still alive, Your Majesty.’

Tamenam rājā evam vadeyya:

The king would say:

‘gacchatha, bho, tam purisam majjhanhikasamayam sattisatena hanathā’ti.

‘Go, my men, and strike this man in the middle of the day with a hundred spears!’

Tamenam majjhanhikasamayam sattisatena haneyyum.

The king’s men did as they were told.

Atha rājā sāyanhasamayam evam vadeyya:

Then late in the afternoon the king would say:

‘ambho, katham so puriso’ti?

‘My men, how is that man?’

‘Tatheva, deva, jīvatī’ti.

‘He’s still alive, Your Majesty.’

Tamenam rājā evam vadeyya:

The king would say:

‘gacchatha, bho, tam purisam sāyanhasamayam sattisatena hanathā’ti.

‘Go, my men, and strike this man in the late afternoon with a hundred spears!’

Tamenam sāyanhasamayam sattisatena haneyyum.

The king’s men did as they were told.

Tam kim maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso divasam tīhi sattisatehi haññamāno tatonidānam dukkham domanassam paṭisamvediyethā”ti?

Would that man experience pain and distress from being struck with three hundred spears a day?”

**“Ekissāpi, bhante, sattiyā haññamāno tatonidānaṃ dukkhaṃ
domanassaṃ paṭisaṃvediyetha;**

“Sir, that man would experience pain and distress from being struck
with one spear,

ko pana vādo tīhi sattisatehi haññamāno”ti.

let alone three hundred spears!”

**“Evameva khvāhaṃ, bhikkhave, viññāṇāhāro daṭṭhabboti
vadāmi.**

“I say that this is how you should regard consciousness as fuel.

**Viññāṇe, bhikkhave, āhāre pariññāte nāmarūpaṃ pariññātaṃ
hoti, nāmarūpe pariññāte ariyasāvakassa natthi kiñci
uttarikaṇṭiyanti vadāmī”ti.**

When consciousness as fuel is completely understood, name and
form is completely understood. When name and form are completely
understood, a noble disciple has nothing further to do, I say.”

Tatiyaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

7. Mahāvagga
7. The Great Chapter

64. Atthirāgasutta If There Is Desire

Sāvattiyam viharati.
At Sāvattihī.

“Cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya.

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?
What four?

Kabaḷikāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catuttham.

Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya.

These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

Kabaḷikāre ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitam tattha viññānaṃ virūḷham.

If there is desire, relishing, and craving for solid food, consciousness becomes established there and grows.

Yattha patiṭṭhitam viññānaṃ virūḷham, atthi tattha nāmarūpassa avakkanti.

Where consciousness is established and grows, name and form are conceived.

Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.

Where name and form are conceived, there is the growth of choices.

Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḅbatti.

Where choices grow, there is rebirth into a new state of existence in the future.

Yattha atthi āyatim punabbhavābhiniḅbatti, atthi tattha āyatim jātijarāmarāṇaṃ.

Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

Yattha atthi āyatim jātijarāmarāṇaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.

Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

Phasse ce, bhikkhave, āhāre ...pe...

If there is desire, relishing, and craving for contact as fuel ...

manosañcetanāya ce, bhikkhave, āhāre ...

If there is desire, relishing, and craving for mental intention as fuel ...

viññāṇe ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitaṃ tattha viññāṇaṃ virūḷhaṃ.

If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows.

Yattha patiṭṭhitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti.

Where consciousness is established and grows, name and form are conceived.

Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.

Where name and form are conceived, there is the growth of choices.

Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḅbatti.

Where choices grow, there is rebirth into a new state of existence in the future.

Yattha atthi āyatim punabbhavābhiniḅbatti, atthi tattha āyatim jātijarāmaṇaṃ.

Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

Yattha atthi āyatim jātijarāmaṇaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.

Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

Seyyathāpi, bhikkhave, rajako vā cittaḅkārako vā sati rajanāya vā lākhāya vā haliddiyā vā nīliyā vā mañjittḅhāya vā suparimaḅḅthe vā phalake bhittiyā vā dussapaḅḅte vā itthirūpaṃ vā purisarūpaṃ vā abhinimmineyya sabbaṅgapaccaṅgaṃ;

Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they'd create the image of a woman or a man, complete in all its various parts.

evameva kho, bhikkhave, kabaḅḅkāre ce āhāre atthi rāgo atthi nandī atthi taṅḅhā, patiḅḅḅhitaṃ tattha viññāṅaṃ virūḅḅhaṃ.

In the same way, if there is desire, relishing, and craving for solid food, consciousness becomes established there and grows.

Yattha patiḅḅḅhitaṃ viññāṅaṃ virūḅḅhaṃ, atthi tattha nāmarūpassa avakkanti.

Where consciousness is established and grows, name and form are conceived.

Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.

Where name and form are conceived, there is the growth of choices.

**Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim
punabbhavābhiniḅḅatti.**

Where choices grow, there is rebirth into a new state of existence in the future.

**Yattha atthi āyatim punabbhavābhiniḅḅatti, atthi tattha āyatim
jātijarāmaṇaṃ.**

Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

**Yattha atthi āyatim jātijarāmaṇaṃ, sasokaṃ taṃ, bhikkhave,
sadaraṃ saupāyāsanti vadāmi.**

Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

Phasse ce, bhikkhave, āhāre ...pe...

If there is desire, relishing, and craving for contact as fuel ...

manosañcetanāya ce, bhikkhave, āhāre ...

If there is desire, relishing, and craving for mental intention as fuel ...

**viññāṇe ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā,
patiṭṭhitaṃ tattha viññāṇaṃ virūḷhaṃ.**

If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows.

**Yattha patiṭṭhitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa
avakkanti.**

Where consciousness is established and grows, name and form are conceived.

**Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ
vuddhi.**

Where name and form are conceived, there is the growth of choices.

**Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim
punabbhavābhiniḅḅatti.**

Where choices grow, there is rebirth into a new state of existence in the future.

Yattha atthi āyatim punabbhavābhiniḅḅatti, atthi tattha āyatim jātijarāmaṇam.

Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

Yattha atthi āyatim jātijarāmaṇam, sasokam tam, bhikkhave, sadaram saupāyāsanti vadāmi.

Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

Kabaḷikāre ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appatiṭṭhitam tattha viññāṇam avirūḷham.

If there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn't grow.

Yattha appatiṭṭhitam viññāṇam avirūḷham, natthi tattha nāmarūpassa avakkanti.

Where consciousness is not established and doesn't grow, name and form are not conceived.

Yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānam vuddhi.

Where name and form are not conceived, there is no growth of choices.

Yattha natthi saṅkhārānam vuddhi, natthi tattha āyatim punabbhavābhiniḅḅatti.

Where choices don't grow, there is no rebirth into a new state of existence in the future.

Yattha natthi āyatim punabbhavābhiniḅḅatti, natthi tattha āyatim jātijarāmaṇam.

Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future.

Yattha natthi āyatim jātijarāmaṇaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti vadāmi.

Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

Phasse ce, bhikkhave, āhāre ...pe...

If there is no desire, relishing, and craving for contact as fuel ...

manosañcetanāya ce, bhikkhave, āhāre ...

If there is no desire, relishing, and craving for mental intention as fuel

...

viññāṇe ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appatiṭṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ.

If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn't become established there and doesn't grow.

Yattha appatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti.

Where consciousness is not established and doesn't grow, name and form are not conceived.

Yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.

Where name and form are not conceived, there is no growth of choices.

Yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti.

Where choices don't grow, there is no rebirth into a new state of existence in the future.

Yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmaṇaṃ.

Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future.

Yattha natthi āyatim jātijarāmaṇaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti vadāmi.

Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

Seyyathāpi, bhikkhave, kūṭāgāraṃ vā kūṭāgārasālaṃ vā uttarāya vā dakkhiṇāya vā pācīnāya vā vātapānā sūriye uggacchante vātapānena rasmi pavisitvā kvāssa patiṭṭhitā”ti?

Suppose there was a bungalow or a hall with a peaked roof, with windows on the northern, southern, or eastern side. When the sun rises and a ray of light enters through a window, where would it land?”

“Pacchimāyaṃ, bhante, bhittiyaṃ”ti.

“On the western wall, sir.”

“Pacchimā ce, bhikkhave, bhitti nāssa kvāssa patiṭṭhitā”ti?

“If there was no western wall, where would it land?”

“Pathaviyaṃ, bhante”ti.

“On the ground, sir.”

“Pathavī ce, bhikkhave, nāssa kvāssa patiṭṭhitā”ti?

“If there was no ground, where would it land?”

“Āpasmiraṃ, bhante”ti.

“In water, sir.”

“Āpo ce, bhikkhave, nāssa kvāssa patiṭṭhitā”ti?

“If there was no water, where would it land?”

“Appatiṭṭhitā, bhante”ti.

“It wouldn't land, sir.”

“Evameva kho, bhikkhave, kabalīkāre ce āhāre natthi rāgo natthi nandī natthi taṇhā ...pe....

“In the same way, if there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn’t grow. ...

Phasse ce, bhikkhave, āhāre ...

If there is no desire, relishing, and craving for contact as fuel ...

manosañcetanāya ce, bhikkhave, āhāre ...

If there is no desire, relishing, and craving for mental intention as fuel ...

viññāṇe ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appatiṭṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ.

If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn’t become established there and doesn’t grow.

Yattha appatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti.

Where consciousness is not established and doesn’t grow, name and form are not conceived.

Yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.

Where name and form are not conceived, there is no growth of choices.

Yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti.

Where choices don’t grow, there is no rebirth into a new state of existence in the future.

Yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmaṇaṃ.

Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future.

**Yattha natthi āyatim jātijarāmarañam asokam tam, bhikkhave,
adaram anupāyāsanti vadāmi”ti.**

Where there is no rebirth, old age, and death in the future, I say
there’s no sorrow, anguish, and distress.”

Catuttham.

Saṃyutta Nikāya 12
Linked Discourses 12

7. Mahāvagga
7. The Great Chapter

65. Nagarasutta The City

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Pubbe me, bhikkhave, sambodhā anabhisambuddhassa
bodhisattasseva sato etadahosi:**

“Mendicants, before my awakening—when I was still unawakened
but intent on awakening—I thought:

**‘kicchā vatāyaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati
ca upapajjati ca.**

‘Alas, this world has fallen into trouble. It’s born, grows old, dies,
passes away, and is reborn,

**Atha ca panimassa dukkhassa nissaraṇaṃ nappajānāti
jarāmaṇassa.**

yet it doesn’t understand how to escape from this suffering, from old
age and death.

**Kudāssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati
jarāmaṇassā’ti?**

Oh, when will an escape be found from this suffering, from old age
and death?’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

**‘kimhi nu kho sati jarāmaṇaṃ hoti, kiṃpaccayā
jarāmaṇan’ti?**

‘When what exists is there old age and death? What is a condition
for old age and death?’

Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘jātiyā kho sati jarāmaraṇam hoti, jātipaccayā jarāmaraṇan’ti.

‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Tassa mayham, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho sati jāti hoti ...pe...

‘When what exists is there rebirth? ...

bhavo hoti ...

continued existence ...

upādānam hoti ...

grasping ...

taṇhā hoti ...

craving ...

vedanā hoti ...

feeling ...

phasso hoti ...

contact ...

saḷāyatanam hoti ...

the six sense fields ...

nāmarūpam hoti ...

name and form ...

kimpaccayā nāmarūpan’ti?

What is a condition for name and form?’

Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘viññāṇe kho sati nāmarūpaṃ hoti, viññāṇapaccayā nāmarūpan’ti.

‘When consciousness exists there are name and form.
Consciousness is a condition for name and form.’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho sati viññāṇaṃ hoti, kiṃpaccayā viññāṇan’ti?

‘When what exists is there consciousness? What is a condition for consciousness?’

Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘nāmarūpe kho sati viññāṇaṃ hoti, nāmarūpapaccayā viññāṇan’ti.

‘When name and form exist there’s consciousness. Name and form are a condition for consciousness.’

Tassa mayhaṃ, bhikkhave, etadahosi—

Then it occurred to me:

paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā na paraṃ gacchati.

This consciousness turns back from name and form, and doesn’t go beyond that.

Ettāvatā jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā, yadidaṃ nāmarūpapaccayā viññāṇaṃ;

This is the extent to which one may be reborn, grow old, die, pass away, or reappear. That is: name and form are conditions for consciousness.

viññāṇapaccayā nāmarūpaṃ;

Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanaṃ;

Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso ...pe...

The six sense fields are conditions for contact. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

**‘Samudayo, samudayo’ti kho me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi
paññā udapādi vijjā udapādi āloko udapādi.**

‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho asati, jarāmaṇaṃ na hoti;

‘When what doesn’t exist is there no old age and death?’

kissa nirodhā jarāmaṇanirodho’ti?

When what ceases do old age and death cease?’

**Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya
abhisamayo:**

Then, through proper attention, I comprehended with wisdom:

‘jātiyā kho asati, jarāmaṇaṃ na hoti;

‘When rebirth doesn’t exist there is no old age and death.

jātinirodhā jarāmaṇanirodho’ti.

When rebirth ceases old age and death cease.’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho asati jāti na hoti ...pe...

‘When what doesn’t exist is there no rebirth ...

bhavo na hoti ...

continued existence ...

upādānaṃ na hoti ...

grasping ...

taṇhā na hoti ...

craving ...

vedanā na hoti ...

feeling ...

phasso na hoti ...

contact ...

saḷāyatanaṃ na hoti ...

six sense fields ...

nāmarūpaṃ na hoti.

name and form?

Kissa nirodhā nāmarūpanirodho'ti?

When what ceases do name and form cease?'

**Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya
abhisamayo:**

Then, through proper attention, I comprehended with wisdom:

'viññāṇe kho asati, nāmarūpaṃ na hoti;

'When consciousness doesn't exist name and form don't come to be.

viññāṇanirodhā nāmarūpanirodho'ti.

When consciousness ceases name and form cease.'

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

'kimhi nu kho asati viññāṇaṃ na hoti;

'When what doesn't exist is there no consciousness?

kissa nirodhā viññāṇanirodho'ti?

When what ceases does consciousness cease?'

**Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya
abhisamayo:**

Then, through proper attention, I comprehended with wisdom:

‘nāmarūpe kho asati, viññāṇaṃ na hoti;

‘When name and form don’t exist, there is no consciousness.

nāmarūpanirodhā viññāṇanirodho’ti.

When name and form cease, consciousness ceases.’

Tassa mayhaṃ, bhikkhave, etadahosi—

Then it occurred to me:

adhigato kho myāyaṃ maggo bodhāya yadidaṃ—

I have discovered the path to awakening. That is:

nāmarūpanirodhā viññāṇanirodho;

When name and form cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho;

When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatananirodho;

When name and form cease, the six sense fields cease.

saḷāyatananirodhā phassanirodho ...pe...

When the six sense fields cease, contact ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

‘Nirodho, nirodho’ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Seyyathāpi, bhikkhave, puriso araññe pavane caramāno passeyya purāṇaṃ maggaṃ purāṇañjasaṃ pubbakehi manussehi anuyātaṃ.

Suppose a person was walking through a forest. They’d see an ancient path, an ancient route traveled by humans in the past.

So tamanugaccheyya.

Following it along,

**Tamanugacchanto passeyya purāṇaṃ nagaraṃ purāṇaṃ
rājadhāniṃ pubbakehi manussehi ajjhāvuṭṭhaṃ
ārāmasampannaṃ vanasampannaṃ pokkharaṇīsampannaṃ
uddhāpavantaṃ ramaṇīyaṃ.**

they'd see an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments.

**Atha kho so, bhikkhave, puriso rañño vā rājamahāmattassa vā
āroceyya:**

Then that person would inform a king or their minister:

**‘yagge, bhante, jāneyyāsi—ahaṃ addasaṃ araññe pavane
caramāno purāṇaṃ maggaṃ purāṇaṇjasam pubbakehi
manussehi anuyātaṃ tamanugacchiṃ.**

‘Please sir, you should know this. While walking through a forest I saw an ancient path, an ancient route traveled by humans in the past.

**Tamanugacchanto addasaṃ purāṇaṃ nagaraṃ purāṇaṃ
rājadhāniṃ pubbakehi manussehi ajjhāvuṭṭhaṃ
ārāmasampannaṃ vanasampannaṃ pokkharaṇīsampannaṃ
uddhāpavantaṃ ramaṇīyaṃ.**

Following it along I saw an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments.

Taṃ, bhante, nagaraṃ māpehī'ti.

Sir, you should rebuild that city!’

**Atha kho so, bhikkhave, rājā vā rājamahāmatto vā taṃ nagaraṃ
māpeyya.**

Then that king or their minister would have that city rebuilt.

**Tadassa nagaraṃ aparena samayena iddhañceva phītañca
bāhujaññaṃ ākiṇṇamanussaṃ vuddhivepullappattaṃ.**

And after some time that city was successful and prosperous and full of people, attained to growth and expansion.

Evameva khvāhaṃ, bhikkhave, addasaṃ purāṇaṃ maggaṃ purāṇañjasaṃ pubbakehi sammāsambuddhehi anuyātaṃ.

In the same way, I saw an ancient path, an ancient route traveled by fully awakened Buddhas in the past.

Katamo ca so, bhikkhave, purāṇamaggo purāṇañjaso pubbakehi sammāsambuddhehi anuyāto?

And what is that ancient path, the ancient road traveled by fully awakened Buddhas in the past?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ kho so, bhikkhave, purāṇamaggo purāṇañjaso pubbakehi sammāsambuddhehi anuyāto, tamanugacchimaṃ;

This is that ancient path, the ancient road traveled by fully awakened Buddhas in the past.

tamanugacchanto jarāmaṇaṃ abbhaññāsiṃ;

Following it along, I directly knew old age and death,

jarāmaṇasamudayaṃ abbhaññāsiṃ;

their origin,

jarāmaṇanirodhaṃ abbhaññāsiṃ;

their cessation,

jarāmaṇanirodhagāminīṃ paṭipadaṃ abbhaññāsiṃ.

and the practice that leads to their cessation.

Tamanugacchimaṃ;

tamanugacchanto jātiṃ abbhaññāsiṃ ...pe...

Following it along, I directly knew rebirth ...

bhavaṃ abbhaññāsim ...

continued existence ...

upādānaṃ abbhaññāsim ...

grasping ...

taṇhaṃ abbhaññāsim ...

craving ...

vedanaṃ abbhaññāsim ...

feeling ...

phassaṃ abbhaññāsim ...

contact ...

saḷāyatanaṃ abbhaññāsim ...

the six sense fields ...

nāmarūpaṃ abbhaññāsim ...

name and form ...

viññāṇaṃ abbhaññāsim.

consciousness ...

Tamanugacchim;

tamanugacchanto saṅkhāre abbhaññāsim;

Following it along, I directly knew choices,

saṅkhārasamudayaṃ abbhaññāsim;

their origin,

saṅkhāranirodhaṃ abbhaññāsim;

their cessation,

saṅkhāranirodhagāminim paṭipadaṃ abbhaññāsim.

and the practice that leads to their cessation.

Tadabhiññāya ācikkhim bhikkhūnaṃ bhikkhunīnaṃ

upāsakānaṃ upāsikānaṃ.

Having directly known this, I told the monks, nuns, laymen, and laywomen.

Tayidaṃ, bhikkhave, brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ”ti.

And that’s how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.”

Pañcamaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

7. Mahāvagga
7. The Great Chapter

66. Sammasasutta Self-examination

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ kurūsu viharati kammāsadhammam
nāma kurūnam nigamo.**

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Tatra kho bhagavaṃ bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavaṃ etadavoca:

The Buddha said this:

“sammasatha no tumhe, bhikkhave, antaram sammasan”ti.

“Mendicants, do you perform inner self-examination?”

Evam vutte, aññataro bhikkhu bhagavantam etadavoca:

When he said this, one of the mendicants said to the Buddha,

“aham kho, bhante, sammasāmi antaram sammasan”ti.

“Sir, I perform inner self-examination.”

“Yathā kathaṃ pana tvaṃ, bhikkhu, sammasasi antaraṃ sammasan”ti?

“But mendicant, how do you perform inner self-examination?”

Atha kho so bhikkhu byākāsi.

Then that mendicant answered,

Yathā so bhikkhu byākāsi na so bhikkhu bhagavato cittaṃ ārādhesi.

but the Buddha was not happy with the answer.

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

When he had spoken, Venerable Ānanda said to the Buddha,

“etassa, bhagavā, kālo; etassa, sugata, kālo;

“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā antaraṃ sammasaṃ bhāseyya. Bhagavato sutvā bhikkhū dhāressantī”ti.

Let the Buddha speak of the inner self-examination. The mendicants will listen and remember it.”

“Tenahānanda, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Idha, bhikkhave, bhikkhu sammasamāno sammasati antaraṃ sammasaṃ:

“Take a mendicant who performs inner self-examination:

‘yaṃ kho idaṃ anekavidhaṃ nānappakāraṃ dukkhaṃ loke uppajjati jarāmaṇaṃ.

‘The suffering that arises in the world starting with old age and death takes many and diverse forms.

Idaṃ kho dukkhaṃ kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ, kismiṃ sati jarāmaṇaṃ hoti, kismiṃ asati jarāmaṇaṃ na hotī’ti?

But what is the source of this suffering? When what exists do old age and death come to be? And when what does not exist do old age and death not come to be?’

So sammasaṃāno evaṃ jānāti:

While examining they know:

‘yaṃ kho idaṃ anekavidhaṃ nānappaḥāraṃ dukkhaṃ loke uppajjati jarāmaṇaṃ.

‘The suffering that arises in the world starting with old age and death takes many and diverse forms.

Idaṃ kho dukkhaṃ upadhinidānaṃ upadhisamudayaṃ upadhijātikaṃ upadhipabhavaṃ, upadhisimiṃ sati jarāmaṇaṃ hoti, upadhisimiṃ asati jarāmaṇaṃ na hotī’ti.

The source of this suffering is attachment. When attachments exist old age and death come to be. And when attachments do not exist old age and death don’t come to be.’

So jarāmaṇaṇca pajānāti jarāmaṇasamudayaṇca pajānāti jarāmaṇanirodhaṇca pajānāti yā ca jarāmaṇanirodhasārappagāminī paṭipadā taṇca pajānāti.

They understand old age and death, their origin, their cessation, and the fitting practice for their cessation.

Tathāpaṭipanno ca hoti anudhammacārī.

And they practice in line with that path.

Ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhaya paṭipanno jarāmaṇanirodhāya.

This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

Athāparam sammasamāno sammasati antaram sammasam:

They perform further inner self-examination:

**‘upadhi panāyam kimnidāno kimsamudayo kimjātiko
kimpabhavo, kismiṃ sati upadhi hoti, kismiṃ asati upadhi na
hotī’ti?**

‘But what is the source of this attachment? When what exists does attachment come to be? And when what does not exist does attachment not come to be?’

So sammasamāno evaṃ jānāti:

While examining they know:

**‘upadhi taṇhānidāno taṇhāsamudayo taṇhājātiko
taṇhāpabhavo, taṇhāya sati upadhi hoti, taṇhāya asati upadhi
na hotī’ti.**

‘The source of this attachment is craving. When craving exists attachments come to be. And when craving doesn’t exist attachments don’t come to be.’

**So upadhiñca pajānāti upadhisamudayañca pajānāti
upadhinirodhañca pajānāti yā ca upadhinirodhasāruggāminī
paṭipadā tañca pajānāti.**

They understand attachments, their origin, their cessation, and the fitting practice for their cessation.

Tathāpaṭipanno ca hoti anudhammacārī.

And they practice in line with that path.

**Ayam vuccati, bhikkhave, bhikkhu sabbaso sammā
dukkhakkhayāya paṭipanno upadhinirodhāya.**

This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of attachments.

Athāparam sammasamāno sammasati antaram sammasam:

They perform further inner self-examination:

**‘taṇhā panāyam kattha uppajjamānā uppajjati, kattha
nivisamānā nivisatī’ti?**

‘But where does that craving arise and where does it settle?’

So sammāsamāno evaṃ jānāti—

While examining they know:

**yaṃ kho loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā
uppajjati, ettha nivisaṃmānā nivasati.**

‘That craving arises and settles on whatever in the world seems nice and pleasant.

Kiñca loke piyarūpaṃ sātārūpaṃ?

And what in the world seems nice and pleasant?

**Cakkhuṃ loke piyarūpaṃ, sātārūpaṃ, etthesā taṇhā
uppajjamānā uppajjati, ettha nivisaṃmānā nivasati.**

The eye in the world seems nice and pleasant, and it is there that craving arises and settles.

Sotaṃ loke piyarūpaṃ sātārūpaṃ ...pe...

The ear ...

ghānaṃ loke piyarūpaṃ sātārūpaṃ ...

nose ...

jivhā loke piyarūpaṃ sātārūpaṃ ...

tongue ...

kāyo loke piyarūpaṃ sātārūpaṃ ...

body ...

**mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā
uppajjati ettha nivisaṃmānā nivasati.**

mind in the world seems nice and pleasant, and it is there that craving arises and settles.’

**Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā
yaṃ loke piyarūpaṃ sātārūpaṃ taṃ niccato addakkhuṃ
sukhato addakkhuṃ attato addakkhuṃ ārogyato addakkhuṃ
khemato addakkhuṃ.**

There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as permanent, as

pleasurable, as self, as healthy, and as safe.

Te taṇhaṃ vaḍḍhesuṃ.

Their craving grew.

Ye taṇhaṃ vaḍḍhesuṃ te upadhiṃ vaḍḍhesuṃ.

As their craving grew, their attachments grew.

Ye upadhiṃ vaḍḍhesuṃ te dukkhaṃ vaḍḍhesuṃ.

As their attachments grew, their suffering grew.

Ye dukkhaṃ vaḍḍhesuṃ te na parimuccim̐su jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccim̐su dukkhasmāti vadāmi.

And as their suffering grew, they were not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were not freed from suffering, I say.

Yepi hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ niccato dakkhissanti sukhato dakkhissanti attato dakkhissanti ārogyato dakkhissanti khemato dakkhissanti.

There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe.

Te taṇhaṃ vaḍḍhissanti.

Their craving will grow.

Ye taṇhaṃ vaḍḍhissanti te upadhiṃ vaḍḍhissanti.

As their craving grows, their attachments will grow.

Ye upadhiṃ vaḍḍhissanti te dukkhaṃ vaḍḍhissanti.

As their attachments grow, their suffering will grow.

Ye dukkhaṃ vaḍḍhissanti te na parimuccissanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccissanti dukkhasmāti vadāmi.

And as their suffering grows, they will not be freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and

distress. They will not be freed from suffering, I say.

**Yepi hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ
loke piyarūpaṃ sātārūpaṃ taṃ niccato passanti sukhato
passanti attato passanti ārogyato passanti khemato passanti.**

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe.

Te taṇhaṃ vaḍḍhenti.

Their craving grows.

Ye taṇhaṃ vaḍḍhenti te upadhiṃ vaḍḍhenti.

As their craving grows, their attachments grow.

Ye upadhiṃ vaḍḍhenti te dukkhaṃ vaḍḍhenti.

As their attachments grow, their suffering grows.

**Ye dukkhaṃ vaḍḍhenti te na parimuccanti jātiyā jarāya
maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi,
na parimuccanti dukkhasmāti vadāmi.**

And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

They are not freed from suffering, I say.

**Seyyathāpi, bhikkhave, āpānīyakaṃso vaṇṇasampanno
gandhasampanno rasasampanno.**

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor.

So ca kho visena saṃsaṭṭho.

But it was mixed with poison.

**Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto
tasito pipāsito.**

Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched.

Tamevaṃ evaṃ vadeyyum:

They'd say to him:

**'ayaṃ te, ambho purisa, āpānīyakāṃso vaṇṇasampanno
gandhasampanno rasasampanno;**

'Here, mister, this bronze cup of beverage has a nice color, aroma,
and flavor.

so ca kho visena saṃsaṭṭho.

But it's mixed with poison.

Sace ākaṅkhasi piva.

Drink it if you like.

**Pivato hi kho taṃ chādessati vaṇṇenapi gandhenapi rasenapi,
pivivā ca pana tatonidānaṃ maraṇaṃ vā nigacchasi
maraṇamattaṃ vā dukkhaṃ'ti.**

If you drink it, the color, aroma, and flavor will be appetizing, but it
will result in death or deadly pain.'

**So taṃ āpānīyakāṃsaṃ sahasā appaṭisaṅkhā piveyya,
nappaṭinissajjeyya.**

He wouldn't reject that beverage. Hastily, without reflection, he'd
drink it,

**So tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā
dukkhaṃ.**

resulting in death or deadly pain.

**Evameva kho, bhikkhave, ye hi keci atītamaddhānaṃ samaṇā vā
brāhmaṇā vā yaṃ loke piyarūpaṃ ...pe...**

In the same way, there are ascetics and brahmins of the past ...

anāgatamaddhānaṃ ...pe...

future ...

**etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ
taṃ niccato passanti sukhatō passanti attato passanti ārogyato
passanti khemato passanti, te taṅhaṃ vaḍḍhenti.**

There are ascetics and brahmins in the present who see the things
that seem nice and pleasant in the world as permanent, as

pleasurable, as self, as healthy, and as safe.

Ye taṇhaṃ vaḍḍhenti te upadhiṃ vaḍḍhenti.

As their craving grows, their attachments grow.

Ye upadhiṃ vaḍḍhenti te dukkhaṃ vaḍḍhenti.

As their attachments grow, their suffering grows.

Ye dukkhaṃ vaḍḍhenti te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccanti dukkhasmāti vadāmi.

And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

They are not freed from suffering, I say.

Ye ca kho keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ aniccato addakkhuṃ dukkhato addakkhuṃ anattato addakkhuṃ rogato addakkhuṃ bhayato addakkhuṃ,

There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṃ pajahiṃsu.

They gave up craving.

Ye taṇhaṃ pajahiṃsu te upadhiṃ pajahiṃsu.

Giving up craving, they gave up attachments.

Ye upadhiṃ pajahiṃsu te dukkhaṃ pajahiṃsu.

Giving up attachments, they gave up suffering.

Ye dukkhaṃ pajahiṃsu te parimuccīṃsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccīṃsu dukkhasmāti vadāmi.

Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

**Yepi hi keci, bhikkhave, anāgamaddhānaṃ samaṇā vā
brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ aniccato
dakkhissanti dukkhato dakkhissanti anattato dakkhissanti
rogato dakkhissanti bhayato dakkhissanti,**

There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṃ pajahissanti.

They will give up craving.

Ye taṇhaṃ pajahissanti ...pe...

Giving up craving ...

parimuccissanti dukkhasmāti vadāmi.

they will be freed from suffering, I say.

**Yepi hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ
loke piyarūpaṃ sātārūpaṃ taṃ aniccato passanti dukkhato
passanti anattato passanti rogato passanti bhayato passanti,**

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṃ pajahanti.

They give up craving.

Ye taṇhaṃ pajahanti te upadhiṃ pajahanti.

Giving up craving, they give up attachments.

Ye upadhiṃ pajahanti te dukkhaṃ pajahanti.

Giving up attachments, they give up suffering.

**Ye dukkhaṃ pajahanti te parimuccanti jātiyā jarāya maraṇena
sokehi paridevehi dukkhehi domanassehi upāyāsehi,
parimuccanti dukkhasmāti vadāmi.**

Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say.

**Seyyathāpi, bhikkhave, āpānīyakamso vaṇṇasampanno
gandhasampanno rasasampanno.**

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor.

So ca kho visena saṃsaṭṭho.

But it was mixed with poison.

**Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto
tasito pipāsito.**

Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched.

Tamenam evam vadeyyum:

They'd say to him:

**'ayam te, ambho purisa, āpānīyakamso vaṇṇasampanno
gandhasampanno rasasampanno so ca kho visena saṃsaṭṭho.**

'Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor.

Sace ākaṅkhasi piva.

Drink it if you like.

**Pivato hi kho tam chādessati vaṇṇenapi gandhenapi rasenapi;
pivitvā ca pana tatonidānam maraṇam vā nigacchasi
maraṇamattam vā dukkhan'ti.**

If you drink it, its nice color, aroma, and flavor will refresh you. But drinking it will result in death or deadly pain.'

Atha kho, bhikkhave, tassa purisassa evamassa:

Then that man might think:

**'sakkā kho me ayam surāpipāsītā pānīyena vā vinetum
dadhimaṇḍakena vā vinetum bhaṭṭhaloṇikāya vā vinetum
loṇasovīrakena vā vinetum, na tvevāham tam piveyyam, yam
mama assa dīgharattam hitāya sukhāyā'ti.**

'I could quench my thirst with water, whey, or broth. But I shouldn't drink that beverage, for it would be for my lasting harm and suffering.'

So taṃ āpānīyakāmsaṃ paṭisaṅkhā na piveyya, paṭinissajjeyya.
He'd reject that beverage. After reflection, he wouldn't drink it,

So tatonidānaṃ na maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

and it wouldn't result in death or deadly pain.

Evameva kho, bhikkhave, ye hi keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ aniccato addakkhuṃ dukkhato addakkhuṃ anattato addakkhuṃ rogato addakkhuṃ bhayato addakkhuṃ,

In the same way, there were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṃ pajahiṃsu.

They gave up craving.

Ye taṇhaṃ pajahiṃsu te upadhiṃ pajahiṃsu.

Giving up craving, they gave up attachments.

Ye upadhiṃ pajahiṃsu te dukkhaṃ pajahiṃsu.

Giving up attachments, they gave up suffering.

Ye dukkhaṃ pajahiṃsu te parimuccīṃsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccīṃsu dukkhasmāti vadāmi.

Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

Yepi hi keci, bhikkhave, anāgatamaddhānaṃ ...pe...

There will be ascetics and brahmins in the future ...

etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ aniccato passanti dukkhato passanti anattato passanti rogato passanti bhayato passanti,

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṃ pajahanti.

They give up craving.

Ye taṇhaṃ pajahanti te upadhiṃ pajahanti.

Giving up craving, they give up attachments.

Ye upadhiṃ pajahanti te dukkhaṃ pajahanti.

Giving up attachments, they give up suffering.

Ye dukkhaṃ pajahanti te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmāti vadāmi”ti.

Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

7. Mahāvagga
7. The Great Chapter

67. Naḷakalāpīsutta Bundles of Reeds

**Ekam̐ samayaṃ āyasmā ca sārīputto āyasmā ca mahākoṭṭhiko
bārāṇasiyaṃ viharanti isipatane migadāye.**

At one time Venerable Sārīputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

**Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā
āyasmatā sārīputtena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sārīputta, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko
āyasmantaṃ sārīputtaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Sārīputta:

**“kiṃ nu kho, āvuso sārīputta, sayañkataṃ jarāmarañāṃ,
paraṅkataṃ jarāmarañāṃ, sayañkatañca paraṅkatañca
jarāmarañāṃ, udāhu asayaṅkāraṃ aparaṅkāraṃ
adhiccasamuppannaṃ jarāmarāṇaṃ”ti?**

“Well, Reverend Sārīputta, are old age and death made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?”

“Na kho, āvuso koṭṭhika, sayaṅkataṃ jarāmaṇaṃ, na paraṅkataṃ jarāmaṇaṃ, na sayaṅkatañca paraṅkatañca jarāmaṇaṃ, nāpi asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ jarāmaṇaṃ.

“No, Reverend Koṭṭhita, old age and death are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another.

Api ca jātipaccayā jarāmaṇan”ti.

Rather, rebirth is a condition for old age and death.”

“Kiṃ nu kho, āvuso sāriputta, sayaṅkatā jāti, paraṅkatā jāti, sayaṅkatā ca paraṅkatā ca jāti, udāhu asayaṅkāra aparāṅkāra adhiccasamuppannā jāti”ti?

“Well, Reverend Sāriputta, is rebirth made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?”

“Na kho, āvuso koṭṭhika, sayaṅkatā jāti, na paraṅkatā jāti, na sayaṅkatā ca paraṅkatā ca jāti, nāpi asayaṅkāra aparāṅkāra adhiccasamuppannā jāti.

“No, Reverend Koṭṭhita, rebirth is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another.

Api ca bhavapaccayā jāti”ti.

Rather, continued existence is a condition for rebirth.”

“Kiṃ nu kho, āvuso sāriputta, sayaṅkato bhavo ...pe...

“Well, Reverend Sāriputta, is continued existence made by oneself? ...” ...

sayaṅkataṃ upādānaṃ ...

“Is grasping made by oneself? ...” ...

sayaṅkatā taṇhā ...

“Is craving made by oneself? ...” ...

sayaṅkatā vedanā ...

“Is feeling made by oneself? ...” ...

sayaṅkato phasso ...

“Is contact made by oneself? ...” ...

sayaṅkataṃ saḷāyatanāṃ ...

“Are the six sense fields made by oneself? ...” ...

**sayaṅkataṃ nāmarūpaṃ, paraṅkataṃ nāmarūpaṃ,
sayaṅkatañca paraṅkatañca nāmarūpaṃ, udāhu asayaṅkāraṃ
aparaṅkāraṃ adhiccasamuppannaṃ nāmarūpan”ti?**

“Well, Reverend Sāriputta, are name and form made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?”

**“Na kho, āvuso koṭṭhika, sayaṅkataṃ nāmarūpaṃ, na
paraṅkataṃ nāmarūpaṃ, na sayaṅkatañca paraṅkatañca
nāmarūpaṃ, nāpi asayaṅkāraṃ aparaṅkāraṃ,
adhiccasamuppannaṃ nāmarūpaṃ.**

“No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another.

Api ca viññāṇapaccayā nāmarūpan”ti.

Rather, consciousness is a condition for name and form.”

**“Kiṃ nu kho, āvuso sāriputta, sayaṅkataṃ viññāṇaṃ,
paraṅkataṃ viññāṇaṃ, sayaṅkatañca paraṅkatañca viññāṇaṃ,
udāhu asayaṅkāraṃ aparaṅkāraṃ adhiccasamuppannaṃ
viññāṇan”ti?**

“Well, Reverend Sāriputta, is consciousness made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?”

**“Na kho, āvuso koṭṭhika, sayaṅkataṃ viññāṇaṃ, na paraṅkataṃ
viññāṇaṃ, na sayaṅkatañca paraṅkatañca viññāṇaṃ, nāpi**

asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ viññāṇaṃ.

“No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another.

Api ca nāmarūpapaccayā viññāṇaṃ”ti.

Rather, name and form are conditions for consciousness.”

“Idāneva kho mayaṃ āyasmato sāriputtassa bhāsitaṃ evaṃ ājānāma:

“Just now I understood you to say:

‘na khvāvuso koṭṭhika, sayāṅkataṃ nāmarūpaṃ, na paraṅkataṃ nāmarūpaṃ, na sayāṅkataṅca paraṅkataṅca nāmarūpaṃ, nāpi asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ nāmarūpaṃ.

‘No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another.

Api ca viññāṇapaccayā nāmarūpan’ti.

Rather, consciousness is a condition for name and form.’

Idāneva ca pana mayaṃ āyasmato sāriputtassa bhāsitaṃ evaṃ ājānāma:

But I also understood you to say:

‘na khvāvuso koṭṭhika, sayāṅkataṃ viññāṇaṃ, na paraṅkataṃ viññāṇaṃ, na sayāṅkataṅca paraṅkataṅca viññāṇaṃ, nāpi asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ viññāṇaṃ.

‘No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another.

Api ca nāmarūpapaccayā viññāṇaṃ”ti.

Rather, name and form are conditions for consciousness.’

Yathā kathaṃ paṇāvuso sāriputta, imassa bhāsitassa attho daṭṭhabbo”ti?

How then should we see the meaning of this statement?”

“Tenahāvuso, upamañ te karissāmi.

“Well then, reverend, I shall give you a simile.

Upamāyapidhekacce viññū purisā bhāsitassa atthañ jānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, āvuso, dve naḷakalāpiyo aññamaññañ nissāya tiṭṭheyyuñ.

Suppose there were two bundles of reeds leaning up against each other.

Evameva kho, āvuso, nāmarūpapaccayā viññāṇañ;

In the same way, name and form are conditions for consciousness.

viññāṇapaccayā nāmarūpañ;

Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanañ;

Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso ...pe...

The six sense fields are conditions for contact. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Tāsañce, āvuso, naḷakalāpīnañ ekañ ākaḍḍheyya, ekā papateyya;

If the first of those bundles of reeds were to be pulled away, the other would collapse.

aparañce ākaḍḍheyya, aparā papateyya.

And if the other were to be pulled away, the first would collapse.

Evameva kho, āvuso, nāmarūpanirodhā viññāṇanirodho;

In the same way, when name and form cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho;

When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatananirodho;

When name and form cease, the six sense fields cease.

saḷāyatananirodhā phassanirodho ...pe...

When the six sense fields cease, contact ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

“Acchariyaṃ, āvuso sāriputta;

“It’s incredible, Reverend Sāriputta, it’s amazing!

abbhutaṃ, āvuso sāriputta.

Yāvasubhāsitañcidaṃ āyasmatā sāriputtena.

How well spoken this was by Venerable Sāriputta!

**Idaṅca pana mayaṃ āyasmato sāriputtassa bhāsitaṃ imehi
chattimsāya vatthūhi anumodāma:**

And we can express our agreement with Venerable Sāriputta’s statement on these thirty-six grounds.

**‘Jarāmaraṇassa ce, āvuso, bhikkhu nibbidāya virāgāya
nirodhāya dhammaṃ deseti, dhammakathiko bhikkhūti
alaṃvacanāya.**

If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

**Jarāmaraṇassa ce, āvuso, bhikkhu nibbidāya virāgāya
nirodhāya paṭipanno hoti, dhammānudhammapaṭipanno
bhikkhūti alaṃvacanāya.**

If they practice for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a

‘mendicant who practices in line with the teaching’.

**Jarāmaṇassa ce, āvuso, bhikkhu nibbidā virāgā nirodhā
anupādā vimutto hoti, diṭṭhadhammanibbānappatto bhikkhūti
alamvacanāya.**

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

Jātiyā ce ...

If a mendicant teaches Dhamma for disillusionment regarding rebirth
...

bhavassa ce ...

continued existence ...

upādānassa ce ...

grasping ...

taṇhāya ce ...

craving ...

vedanāya ce ...

feeling ...

phassassa ce ...

contact ...

saḷāyatanassa ce ...

the six sense fields ...

nāmarūpassa ce ...

name and form ...

viññāṇassa ce ...

consciousness ...

saṅkhārānañce ...

choices ...

**avijjāya ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya
dhammaṃ deseti, dhammakathiko bhikkhūti alamvacanāya.**

If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who speaks on Dhamma'.

Avijjāya ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, dhammānudhammappaṭipanno bhikkhūti alaṃvacanāya.

If they practice for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who practices in line with the teaching'.

Avijjāya ce, āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, diṭṭhadhammanibbānappatto bhikkhūti alaṃvacanāyā””ti.

If they're freed by not grasping by disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'."

Sattamaṃ.

68. Kosambisutta At Kosambī

**Ekam̐ samayaṃ āyasmā ca musilo āyasmā ca pavīṭṭho āyasmā
ca nārado āyasmā ca ānando kosambiyaṃ viharanti
ghositārāme.**

At one time the venerables Musīla, Saviṭṭha, Nārada, and Ānanda were staying near Kosambī in Ghosita’s monastery.

Atha kho āyasmā pavīṭṭho āyasmantaṃ musilaṃ etadavoca:
Then Venerable Saviṭṭha said to Venerable Musila:

**“aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra
anussavā aññatra ākāraparivitakkā aññatra
diṭṭhiniijjhānakkhantiyā atthāyasmato musilassa paccattameva
ñāṇaṃ:**

“Reverend Musila, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘jātipaccayā jarāmarañan’”ti?
rebirth is a condition for old age and death?”

**“Aññatreva, āvuso pavīṭṭha, saddhāya aññatra ruciyā aññatra
anussavā aññatra ākāraparivitakkā aññatra
diṭṭhiniijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:**

“Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘jātipaccayā jarāmarañan’”ti.
rebirth is a condition for old age and death.”

**“Aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra
anussavā aññatra ākāraparivitakkā aññatra
diṭṭhiniijjhānakkhantiyā atthāyasmato musilassa paccattameva
ñāṇaṃ:**

“Reverend Musila, apart from faith, preference, oral tradition,
reasoned contemplation, or acceptance of a view after consideration,
do you know for yourself that

‘bhavapaccayā jātīti ...pe...

continued existence is a condition for rebirth ...

upādānapaccayā bhavoti ...

grasping is a condition for continued existence ...

taṇhāpaccayā upādānanti ...

craving is a condition for grasping ...

vedanāpaccayā taṇhāti ...

feeling is a condition for craving ...

phassapaccayā vedanāti ...

contact is a condition for feeling ...

saḷāyatanapaccayā phassoti ...

the six sense fields are conditions for contact ...

nāmarūpapaccayā saḷāyatananti ...

name and form are conditions for the six sense fields ...

viññāṇapaccayā nāmarūpanti ...

consciousness is a condition for name and form ...

saṅkhārapaccayā viññāṇanti ...

choices are a condition for consciousness ...

avijjāpaccayā saṅkhārā”ti?

ignorance is a condition for choices?”

**“Aññatreva, āvuso pavīṭṭha, saddhāya aññatra ruciyā aññatra
anussavā aññatra ākāraparivitakkā aññatra**

diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

“Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘avijjāpaccayā saṅkhārā’”ti.

ignorance is a condition for choices.”

“Aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṃ:

“Reverend Musila, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘jātinirodhā jarāmaraṇanirodho’”ti?

when rebirth ceases, old age and death cease?”

“Aññatreva, āvuso pavīṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

“Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘jātinirodhā jarāmaraṇanirodho’”ti.

when rebirth ceases, old age and death cease.”

“Aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṃ:

“Reverend Musila, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘bhavanirodhā jātinirodhoti ...pe...

when continued existence ceases, rebirth ceases ...

upādānanirodhā bhavanirodhoti ...

when grasping ceases, continued existence ceases ...

taṇhānirodhā upādānanirodhoti ...

when craving ceases, grasping ceases ...

vedanānirodhā taṇhānirodhoti ...

when feeling ceases, craving ceases ...

phassanirodhā vedanānirodhoti ...

when contact ceases, feeling ceases ...

saḷāyatanirodhā phassanirodhoti ...

when the six sense fields cease, contact ceases ...

nāmarūpanirodhā saḷāyatanirodhoti ...

when name and form cease, the six sense fields cease ...

viññāṇanirodhā nāmarūpanirodhoti ...

when consciousness ceases name and form cease ...

saṅkhāranirodhā viññāṇanirodhoti ...

when choices cease consciousness ceases ...

avijjānirodhā saṅkhāranirodho””ti?

when ignorance ceases, choices cease?”

“Aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyā aññatra

anussavā aññatra ākāraparivitakkā aññatra

diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

“Reverend Savitṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘avijjānirodhā saṅkhāranirodho””ti.

when ignorance ceases, choices cease.”

“Aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhiniijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṃ:

“Reverend Musila, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘bhavanirodho nibbānaṃ’”ti?

the cessation of continued existence is extinguishment?”

“Aññatreva, āvuso pavīṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhiniijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

“Reverend Savīṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘bhavanirodho nibbānaṃ’”ti.

the cessation of continued existence is extinguishment.”

“Tenahāyasmā musilo arahaṃ khīṇāsavo””ti?

“Then Venerable Musila is a perfected one, with defilements ended.”

Evaṃ vutte, āyasmā musilo tuṅhī ahoṣi.

When he said this, Musila kept silent.

Atha kho āyasmā nārado āyasmantaṃ pavīṭṭhaṃ etadavoca:

Then Venerable Nārada said to Venerable Savīṭṭha,

“sādhāvuso pavīṭṭha, ahaṃ etaṃ pañhaṃ labheyyaṃ.

“Reverend Savīṭṭha, please let me answer these questions.

Maṃ etaṃ pañhaṃ puccha.

Ask me

Ahaṃ te etaṃ pañhaṃ byākarissāmi””ti.

and I will answer them for you.”

“Labhatāyasmā nārado etaṃ pañhaṃ.

“By all means, Venerable Nārada, try these questions.

Pucchāmahaṃ āyasmantaṃ nāradaṃ etaṃ pañhaṃ.

I’ll ask you

Byākarotu ca me āyasmā nārado etaṃ pañhaṃ.

and you can answer them for me.”

**Aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra
anussavā aññatra ākāraparivitakkā aññatra
diṭṭhinijjhānakkhantiyā atthāyasmato nāradassa paccattameva
ñāṇaṃ:**

(Saviṭṭha repeats exactly the same series of questions, and Nārada answers just as Musila did.)

‘jātipaccayā jarāmaṇaṇaṃ’”ti?

**“Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra
anussavā aññatra ākāraparivitakkā aññatra
diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:
‘jātipaccayā jarāmaṇaṇaṃ’”ti.**

**“Aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra
anussavā aññatra ākāraparivitakkā aññatra
diṭṭhinijjhānakkhantiyā atthāyasmato nāradassa paccattameva
ñāṇaṃ—**

bhavapaccayā jāti ...pe...

avijjāpaccayā saṅkhārā’”ti?

**“Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra
anussavā aññatra ākāraparivitakkā aññatra
diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:
‘avijjāpaccayā saṅkhārā’”ti.**

“Aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato nāradassa paccattameva ñāṇaṃ:

‘jātinirodhā jarāmaraṇanirodho’”ti?

“Aññatreva, āvuso pavīṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

‘jātinirodhā jarāmaraṇanirodho’”ti.

“Aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato nāradassa paccattameva ñāṇaṃ:

‘bhavanirodhā jātinirodhoti ...pe...

avijjānirodhā saṅkhāranirodho’”ti?

“Aññatreva, āvuso pavīṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

‘avijjānirodhā saṅkhāranirodho’”ti.

“Aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato nāradassa paccattameva ñāṇaṃ:

“Reverend Nārada, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘bhavanirodho nibbāna’”ti?

the cessation of continued existence is extinguishment?”

“Aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

“Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘bhavanirodho nibbānan’”ti.

the cessation of continued existence is extinguishment.”

“Tenahāyasmā nārado araham khīṇāsavo”ti?

“Then Venerable Nārada is a perfected one, with defilements ended.”

“‘Bhavanirodho nibbānan’ti kho me, āvuso, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, na camhi araham khīṇāsavo.

“I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one.

Seyyathāpi, āvuso, kantāramagge udapāno, tatra nevassa rajju na udakavārako.

Suppose there was a well on a desert road that had neither rope nor bucket.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito, so taṃ udapānaṃ olokeyya.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

Tassa ‘udakan’ti hi kho ñāṇaṃ assa, na ca kāyena phusitvā vihareyya.

They’d know that there was water, but they couldn’t physically touch it.

Evameva kho, āvuso, ‘bhavanirodho nibbānan’ti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, na camhi araham khīṇāsavo”ti.

In the same way, I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one.”

Evaṃ vutte, āyasmā ānando āyasmantaṃ pavīṭṭhaṃ etadvoca:

When he said this, Venerable Ānanda said to Venerable Savīṭṭha,

“evaṃvādī tvaṃ, āvuso pavīṭṭha, āyasmantaṃ nāradaṃ kiṃ vadesī”ti?

“Reverend Savīṭṭha, what do you have to say to Venerable Nārada when he speaks like this?”

“Evaṃvādāhaṃ, āvuso ānanda, āyasmantaṃ nāradaṃ na kiñci vadāmi aññatra kalyāṇā aññatra kusalā”ti.

“Reverend Ānanda, I have nothing to say to Venerable Nārada when he speaks like this, except what is good and wholesome.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 12
Linked Discourses 12

7. Mahāvagga
7. The Great Chapter

69. Upayantisutta Surge

Evam me sutam—
So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho ...pe...

**“mahāsamuddo, bhikkhave, upayanto mahānadiyo upayāpeti,
mahānadiyo upayantiyo kunnadiyo upayāpenti, kunnadiyo
upayantiyo mahāsobbhe upayāpenti, mahāsobbhā upayantā
kusobbhe upayāpenti.**

“Mendicants, when the ocean surges it makes the rivers surge. When the rivers surge they make the streams surge. When the streams surge they make the lakes surge. When the lakes surge they make the ponds surge.

**Evameva kho, bhikkhave, avijjā upayantī saṅkhāre upayāpeti,
saṅkhārā upayantā viññāṇam upayāpenti, viññāṇam upayantaṃ
nāmarūpaṃ upayāpeti, nāmarūpaṃ upayantaṃ saḷāyatanaṃ
upayāpeti, saḷāyatanaṃ upayantaṃ phassaṃ upayāpeti, phasso
upayanto vedanaṃ upayāpeti, vedanā upayantī taṇhaṃ
upayāpeti, taṇhā upayantī upādānaṃ upayāpeti, upādānaṃ
upayantaṃ bhavaṃ upayāpeti, bhavo upayanto jātiṃ upayāpeti,
jāti upayantī jarāmaṇaṃ upayāpeti.**

In the same way, when ignorance surges it makes choices surge. When choices surge they make consciousness surge. When consciousness surges it makes name and form surge. When name and form surge they make the six sense fields surge. When the six sense fields surge they make contact surge. When contact surges it makes feeling surge. When feeling surges it makes craving surge. When craving surges it makes grasping surge. When grasping surges it makes continued existence surge. When continued existence surges it makes rebirth surge. When rebirth surges it makes old age and death surge.

Mahāsamuddo, bhikkhave, apayanto mahānadiyo apayāpeti, mahānadiyo apayantiyo kunnadiyo apayāpenti, kunnadiyo apayantiyo mahāsobbhe apayāpenti, mahāsobbhā apayantā kusobbhe apayāpenti.

When the ocean recedes it makes the rivers recede. When the rivers recede they make the streams recede. When the streams recede they make the lakes recede. When the lakes recede they make the ponds recede.

Evameva kho, bhikkhave, avijjā apayantī saṅkhāre apayāpeti, saṅkhārā apayantā viññāṇaṃ apayāpenti, viññāṇaṃ apayantaṃ nāmarūpaṃ apayāpeti, nāmarūpaṃ apayantaṃ saḷāyatanāṃ apayāpeti, saḷāyatanāṃ apayantaṃ phassaṃ apayāpeti, phasso apayanto vedanaṃ apayāpeti, vedanā apayantī taṇhaṃ apayāpeti, taṇhā apayantī upādānaṃ apayāpeti, upādānaṃ apayantaṃ bhavaṃ apayāpeti, bhavo apayanto jātiṃ apayāpeti, jāti apayantī jarāmaraṇaṃ apayāpetī”ti.

In the same way, when ignorance recedes it makes choices recede. When choices recede they make consciousness recede. When consciousness recedes it makes name and form recede. When name and form recede they make the six sense fields recede. When the six sense fields recede they make contact recede. When contact recedes it makes feeling recede. When feeling recedes it makes craving recede. When craving recedes it makes grasping recede.

When grasping recedes it makes continued existence recede. When continued existence recedes it makes rebirth recede. When rebirth recedes it makes old age and death recede.”

Navamañ.

70. Susimaparibbājakasutta The Wanderer Susīma

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena bhagavā sakkato hoti garukato
mānito pūjito apacito lābhī
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna
ṃ.**

Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, alms-food, lodgings, and medicines and supplies for the sick.

**Bhikkhusaṅghopi sakkato hoti garukato mānito pūjito apacito
lābhī
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna
ṃ.**

And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed. And they received robes, alms-food, lodgings, and medicines and supplies for the sick.

**Aññatitthiyā pana paribbājakā asakkatā honti agarukatā amānitā
apūjitā anapacitā, na lābhino
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna
ṃ.**

But the wanderers who followed other paths were not honored, respected, esteemed, revered, and venerated. And they didn't receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Tena kho pana samayena susimo paribbājako rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhiṃ.

Now at that time the wanderer Susīma was residing at Rājagaha together with a large community of wanderers.

Atha kho susimassa paribbājakassa parisā susimaṃ paribbājakaṃ etadvocum:

Then his community said to Susīma,

“ehi tvaṃ, āvuso susima, samaṇe gotame brahmacariyaṃ cara.
“Reverend Susīma, please live the spiritual life with the ascetic Gotama.

Tvaṃ dhammaṃ pariyāpuṇitvā amhe vāceyyāsi.

Memorize that teaching and have us recite it with you.

Taṃ mayaṃ dhammaṃ pariyāpuṇitvā gihīnaṃ bhāsissāma.

When we've memorized it we'll recite it to the laity.

Evaṃ mayampi sakkatā bhavissāma garukatā mānitā pūjitā apacitā lābhino

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānan
”ti.

In this way we too will be honored, respected, esteemed, revered, and venerated. And we'll receive robes, alms-food, lodgings, and medicines and supplies for the sick.”

“Evamāvuso”ti kho susimo paribbājako sakāya parisāya paṭissuṇitvā yenāyasmā ānando tenupasaṅkami;
upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

“Yes, reverends,” replied Susīma. Then he went to Venerable Ānanda, and exchanged greetings with him.

**Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho susimo paribbājako
āyasmantaṃ ānandaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Ānanda,

**“icchāmahaṃ, āvuso ānanda, imasmiṃ dhammavinaye
brahmacariyaṃ caritun”ti.**

“Reverend Ānanda, I wish to live the spiritual life in this teaching and training.”

**Atha kho āyasmā ānando susimaṃ paribbājakaṃ ādāya yena
bhagavā tenupasaṅkama; upasaṅkamtivā bhagavantaṃ
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā
ānando bhagavantaṃ etadavoca:**

Then Ānanda took Susīma to the Buddha, bowed, sat down to one side, and said to him,

“ayaṃ, bhante, susimo paribbājako evamaḥa:

“Sir, this wanderer Susīma says that

**‘icchāmahaṃ, āvuso ānanda, imasmiṃ dhammavinaye
brahmacariyaṃ caritun’”ti.**

he wishes to live the spiritual life in this teaching and training.”

“Tenahānanda, susimaṃ pabbājethā”ti.

“Well then, Ānanda, give Susīma the going forth.”

**Alattha kho susimo paribbājako bhagavato santike pabbajjaṃ,
alattha upasampadaṃ.**

And the wanderer Susīma received the going forth, the ordination in the Buddha’s presence.

**Tena kho pana samayena sambahulehi bhikkhūhi bhagavato
santike aññā byākatā hoti:**

Now at that time several mendicants had declared their enlightenment in the Buddha’s presence:

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmā”ti.

“We understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Assosi kho āyasmā susimo:

Venerable Susīma heard about this.

“sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmā’ti.

Atha kho āyasmā susimo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi.

He went up to those mendicants, and exchanged greetings with them.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā susimo te bhikkhū etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to those mendicants,

“saccaṃ kirāyasmantehi bhagavato santike aññā byākatā:

“Is it really true that the venerables have declared enlightenment in the Buddha’s presence?”

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmā’ti?

“Evamāvuso”ti.

“Yes, reverend.”

“Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā anekavihitaṃ iddhividhaṃ paccanubhotha—ekopi hutvā bahudhā hotha, bahudhāpi hutvā eko hotha; āvibhāvaṃ,

**tirobhāvaṃ, tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā
gacchatha, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ
karotha, seyyathāpi uduke; udukepi abhijjamāne gacchatha,
seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamatha,
seyyathāpi pakkhī sakuṇo; imepi candimasūriye
evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasatha
parimajjatha, yāva brahmalokāpi kāyena vasaṃ vattethā”ti?**

“But knowing and seeing thus, do you wield the many kinds of psychic power? That is, multiplying yourselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. Do you control the body as far as the Brahmā realm?”

“No hetam, āvuso”.

“No, reverend.”

**“Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā
dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho
sadde suṇātha dibbe ca mānuse ca ye dūre santike cā”ti?**

“Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?”

“No hetam, āvuso”.

“No, reverend.”

**“Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā
parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānātha—
sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānātha; vītarāgaṃ vā
cittaṃ vītarāgaṃ cittanti pajānātha; sadosaṃ vā cittaṃ
sadosaṃ cittanti pajānātha; vītadosaṃ vā cittaṃ vītadosaṃ
cittanti pajānātha; samohaṃ vā cittaṃ samohaṃ cittanti**

pajānātha; vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajānātha; saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittanti pajānātha; vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajānātha; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajānātha; amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajānātha; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajānātha; anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajānātha; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajānātha; asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajānātha; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānātha; avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāthā”ti?

“Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having comprehended them with your mind? Do you understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’? Do you understand mind with hate as ‘mind with hate’, and mind without hate as ‘mind without hate’? Do you understand mind with delusion as ‘mind with delusion’, and mind without delusion as ‘mind without delusion’? Do you understand constricted mind as ‘constricted mind’, and scattered mind as ‘scattered mind’? Do you understand expansive mind as ‘expansive mind’, and unexpansive mind as ‘unexpansive mind’? Do you understand mind that is not supreme as ‘mind that is not supreme’, and mind that is supreme as ‘mind that is supreme’? Do you understand mind immersed in samādhi as ‘mind immersed in samādhi’, and mind not immersed in samādhi as ‘mind not immersed in samādhi’? Do you understand freed mind as ‘freed mind’, and unfreed mind as ‘unfreed mind’?”

“No hetam, āvuso”.

“No, reverend.”

“Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā anekavihitaṃ pubbenivāsaṃ anussaratha, seyyathidaṃ— ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi

**jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi
vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe: ‘amutrāsīm
evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto
amutra udapādim; tatrāpāsīm evaṃnāmo evaṅgotto evaṃvaṇṇo
evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto,
so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ
anekavihitaṃ pubbenivāsaṃ anussarathā”ti?**

“Well, knowing and seeing thus, do you recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding? Do you remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ Do you recollect your many kinds of past lives, with features and details?”

“No hetam, āvuso”.

“No, reverend.”

**“Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā
dibbena cakkhunā visuddhena atikkantamānusakena satte
passatha cavamāne upapajjamāne hīne paṇīte suvaṇṇe
dubbaṇṇe, sugate duggate yathākammūpage satte pajānātha:
‘ime vata bhonto sattā kāyaduccaritena samannāgatā
vacīduccaritena samannāgatā manoduccaritena samannāgatā,
ariyānaṃ upavādakā micchādiṭṭhikā
micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā
apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana
bhonto sattā kāyasucaritena samannāgatā vacīsucaritena**

**samannāgatā manosucaritena samannāgatā, ariyānaṃ
anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā te
kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam
upapannā'ti, iti dibbena cakkhunā visuddhena
atikkantamānusakena satte passatha cavamāne upapajjamāne
hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate
yathākammūpage satte pajānāthā'ti?**

“Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds? ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, do you see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And do you understand how sentient beings are reborn according to their deeds?”

“No hetam, āvuso”.

“No, reverend.”

**“Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā ye te
santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā
vihārathā'ti?**

“Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?”

“No hetam, āvuso”.

“No, reverend.”

“Ettha dāni āyasmanto idañca veyyākaraṇam imesañca dhammānam asamāpatti; idam no, āvuso, kathan”ti?

“Well now, venerables, how could there be such a declaration when these things are not attained?”

“Paññāvimuttā kho mayam, āvuso susimā”ti.

“Reverend Susīma, we are freed by wisdom.”

“Na khvāham imassa āyasmantānam saṅkhittena bhāsitassa vitthārena attham ājānāmi.

“I don’t understand the detailed meaning of what you have said in brief.

Sādhu me āyasmanto tathā bhāsantu yathāham imassa āyasmantānam saṅkhittena bhāsitassa vitthārena attham ājāneyyan”ti.

Please teach me this matter so I can understand the detailed meaning.”

“Ājāneyyāsi vā tvam, āvuso susima, na vā tvam ājāneyyāsi atha kho paññāvimuttā mayan”ti.

“Reverend Susīma, whether you understand or not, we are freed by wisdom.”

Atha kho āyasmā susimo uṭṭhāyāsanā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantam nisīdi.

Then Susīma went to the Buddha, bowed, sat down to one side,

Ekamantam nisinno kho āyasmā susimo yāvatako tehi bhikkhūhi saddhim ahoṣi kathāsallāpo tam sabbam bhagavato ārocesi.

and informed the Buddha of all he had discussed with those mendicants.

“Pubbe kho, susima, dhammaṭṭhitiñāṇaṃ, pacchā nibbāne ñāṇaṃ”ti.

“Susīma, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.”

“Na khvāhaṃ, bhante, imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāmi.

“Sir, I don’t understand the detailed meaning of what you have said in brief.

Sādhu me, bhante, bhagavā tathā bhāsatu yathāhaṃ imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṃ ājāneyyan”ti.

Please teach me this matter so I can understand the detailed meaning.”

“Ājāneyyāsi vā tvaṃ, susima, na vā tvaṃ ājāneyyāsi, atha kho dhammaṭṭhitiñāṇaṃ pubbe, pacchā nibbāne ñāṇaṃ.

“Reverend Susīma, whether you understand or not, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.

Taṃ kiṃ maññasi, susima,

What do you think, Susīma?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Vedanā niccā vā aniccā vā”ti?

“Is feeling permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Saññā niccā vā aniccā vā”ti?

“Is perception permanent or impermanent?”

“Aniccā, bhante” ...pe...

“Impermanent, sir.” ...

“saṅkhārā niccā vā aniccā vā”ti?

“Are choices permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccam dukkham vā taṃ sukham vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“Dukkham, bhante”.

“Suffering, sir.”

“Yaṃ panāniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Viññāṇam niccam vā aniccam vā”ti?

“Is consciousness permanent or impermanent?”

“**Aniccaṃ, bhante**”.

“Impermanent, sir.”

“**Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā**”ti?

“But if it’s impermanent, is it suffering or happiness?”

“**Dukkhaṃ, bhante**”.

“Suffering, sir.”

“**Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘**etaṃ mama, esohamasmi, eso me attā**’”ti?

‘This is mine, I am this, this is my self’?”

“**No hetuṃ, bhante**”.

“No, sir.”

“**Tasmātiha, susīma, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ netaṃ mama nesohamasmi na meso attāti; evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

“So, Susīma, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā,

**sabbā vedanā netaṃ mama nesohamasmi na meso attāti;
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

You should truly see any kind of feeling at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* feeling—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci saññā ...pe...

You should truly see any kind of perception at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* perception—with right understanding: ‘This is not mine, I am not this, this is not my self.’

**ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṃ vā
bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre
santike vā, sabbe saṅkhārā netaṃ mama nesohamasmi na
meso attāti; evametaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.**

You should truly see any kind of choices at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all choices*—with right understanding: ‘This is not mine, I am not this, this is not my self.’

**Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā
bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā, sabbaṃ viññāṇaṃ netaṃ mama
nesohamasmi na meso attāti; evametaṃ yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.**

You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

**Evaṃ passaṃ, susima, sutavā ariyasāvako rūpasmimpi
nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati,
saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.**

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

'Jātipaccayā jarāmaraṇaṃ'ti, susīma, passasī'ti?

Susīma, do you see that rebirth is a condition for old age and death?"

"Evaṃ, bhante".

"Yes, sir."

""Bhavapaccayā jāti'ti, susīma, passasī'ti?

"Do you see that continued existence is a condition for rebirth?"

"Evaṃ, bhante".

"Yes, sir."

""Upādānapaccayā bhavo'ti, susīma, passasī'ti?

"Do you see that grasping is a condition for continued existence?"

"Evaṃ, bhante".

"Yes, sir."

""Taṇhāpaccayā upādānaṃ'ti, susīma, passasī'ti?

“Do you see that craving is a condition for grasping?”

“**Evaṃ, bhante**”.

“Yes, sir.”

“**Vedanāpaccayā taṇhāti ...**

“Do you see that feeling is a condition for craving ...

phassapaccayā vedanāti ...

contact is a condition for feeling ...

saḷāyatanapaccayā phassoti ...

the six sense fields are conditions for contact ...

nāmarūpapaccayā saḷāyatananti ...

name and form are conditions for the six sense fields ...

viññāṇapaccayā nāmarūpanti ...

consciousness is a condition for name and form ...

saṅkhārapaccayā viññāṇanti ...

choices are a condition for consciousness ...

avijjāpaccayā saṅkhārāti, susima, passasī”ti?

ignorance is a condition for choices?”

“**Evaṃ, bhante**”.

“Yes, sir.”

“**Jātinirodhā jarāmarañanirodho’ti, susima, passasī”ti?**

“Do you see that when rebirth ceases old age and death cease?”

“**Evaṃ, bhante**”.

“Yes, sir.”

“**Bhavanirodhā jātinirodho’ti susima, passasī”ti?**

“Do you see that when continued existence ceases rebirth ceases?”

“Evaṃ, bhante”.

“Yes, sir.”

“Upādānanirodhā bhavanirodhoti ...

“Do you see that when grasping ceases continued existence ceases ...

taṇhānirodhā upādānanirodhoti ...

when craving ceases, grasping ceases ...

vedanānirodhā taṇhānirodhoti ...

when feeling ceases, craving ceases ...

phassanirodhā vedanānirodhoti ...

when contact ceases, feeling ceases ...

saḷāyatanirodhā phassanirodhoti ...

when the six sense fields cease, contact ceases ...

nāmarūpanirodhā saḷāyatanirodhoti ...

when name and form cease, the six sense fields cease ...

viññāṇanirodhā nāmarūpanirodhoti ...

when consciousness ceases name and form cease ...

saṅkhāranirodhā viññāṇanirodhoti ...

when choices cease consciousness ceases ...

avijjānirodhā saṅkhāranirodhoti, susima, passasī”ti?

when ignorance ceases choices cease?”

“Evaṃ, bhante”.

“Yes, sir.”

**“Api pana tvaṃ, susima, evaṃ jānanto evaṃ passanto
anekavihitaṃ iddhividhaṃ paccaṇubhosi—ekopi hutvā bahudhā
hosi, bahudhāpi hutvā eko hosi; āvibhāvaṃ, tirobhāvaṃ,
tirokuṭṭhaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchasi,
seyyathāpi ākāse; pathaviyāpi ummujjanimuḍḍaṃ karosi,**

seyyathāpi uduke; udukepi abhijjamāno gacchasi, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamasi, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasasi parimajjasi, yāva brahmalokāpi kāyena vasaṃ vattesī”ti?

“But knowing and seeing thus, do you wield the many kinds of psychic power? ...”

“No hetam, bhante”.

“No, sir.”

“Api pana tvaṃ, susima, evaṃ jānanto evaṃ passanto dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇasi dibbe ca mānuse ca ye dūre santike cā”ti?

“Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?”

“No hetam, bhante”.

“No, sir.”

“Api pana tvaṃ, susima, evaṃ jānanto evaṃ passanto parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāsi— sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāsi ...pe... vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānāsi”ti?

“Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having comprehended them with your mind? ...”

“No hetam, bhante”.

“No, sir.”

“Api pana tvaṃ, susima, evaṃ jānanto evaṃ passanto anekavihitaṃ pubbenivāsaṃ anussarasi, seyyathidaṃ—ekampi

**jātiṃ ...pe... iti sākāraṃ sauddesaṃ anekavihiṭaṃ
pubbenivāsaṃ anussarasī”ti?**

“Well, knowing and seeing thus, do you recollect many kinds of past lives, with features and details?”

“No hetam, bhante”.

“No, sir.”

**“Api pana tvaṃ, susima, evaṃ jānanto evaṃ passanto dibbena
cakkhunā visuddhena atikkantamānusakena satte passasi
cavamāne ...pe... yathākammūpage satte pajānāsī”ti?**

“Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn ... according to their deeds?”

“No hetam, bhante”.

“No, sir.”

**“Api pana tvaṃ, susima, evaṃ jānanto evaṃ passanto ye te
santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā
viharasī”ti?**

“Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?”

“No hetam, bhante”.

“No, sir.”

**“Ettha dāni, susima, idaṅca veyyākaraṇaṃ imesaṅca
dhammānaṃ asamāpatti, idaṃ no, susima, kathan”ti?**

“Well now, Susīma, how could there be such a declaration when these things are not attained?”

Atha kho āyasmā susimo bhagavato pādesu sirasā nipatitvā bhagavantam etadavoca:

Then Venerable Susīma bowed with his head at the Buddha's feet and said,

“accayo maṃ, bhante, accagamā yathābālam yathāmūḷham yathāakusalam, yvāham evaṃ svākkhāte dhammavinaye dhammatthenako pabbajito.

“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to go forth as a thief in such a well-explained teaching and training.

Tassa me, bhante, bhagavā accayam accayato paṭiggaṇhātu āyatim samvarāyā”ti.

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṃ, susima, accayo accagamā yathābālam yathāmūḷham yathāakusalam, yo tvaṃ evaṃ svākkhāte dhammavinaye dhammatthenako pabbajito.

“Indeed, Susīma, you made a mistake. It was foolish, stupid, and unskillful of you to go forth as a thief in such a well-explained teaching and training.

Seyyathāpi, susima, coram āgucārim gahetvā rañño dasseyyum:

Suppose they were to arrest a bandit, a criminal and present him to the king, saying:

‘ayam te, deva, coro āgucārī, imassa yam icchasi tam daṇḍam paṇehī’ti.

‘Your Majesty, this is a bandit, a criminal. Punish him as you will.’

Tamenam rājā evam vadeyya:

The king would say:

‘gacchatha, bho, imam purisam dalhāya rajjuyā pacchābāham gāḷhabandhanam bandhitvā khuramuṇḍam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghāṭakena

**siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā
dakkhiṇato nagarassa sīsaṃ chindathā'ti.**

'Go, my men, and tie this man's arms tightly behind his back with a strong rope. Shave his head and march him from street to street and from square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.'

**Tamenam rañño purisā dalhāya rajjuyā pacchābāham
gāḷhabandhanam bandhitvā khuramuṇḍam karitvā
kharassarena paṇavena rathiyāya rathiyam siṅghāṭakena
siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā
dakkhiṇato nagarassa sīsaṃ chindeyyum.**

The king's men would do as they were told.

Tam kiṃ maññasi, susima,
What do you think, Susīma?

**api nu so puriso tatonidānam dukkham domanassam
paṭisamvediyethā'ti?**

Wouldn't that man experience pain and distress because of that?"

"Evaṃ, bhante".

"Yes, sir."

**"Yaṃ kho so, susima, puriso tatonidānam dukkham
domanassam paṭisamvediyetha.**

"Although that man would experience pain and distress because of that,

**Yā evaṃ svākkhāte dhammavinaye dhammatthenakassa
pabbajjā, yaṃ tato dukkhavipākatarā ca kaṭukavipākatarā ca,
api ca vinipātāya samvattati.**

going forth as a thief in such a well-explained teaching and training has a more painful and bitter result. And it even leads to the underworld.

**Yato ca kho tvaṃ, susima, accayaṃ accayato disvā
yathādhammaṃ paṭikarosi taṃ te mayaṃ paṭiggaṇhāma.**

But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

**Vuddhi hesā, susima, ariyassa vinaye yo accayaṃ accayato
disvā yathādhammaṃ paṭikaroti, āyatiñca saṃvaram āpajjati”ti.**

For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

Dasamaṃ.

Mahāvaggo sattamo.

Tassuddānaṃ

**Dve assutavatā vuttā,
puttamaṃsena cāparaṃ;
Atthirāgo ca nagaraṃ,
sammasaṃ naḷakalāpiyaṃ;
Kosambī upayanti ca,
dasamo susimena cāti.**

Saṃyutta Nikāya 12
Linked Discourses 12

8. Samaṇabrāhmaṇavagga
8. Ascetics and Brahmins

71. Jarāmaṇasutta Old Age and Death

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagavā ...pe...

**“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaṇam
nappajānanti, jarāmaṇasamudayaṃ nappajānanti,
jarāmaṇanirodham nappajānanti, jarāmaṇanirodhagāminim
paṭipadam nappajānanti,**

“Mendicants, there are ascetics and brahmins who don’t understand
old age and death, their origin, their cessation, and the practice that
leads to their cessation.

**na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca
pana te āyasmanto sāmaññattham vā brahmaññattham vā
diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja
viharanti.**

I don’t regard them as true ascetics and brahmins. Those venerables
don’t realize the goal of life as an ascetic or brahmin, and don’t live
having realized it with their own insight.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā
jarāmaṇam pajānanti ...pe... paṭipadam pajānanti,**

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantī”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

(Suttanto eko.)

Paṭhamam.

Samyutta Nikāya 12
Linked Discourses 12

8. Samaṇabrāhmaṇavagga
8. Ascetics and Brahmins

72–81. Jātisuttādidasaka
72–81. A Set of Ten on Rebirth, Etc.

“Sāvattiyam viharati.
At Sāvattī.

Jātim nappajānanti ...pe....
“... they don’t understand rebirth ...

“Bhavam nappajānanti ...pe....
continued existence ...

“Upādānam nappajānanti ...pe....
grasping ...

“Taṇham nappajānanti ...pe....
craving ...

“Vedanam nappajānanti ...pe....
feeling ...

“Phassaṃ nappajānanti ...pe....
contact ...

“Saḷāyatanam nappajānanti ...pe....
the six sense fields ...

“Nāmarūpaṃ nappajānanti ...pe....
name and form ...

“Viññānaṃ nappajānanti ...pe....
consciousness ...

**“Saṅkhāre nappajānanti, saṅkhārasamudayaṃ nappajānanti,
saṅkhāranirodhaṃ nappajānanti, saṅkhāranirodhagāminīṃ
paṭipadaṃ nappajānanti ...pe...
choices ...**

**pajānanti ...pe...
... they understand ...”**

sayamaṃ abhiññā sacchikatvā upasampajja viharanti”ti.

Ekādasamaṃ.

Samaṇabrāhmaṇavaggo aṭṭhamo.

Tassuddānaṃ

**Paccayekādasa vuttā,
catusaccavibhajjanā;
Samaṇabrāhmaṇavaggo,
nidāne bhavati aṭṭhamo.**

vagguddānaṃ

**Buddho āhāro dasabalo,
Kaḷāro gahapatipañcamo;
Dukkhavaggo mahāvaggo,
Aṭṭhamo samaṇabrāhmaṇoti.**

82. Satthusutta The Teacher

Sāvattiyam viharati.
At Sāvattī.

**“Jarāmaṇaṃ, bhikkhave, ajānatā apassatā yathābhūtaṃ
jarāmaṇe yathābhūtaṃ ñāṇāya satthā pariyesitabbo;**
“Mendicants, one who does not truly know or see old age and death
should seek the Teacher so as to truly know old age and death.

**jarāmaṇasamudayaṃ ajānatā apassatā yathābhūtaṃ
jarāmaṇasamudaye yathābhūtaṃ ñāṇāya satthā
pariyesitabbo;**
One who does not truly know or see the origin of old age and death
should seek the Teacher so as to truly know the origin of old age and
death.

**jarāmaṇanirodhaṃ ajānatā apassatā yathābhūtaṃ
jarāmaṇanirodhe yathābhūtaṃ ñāṇāya satthā pariyesitabbo;**
One who does not truly know or see the cessation of old age and
death should seek the Teacher so as to truly know the cessation of
old age and death.

**jarāmaṇanirodhagāminim paṭipadaṃ ajānatā apassatā
yathābhūtaṃ jarāmaṇanirodhagāminiyā paṭipadāya
yathābhūtaṃ ñāṇāya satthā pariyesitabbo”ti.**
One who does not truly know or see the practice that leads to the
cessation of old age and death should seek the Teacher so as to
truly know the practice that leads to the cessation of old age and
death.”

(Suttanto eko.) (82:353)

Paṭhamam.

(Sabbesaṃ peyyālo evaṃ vitthāretabbo.)

(All the abbreviated texts should be expanded in full.)

Saṃyutta Nikāya 12

Linked Discourses 12

9. Antarapeyyāla

9. Incorporated Abbreviation Series

83–92. Dutiyasatthusuttādidasaka

83–92. The Teacher (2nd)

**“Jātiṃ, bhikkhave, ajānatā aṇassatā yathābhūtaṃ ...pe....
(83:354)**

“Mendicants, one who does not truly know or see rebirth ...

“Bhavaṃ, bhikkhave, ajānatā apassatā yathābhūtaṃ ...pe....

(84:355)

continued existence ...

**“Upādānaṃ, bhikkhave, ajānatā apassatā yathābhūtaṃ ...pe....
(85:356)
grasping ...**

**“Taṇhaṃ, bhikkhave, ajānatā apassatā yathābhūtaṃ ...pe....
(86:357)
craving ...**

**“Vedanam, bhikkhave, ajānatā apassatā yathābhūtam ...pe....
(87:358)
feeling ...**

**“Phassaṃ, bhikkhave, ajānatā apassatā yathābhūtaṃ ...pe....
(88:359)
contact ...**

**“Saḷāyatanam, bhikkhave, ajānatā apassatā yathābhūtam ...
pe.... (89:360)
the six sense fields ...**

**“Nāmarūpaṃ, bhikkhave, ajānatā apassatā yathābhūtaṃ ...pe....
(90:361)
name and form ...**

“Viññāṇaṃ, bhikkhave, ajānatā apassatā yathābhūtaṃ ...pe....

(91:362)

consciousness ...

**“Saṅkhāre, bhikkhave, ajānatā apassatā yathābhūtaṃ
saṅkhāresu yathābhūtaṃ ñāṇāya satthā pariyesitabbo;
choices ...”**

**saṅkhārasamudayaṃ ajānatā apassatā yathābhūtaṃ
saṅkhārasamudaye yathābhūtaṃ ñāṇāya satthā pariyesitabbo;**

**saṅkhāranirodhaṃ ajānatā apassatā yathābhūtaṃ
saṅkhāranirodhe yathābhūtaṃ ñāṇāya satthā pariyesitabbo;**

**saṅkhāranirodhagāmininī paṭipadaṃ ajānatā apassatā
yathābhūtaṃ saṅkhāranirodhagāminiyā paṭipadāya
yathābhūtaṃ ñāṇāya satthā pariyesitabbo”ti. (92:363)**

Ekādasamaṃ.

(Sabbesaṃ catusaccikaṃ kātabbaṃ.)

(All should be treated according to the four truths.)

Saṃyutta Nikāya 12

Linked Discourses 12

9. Antaraṭṭhāyāla

9. Incorporated Abbreviation Series

93. Sikkhāsuttādiṭṭhāyālaekādasaka
93–213. Sets of Eleven on Training, Etc.

**“Jarāmarañam, bhikkhave, ajānatā apassatā yathābhūtam
jarāmarañe yathābhūtam ñāṇāya sikkhā karaṇīyā.**

“Mendicants, one who does not truly know or see old age and death
should train so as to truly know old age and death. ...

(93–103: 364–374.)

(93–103)

(Peyyālo. Catusaccikam kātabbam.)

“Jarāmarañam, bhikkhave, ajānatā ...pe...

yogo karaṇīyo ...pe....

practice meditation ...

(104–114: 375–385.)

(104–114)

“Jarāmarañam, bhikkhave, ajānatā ...pe...

chando karaṇīyo ...pe....

arouse enthusiasm ...

(115–125: 386–396.)

(115–125)

“Jarāmarāṇaṃ, bhikkhave, ajānatā ...pe...

ussoḷhī karaṇīyā ...pe....

try vigorously ...

(126–136: 397–407.)

(126–136)

“Jarāmarāṇaṃ, bhikkhave, ajānatā ...pe...

appaṭivānī karaṇīyā ...pe....

persevere ...

(137–147: 408–418.)

(137–147)

“Jarāmarañam, bhikkhave, ajānatā ...pe...

ātappaṃ karaṇīyaṃ ...pe....

be keen ...

(148–158: 419–429.)

(148–158)

“Jarāmarāṇaṃ, bhikkhave, ajānatā ...pe...

vīriyaṃ karaṇīyaṃ ...pe....

arouse energy ...

(159–169: 430–440.)

(159–169)

“Jarāmaṇaṃ, bhikkhave, ajānatā ...pe...

sātaccaṃ karaṇīyaṃ ...pe....

persist ...

(170–180: 441–451.)

(170–180)

“Jarāmaṇaṃ, bhikkhave, ajānatā ...pe...

sati karaṇīyā ...pe....

be mindful ...

(181–191: 452–462.)

(181–191)

“Jarāmarāṇaṃ, bhikkhave, ajānatā ...pe...

sampajaññaṃ karaṇīyaṃ ...pe....

employ situational awareness ...

(192–202: 463–473.)

(192–202)

“Jarāmarañam, bhikkhave, ajānatā ...pe...

appamādo karaṇīyo ...pe....

be diligent ...”

(203–213: 474–484.)

(203–213)

Antarapeyyālo navamo.

Tassuddānam

Satthā sikkhā ca yogo ca,

chando ussoḷhipañcamī;

Appaṭivāni yātappam,

vīriyam sātaccamuccati;

Sati ca sampajaññañca,

appamādena dvādasāti.

Suttantā antarapeyyālā niṭṭhitā.

Pare te dvādasa honti,

suttā dvattimsa satāni;

Catusaccena te vuttā,

peyyālaantaramhi yeti.

Antarapeyyālesu uddānam samattam.

Nidānasamyuttam samattam.

The Linked Discourses on causality are complete.

13. Abhisamaya Saṃyutta: On the Breakthrough

Saṃyutta Nikāya 13
Linked Discourses 13

1. Abhisamayavagga
1. Comprehension

1. Nakhasikhāsutta A Fingernail

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho bhagavā parittam nakhasikhāyaṃ paṃsum āropetvā
bhikkhū āmantesi:**

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

**“Tam kiṃ maññatha, bhikkhave,
“What do you think, mendicants?**

**katamaṃ nu kho bahutaram, yo vāyaṃ mayā paritto
nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpathavī”ti?**

Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Etadeva, bhante, bahutaram, yadidaṃ mahāpathavī.

“Sir, the great earth is far more.

Appamattako bhagavatā paritto nakhasikhāyaṃ paṃsu āropito.

The little bit of dirt under your fingernail is tiny.

**Neva satimaṃ kalam upeti na sahasimaṃ kalam upeti na
sahasasimaṃ kalam upeti mahāpathaviṃ upanidhāya
bhagavatā paritto nakhasikhāyaṃ paṃsu āropito”ti.**

Compared to the great earth, it's not nearly a hundredth, a thousandth, or a hundred thousandth part."

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ;

“In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that's over and done with is more,

appamattakaṃ avasiṭṭhaṃ.

what's left is tiny.

Neva satimaṃ kamaṃ upeti na sahasimaṃ kamaṃ upeti na satahasimaṃ kamaṃ upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya yadidaṃ sattakkhattuṃparamatā.

Compared to the mass of suffering in the past that's over and done with, it's not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives.

Evaṃ mahatthiyo kho, bhikkhave, dhammābhisamayo;

That's how very beneficial it is to comprehend the teaching

evaṃ mahatthiyo dhammacakkhupaṭilābho”ti.

and gain the vision of the teaching.”

Paṭhamaṃ.

Saṃyutta Nikāya 13
Linked Discourses 13

1. Abhisamayavagga
1. Comprehension

2. Pokkharāṇīsutta A Lotus Pond

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Seyyathāpi, bhikkhave, pokkharāṇī paññāsayojanāni āyāmena
paññāsayojanāni vitthārena paññāsayojanāni ubbedhena,
puṇṇā udakassa samatittikā kākapeyyā.**

“Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it.

Tato puriso kusaggena udakaṃ uddhareyya.

Then a person would pick up some water on the tip of a blade of grass.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

**katamaṃ nu kho bahutaraṃ, yaṃ vā kusaggena udakaṃ
ubbhataṃ yaṃ vā pokkharāṇiyā udakaṃ”ti?**

Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

“Etadeva, bhante, bahutaraṃ, yadidaṃ pokkharāṇiyā udakaṃ.

“Sir, the water in the lotus pond is certainly more.

Appamattakaṃ kusaggena udakaṃ ubbhataṃ.

The water on the tip of a blade of grass is tiny.

Neva satimaṃ kalam upeti na sahasimaṃ kalam upeti na satahasimaṃ kalam upeti pokkharañiyā udakaṃ upanidhāya kusaggena udakaṃ ubbhatan”ti.

Compared to the water in the lotus pond, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannessa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ; appamattakaṃ avasiṭṭhaṃ.

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny.

Neva satimaṃ kalam upeti na sahasimaṃ kalam upeti na satahasimaṃ kalam upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya, yadidaṃ sattakkhattuṃparamatā.

Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives.

Evaṃ mahatthiyo kho, bhikkhave, dhammābhisamayo; evaṃ mahatthiyo dhammacakkhupaṭilābho”ti.

That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

Dutiyam.

Saṃyutta Nikāya 13
Linked Discourses 13

1. Abhisamayavagga
1. Comprehension

3. Sambhejjaudakasutta Where the Waters Flow Together

Sāvattiyam viharati.
At Sāvattihī.

“Seyyathāpi, bhikkhave, yatthimā mahānadiyo saṃsandanti samenti, seyyathidaṃ—

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā yamunā aciravatī sarabhū mahī, tato puriso dve vā tīṇi vā udakaphusitāni uddhareyya.

Suppose a person was to draw two or three drops of water from such a place.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yāni vā dve vā tīṇi vā udakaphusitāni ubbhatāni yaṃ vā sambhejjaudakan”ti?

Which is more: the two or three drops drawn out or the water in the confluence?”

“Etadeva, bhante, bahutaraṃ yadidaṃ sambhejjaudakaṃ;
“Sir, the water in the confluence is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni ubbhatāni.
The two or three drops drawn out are tiny.

Neva satimaṃ kamaṃ upenti na sahasimaṃ kamaṃ upenti na satahasimaṃ kamaṃ upenti sambhejjaudakaṃ upanidhāya dve vā tīṇi vā udakaphusitāni ubbhatānī”ti.

Compared to the water in the confluence, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave ...pe...

“In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

dhammacakkhupaṭilābho”ti.

Tatiyaṃ.

4. Dutiyasambhejjaudakasutta Where the Waters Flow Together (2nd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Seyyathāpi, bhikkhave, yatthimā mahānadiyo saṃsandanti
samenti, seyyathidaṃ—**

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

**gaṅgā yamunā aciravatī sarabhū mahī, taṃ udakaṃ
parikkhayaṃ pariyādānaṃ gaccheyya ṭhapetvā dve vā tīṇi vā
udakaphusitāni.**

Suppose that water dried up and evaporated except for two or three drops.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

**katamaṃ nu kho bahutaraṃ, yaṃ vā sambhejjaudakaṃ
parikkhīṇaṃ pariyādiṇṇaṃ yāni vā dve vā tīṇi vā udakaphusitāni
avasiṭṭhānī”ti?**

Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”

**“Etadeva, bhante, bahutaraṃ sambhejjaudakaṃ yadidaṃ
parikkhīṇaṃ pariyādiṇṇaṃ;**

“Sir, the water in the confluence that has dried up and evaporated is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.

The two or three drops left are tiny.

Neva satimaṃ kamaṃ upenti na sahasimaṃ kamaṃ upenti na satahasimaṃ kamaṃ upenti sambhejjaudakaṃ parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti.

Compared to the water in the confluence that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave ...pe...

“In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

dhammacakkhupaṭilābho”ti.

Catutthaṃ.

Saṃyutta Nikāya 13
Linked Discourses 13

1. Abhisamayavagga
1. Comprehension

5. Pathavīsutta The Earth

Sāvattiyam viharati.
At Sāvattihī.

**“Seyyathāpi, bhikkhave, puriso mahāpathaviyā satta
kolaṭṭhimattiyo guḷikā upanikkhipeyya.**

“Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth.

Tam kiṃ maññatha, bhikkhave,
What do you think, mendicants?

**katamaṃ nu kho bahutaram, yā vā satta kolaṭṭhimattiyo guḷikā
upanikkhittā yā vā mahāpathavī”ti?**

Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

“Etadeva, bhante, bahutaram, yadidaṃ mahāpathavī;
“Sir, the great earth is certainly more.

appamattikā satta kolaṭṭhimattiyo guḷikā upanikkhittā.
The seven clay balls the size of jujube seeds are tiny.

**Neva satimaṃ kalam upenti na sahasimaṃ kalam upenti na
satasahasimaṃ kalam upenti mahāpathaviṃ upanidhāya satta
kolaṭṭhimattiyo guḷikā upanikkhittā”ti.**

Compared to the great earth, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave ...pe...

“In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

dhammacakkhupaṭilābho”ti.

Pañcamaṃ.

Saṃyutta Nikāya 13
Linked Discourses 13

1. Abhisamayavagga
1. Comprehension

6. Dutiyapathavīsutta The Earth (2nd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Seyyathāpi, bhikkhave, mahāpathavī parikkhayaṃ
pariyādānaṃ gaccheyya, ṭhapetvā satta kolaṭṭhimattiyo guḷikā.**
“Mendicants, suppose the great earth was worn away and eroded
except for seven clay balls the size of jujube seeds.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

**katamaṃ nu kho bahutaraṃ, yaṃ vā mahāpathaviyā
parikkhīṇaṃ pariyādiṇṇaṃ yā vā satta kolaṭṭhimattiyo guḷikā
avasiṭṭhā”ti?**

Which is more: the great earth that has been worn away and eroded,
or the seven clay balls the size of jujube seeds that are left?”

**“Etadeva, bhante, bahutaraṃ, mahāpathaviyā, yadidaṃ
parikkhīṇaṃ pariyādiṇṇaṃ;**

“Sir, the great earth that has been worn away and eroded is certainly
more.

appamattikā satta kolaṭṭhimattiyo guḷikā avasiṭṭhā.
The seven clay balls the size of jujube seeds are tiny.

**Neva satimaṃ kamaṃ upenti na sahasimaṃ kamaṃ upenti na
satasahasimaṃ kamaṃ upenti mahāpathaviyā parikkhīṇaṃ
pariyādiṇṇaṃ upanidhāya satta kolaṭṭhimattiyo guḷikā
avasiṭṭhā”ti.**

Compared to the great earth that has been worn away and eroded, it's not nearly a hundredth, a thousandth, or a hundred thousandth part."

"Evameva kho, bhikkhave ...pe...

"In the same way, for a noble disciple, the suffering that's over and done with is more ..."

dhammacakkhupaṭilābho"ti.

Chaṭṭham.

Saṃyutta Nikāya 13
Linked Discourses 13

1. Abhisamayavagga
1. Comprehension

7. Samuddasutta The Ocean

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Seyyathāpi, bhikkhave, puriso mahāsamuddato dve vā tīṇi vā udakaphusitāni uddhareyya.

“Mendicants, suppose a man was to draw up two or three drops of water from the ocean.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yāni vā dve vā tīṇi vā udakaphusitāni ubbhatāni yaṃ vā mahāsamudde udakaṃ”ti?

Which is more: the two or three drops drawn out or the water in the ocean?”

“Etadeva, bhante, bahutaraṃ, yadidaṃ mahāsamudde udakaṃ;
“Sir, the water in the ocean is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni ubbhatāni.
The two or three drops drawn out are tiny.

Neva satimaṃ kamaṃ upenti na sahassumaṃ kamaṃ upenti na satahassumaṃ kamaṃ upenti mahāsamudde udakaṃ upanidhāya dve vā tīṇi vā udakaphusitāni ubbhatāni”ti.

Compared to the water in the ocean, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave ...pe...

“In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

dhammacakkhupaṭilābho”ti.

Sattamaṃ.

Saṃyutta Nikāya 13
Linked Discourses 13

1. Abhisamayavagga
1. Comprehension

8. Dutiyasamuddasutta The Ocean (2nd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Seyyathāpi, bhikkhave, mahāsamuddo parikkhayaṃ
pariyādānaṃ gaccheyya, ṭhapetvā dve vā tīṇi vā
udakaphusitāni.**

“Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

**katamaṃ nu kho bahutaraṃ, yaṃ vā mahāsamudde udakaṃ
parikkhīṇaṃ pariyādiṇṇaṃ yāni vā dve vā tīṇi vā udakaphusitāni
avasiṭṭhānī”ti?**

Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”

**“Etadeva, bhante, bahutaraṃ mahāsamudde udakaṃ, yadidaṃ
parikkhīṇaṃ pariyādiṇṇaṃ;**

“Sir, the water in the ocean that has dried up and evaporated is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.
The two or three drops left are tiny.

**Neva satimaṃ kamaṃ upenti na sahasimaṃ kamaṃ upenti na
satasahasimaṃ kamaṃ upenti mahāsamudde udakaṃ**

**parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya dve vā tīṇi vā
udakaphusitāni avasiṭṭhānī”ti.**

Compared to the water in the ocean that has dried up and evaporated, it's not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave ...pe...

“In the same way, for a noble disciple, the suffering that's over and done with is more ...”

dhammacakkhupaṭilābho”ti.

Aṭṭhamaṃ.

Saṃyutta Nikāya 13
Linked Discourses 13

1. Abhisamayavagga
1. Comprehension

9. Pabbatasutta A Mountain

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Seyyathāpi, bhikkhave, puriso himavato pabbatarājassa satta sāsapamattiyo pāsāṇasakkharā upanikkhipeyya.

“Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yā vā satta sāsapamattiyo pāsāṇasakkharā upanikkhittā yo vā himavā pabbatarājā”ti?

Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

“Etadeva, bhante, bahutaraṃ yadidaṃ himavā pabbatarājā;
“Sir, the Himalayas, the king of mountains, is certainly more.

appamattikā satta sāsapamattiyo pāsāṇasakkharā upanikkhittā.
The seven pebbles the size of mustard seeds are tiny.

Neva satimaṃ kamaṃ upenti na sahasimaṃ kamaṃ upenti na satahasimaṃ kamaṃ upenti himavantaṃ pabbatarājānaṃ upanidhāya satta sāsapamattiyo pāsāṇasakkharā upanikkhittā”ti.

Compared to the Himalayas, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho ...pe...

“In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

dhammacakkhupaṭilābho”ti.

Navamaṃ.

Saṃyutta Nikāya 13
Linked Discourses 13

1. Abhisamayavagga
1. Comprehension

10. Dutiyapabbatasutta A Mountain (2nd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Seyyathāpi, bhikkhave, himavā pabbatarājā parikkhayaṃ
pariyādānaṃ gaccheyya, ṭhapetvā satta sāsapamattiyo
pāsāṇasakkharā.**

“Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

**katamaṃ nu kho bahutaraṃ, yaṃ vā himavato pabbatarājassa
parikkhīṇaṃ pariyādiṇṇaṃ yā vā satta sāsapamattiyo
pāsāṇasakkharā avasiṭṭhā”ti?**

Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?”

**“Etadeva, bhante, bahutaraṃ himavato pabbatarājassa yadidaṃ
parikkhīṇaṃ pariyādiṇṇaṃ;**

“Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more.

appamattikā satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā.
The seven pebbles the size of mustard seeds are tiny.

Neva satimaṃ kalam upenti na sahasimaṃ kalam upenti na satahasimaṃ kalam upenti himavato pabbatarājassa parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā”ti.

Compared to the Himalayas, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannessa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ;

“In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that’s over and done with is more,

appamattakaṃ avasiṭṭhaṃ.

what’s left is tiny.

Neva satimaṃ kalam upeti na sahasimaṃ kalam upeti na satahasimaṃ kalam upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya yadidaṃ sattakkhattuṃparamatā.

Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives.

Evaṃ mahatthiyo kho, bhikkhave, dhammābhisamayo, evaṃ mahatthiyo dhammacakkhupaṭilābho”ti.

That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

Dasamaṃ.

Saṃyutta Nikāya 13
Linked Discourses 13

1. Abhisamayavagga
1. Comprehension

11. Tatiyapabbatasutta A Mountain (3rd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Seyyathāpi, bhikkhave, puriso sinerussa pabbatarājassa satta muggamattiyo pāsāṇasakkharā upanikkhipeyya.

“Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yā vā satta muggamattiyo pāsāṇasakkharā upanikkhittā yo vā sineru pabbatarājā”ti?

Which is more: the seven pebbles the size of mung beans, or Sineru, the king of mountains?”

“Etadeva, bhante, bahutaraṃ yadidaṃ sineru pabbatarājā;
“Sir, Sineru, the king of mountains, is certainly more.

appamattikā satta muggamattiyo pāsāṇasakkharā upanikkhittā.
The seven pebbles the size of mung beans are tiny.

Neva satimaṃ kamaṃ upenti na sahasimaṃ kamaṃ upenti na satahasimaṃ kamaṃ upenti sineruṃ pabbatarājānaṃ upanidhāya satta muggamattiyo pāsāṇasakkharā upanikkhittā”ti.

Compared to Sineru, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa adhigamaṃ upanidhāya aññatitthiyasamaṇabrāhmaṇaparibbājakānaṃ adhigamo neva satimaṃ kamaṃ upeti na sahasimaṃ kamaṃ upeti na satahasimaṃ kamaṃ upeti.

“In the same way, compared with the achievements of a noble disciple accomplished in view, the achievements of the ascetics, brahmins, and wanderers who follow other paths is not nearly a hundredth, a thousandth, or a hundred thousandth part.

Evaṃ mahādhigamo, bhikkhave, diṭṭhisampanno puggalo, evaṃ mahābhiñño”ti.

So great is the achievement of the person accomplished in view, so great is their direct knowledge.”

Ekādasamaṃ.

Abhisamayasaṃyuttaṃ samattaṃ.

The Linked Discourses on comprehension are complete.

Tassuddānaṃ

**Nakhasikhā pokkharāṇī,
sambhejjaudake ca dve;
Dve pathavī dve samuddā,
tayo ca pabbatūpamāti.**

14. Dhātu Saṃyutta: On the Elements

1. Dhātunānattasutta Diversity of Elements

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dhātunānattaṃ vo, bhikkhave, desessāmi.
“Mendicants, I will teach you the diversity of elements.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamañca, bhikkhave, dhātunānattaṃ?
“And what is the diversity of elements?

**Cakkhudhātu rūpadhātu cakkhuviññāṇadhātu, sotadhātu
saddadhātu sotaviññāṇadhātu, ghānadhātu gandhadhātu
ghānaviññāṇadhātu, jivhādhātu rasadhātu jivhāviññāṇadhātu,
kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu, manodhātu
dhammadhātu manoviññāṇadhātu—**

The eye element, sight element, and eye consciousness element.
The ear element, sound element, and ear consciousness element.
The nose element, smell element, and nose consciousness element.
The tongue element, taste element, and tongue consciousness
element. The body element, touch element, and body consciousness

element. The mind element, thought element, and mind consciousness element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ”ti.

This is called the diversity of elements.”

Paṭhamam.

2. Phassanānattasutta Diversity of Contacts

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dhātunānattaṃ, bhikkhave, paṭicca uppajjati phassanānattaṃ.
“Mendicants, diversity of elements gives rise to diversity of contacts.

Katamañca, bhikkhave, dhātunānattaṃ?
And what is the diversity of elements?

**Cakkhudhātu sotadhātu ghānadhātu jivhādhātu kāyadhātu
manodhātu—**

The eye element, ear element, nose element, tongue element, body
element, and mind element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ.
This is called the diversity of elements.

**Kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati
phassanānattaṃ?**

And how does diversity of elements give rise to diversity of contacts?

**Cakkhudhātuṃ, bhikkhave, paṭicca uppajjati
cakkhusamphasso.**

The eye element gives rise to eye contact.

Sotadhātuṃ paṭicca ...
The ear element ...

ghānadhātuṃ paṭicca ...
nose ...

jivhādhātuṃ paṭicca ...

tongue ...

kāyadhātuṃ paṭicca ...

body ...

manodhātuṃ paṭicca uppajjati manosamphasso.

The mind element gives rise to mind contact.

**Evaṃ kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati
phassaṇānattaṃ”ti.**

That’s how diversity of elements gives rise to diversity of contacts.”

Dutiyam.

3. Nophassanānattasutta Not Diversity of Contacts

Sāvattthiyaṃ viharati.

At Sāvattthī.

**“Dhātunānattaṃ, bhikkhave, paṭicca uppajjati phassaṇānattaṃ,
no phassaṇānattaṃ paṭicca uppajjati dhātunānattaṃ.**

“Mendicants, diversity of elements gives rise to diversity of contacts.
Diversity of contacts doesn’t give rise to diversity of elements.

Katamañca, bhikkhave, dhātunānattaṃ?

And what is the diversity of elements?

Cakkhudhātu ...pe...

The eye element, ear element, nose element, tongue element, body
element, and mind element.

manodhātu—

idaṃ vuccati, bhikkhave, dhātunānattaṃ.

This is called the diversity of elements.

**Kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati
phassaṇānattaṃ, no phassaṇānattaṃ paṭicca uppajjati
dhātunānattaṃ?**

And how does diversity of elements give rise to diversity of contacts,
while diversity of contacts doesn’t give rise to diversity of elements?

**Cakkhudhātuṃ, bhikkhave, paṭicca uppajjati
cakkhusamphasso, no cakkhusamphassaṃ paṭicca uppajjati
cakkhudhātu ...pe...**

The eye element gives rise to eye contact. Eye contact doesn't give rise to the eye element. ...

**manodhātuṃ paṭicca uppajjati manosamphasso, no
manosamphassaṃ paṭicca uppajjati manodhātu.**

The mind element gives rise to mind contact. Mind contact doesn't give rise to the mind element.

**Evaṃ kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati
phassaṇānattaṃ, no phassaṇānattaṃ paṭicca uppajjati
dhātunānattaṃ”ti.**

That's how diversity of elements gives rise to diversity of contacts, while diversity of contacts doesn't give rise to diversity of elements.”

Tatiyaṃ.

4. Vedanānānattasutta Diversity of Feelings

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Dhātunānattaṃ, bhikkhave, paṭicca uppajjati phassaṇānattaṃ,
phassaṇānattaṃ paṭicca uppajjati vedanānānattaṃ.**

“Mendicants, diversity of elements gives rise to diversity of contacts,
and diversity of contacts gives rise to diversity of feelings.

Katamañca, bhikkhave, dhātunānattaṃ?
And what is the diversity of elements?

Cakkhudhātu ...pe... manodhātu—

The eye element, ear element, nose element, tongue element, body
element, and mind element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ.
This is called the diversity of elements.

**Kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati
phassaṇānattaṃ, phassaṇānattaṃ paṭicca uppajjati
vedanānānattaṃ?**

And how does diversity of elements give rise to diversity of contacts,
and diversity of contacts gives rise to diversity of feelings?

**Cakkhudhātuṃ, bhikkhave, paṭicca uppajjati
cakkhusamphasso, cakkhusamphassaṃ paṭicca uppajjati
cakkhusamphassajā vedanā ...pe...**

The eye element gives rise to eye contact. Eye contact gives rise to
the feeling born of eye contact. ...

**manodhātuṃ paṭicca uppajjati manosamphasso,
manosamphassaṃ paṭicca uppajjati manosamphassajā vedanā.**
The mind element gives rise to mind contact. Mind contact gives rise
to the feeling born of mind contact.

**Evaṃ kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati
phassaṇānattaṃ, phassaṇānattaṃ paṭicca uppajjati
vedanānānattaṃ”ti.**

That’s how diversity of elements gives rise to diversity of contacts,
and diversity of contacts gives rise to diversity of feelings.”

Catuttham.

5. Dutiyavedanānānattasutta Diversity of Feelings (2nd)

Sāvattthiyaṃ viharati.

At Sāvattthī.

“Dhātunānattaṃ, bhikkhave, paṭicca uppajjati phassaṇānattaṃ, phassaṇānattaṃ paṭicca uppajjati vedanānānattaṃ, no vedanānānattaṃ paṭicca uppajjati phassaṇānattaṃ, no phassaṇānattaṃ paṭicca uppajjati dhātunānattaṃ.

“Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings doesn’t give rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements.

Katamañca, bhikkhave, dhātunānattaṃ?

And what is the diversity of elements?

Cakkhudhātu ...pe... manodhātu—

The eye element, ear element, nose element, tongue element, body element, and mind element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ.

This is called the diversity of elements.

Kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati phassaṇānattaṃ, phassaṇānattaṃ paṭicca uppajjati vedanānānattaṃ, no vedanānānattaṃ paṭicca uppajjati phassaṇānattaṃ, no phassaṇānattaṃ paṭicca uppajjati dhātunānattaṃ?

And how does diversity of elements give rise to diversity of contacts, and diversity of contacts give rise to diversity of feelings, while

diversity of feelings doesn't give rise to diversity of contacts, and diversity of contacts doesn't give rise to diversity of elements?

Cakkhudhātuṃ, bhikkhave, paṭicca uppajjati cakkhusamphasso, cakkhusamphassaṃ paṭicca uppajjati cakkhusamphassajā vedanā, no cakkhusamphassajaṃ vedanaṃ paṭicca uppajjati cakkhusamphasso, no cakkhusamphassaṃ paṭicca uppajjati cakkhudhātu ...pe...

The eye element gives rise to eye contact. Eye contact gives rise to feeling born of eye contact. Feeling born of eye contact doesn't give rise to eye contact. Eye contact doesn't give rise to the eye element.

...

manodhātuṃ paṭicca uppajjati manosamphasso, manosamphassaṃ paṭicca uppajjati manosamphassajā vedanā, no manosamphassajaṃ vedanaṃ paṭicca uppajjati manosamphasso, no manosamphassaṃ paṭicca uppajjati manodhātu.

The mind element gives rise to mind contact. Mind contact gives rise to feeling born of mind contact. Feeling born of mind contact doesn't give rise to mind contact. Mind contact doesn't give rise to the mind element.

Evaṃ kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati phassaṇānattaṃ, phassaṇānattaṃ paṭicca uppajjati vedanānānattaṃ, no vedanānānattaṃ paṭicca uppajjati phassaṇānattaṃ, no phassaṇānattaṃ paṭicca uppajjati dhātunānattaṃ”ti.

That's how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings, while diversity of feelings doesn't give rise to diversity of contacts, and diversity of contacts doesn't give rise to diversity of elements.”

Pañcamaṃ.

Saṃyutta Nikāya 14
Linked Discourses 14

1. Nānattavagga
1. Diversity

6. Bāhiradhātunānattasutta External Diversity of Elements

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dhātunānattaṃ vo, bhikkhave, desessāmi.
“Mendicants, I will teach you the diversity of elements.

Taṃ suṇātha ...pe...

katamañca, bhikkhave, dhātunānattaṃ?
And what is the diversity of elements?

**Rūpadhātu saddadhātu gandhadhātu rasadhātu
phoṭṭhabbhadhātu dhammadhātu—**

The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ”ti.
This is called the diversity of elements.”

Chaṭṭhaṃ.

7. Saññānānattasutta Diversity of Perceptions

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Dhātunānattaṃ, bhikkhave, paṭicca uppajjati saññānānattaṃ,
saññānānattaṃ paṭicca uppajjati saṅkappanānattaṃ,
saṅkappanānattaṃ paṭicca uppajjati chandanānattaṃ,
chandanānattaṃ paṭicca uppajjati pariḷāhanānattaṃ,
pariḷāhanānattaṃ paṭicca uppajjati pariyesanānānattaṃ.**

“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches.

Katamañca, bhikkhave, dhātunānattaṃ?
And what is the diversity of elements?

Rūpadhātu ...pe... dhammadhātu—

The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ.
This is called the diversity of elements.

**Kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati
saññānānattaṃ, saññānānattaṃ paṭicca uppajjati
saṅkappanānattaṃ, saṅkappanānattaṃ paṭicca uppajjati
chandanānattaṃ, chandanānattaṃ paṭicca uppajjati**

**pariḷāhanānattam, pariḷāhanānattam paṭicca uppajjati
pariyesanānattam?**

And how does diversity of elements give rise to diversity of perceptions, and diversity of perceptions give rise to diversity of thoughts, and diversity of thoughts give rise to diversity of desires, and diversity of desires give rise to diversity of passions, and diversity of passions give rise to diversity of searches?

**Rūpadhātuṃ, bhikkhave, paṭicca uppajjati rūpasaññā,
rūpasaññaṃ paṭicca uppajjati rūpasaṅkappo, rūpasaṅkappaṃ
paṭicca uppajjati rūpacchando, rūpacchandaṃ paṭicca uppajjati
rūpapariḷāho, rūpapariḷāhaṃ paṭicca uppajjati rūpapariyesanā
...pe...**

The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. ...

**dhammadhātuṃ paṭicca uppajjati dhammasaññā,
dhammasaññaṃ paṭicca uppajjati dhammasaṅkappo,
dhammasaṅkappaṃ paṭicca uppajjati dhammacchando,
dhammacchandaṃ paṭicca uppajjati dhammapariḷāho,
dhammapariḷāhaṃ paṭicca uppajjati dhammapariyesanā.**

The thought element gives rise to the perception of thoughts. The perception of thoughts gives rise to thoughts about thoughts. Thoughts about thoughts give rise to the desire for thoughts. The desire for thoughts gives rise to the passion for thoughts. The passion for thoughts gives rise to searching for thoughts.

**Evaṃ, kho, bhikkhave, dhātunānattam paṭicca uppajjati
saññānānattam, saññānānattam paṭicca uppajjati
saṅkappanānattam, saṅkappanānattam paṭicca uppajjati
chandanānattam, chandanānattam paṭicca uppajjati
pariḷāhanānattam, pariḷāhanānattam paṭicca uppajjati
pariyesanānattan”ti.**

That's how diversity of elements gives rise to diversity of perceptions, and diversity of perceptions gives rise to diversity of intentions, and diversity of intentions gives rise to diversity of desires, and diversity of desires gives rise to diversity of passions, and diversity of passions gives rise to diversity of searches.”

Sattamañ.

8. Nopariyesanānānattasutta No Diversity of Searches

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Dhātunānattaṃ, bhikkhave, paṭicca uppajjati saññānānattaṃ,
saññānānattaṃ paṭicca uppajjati saṅkappanānattaṃ,
saṅkappanānattaṃ paṭicca uppajjati chandanānattaṃ,
chandanānattaṃ paṭicca uppajjati pariḷāhanānattaṃ,
pariḷāhanānattaṃ paṭicca uppajjati pariyesanānānattaṃ;**

“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches.

**no pariyesanānānattaṃ paṭicca uppajjati pariḷāhanānattaṃ, no
pariḷāhanānattaṃ paṭicca uppajjati chandanānattaṃ, no
chandanānattaṃ paṭicca uppajjati saṅkappanānattaṃ, no
saṅkappanānattaṃ paṭicca uppajjati saññānānattaṃ, no
saññānānattaṃ paṭicca uppajjati dhātunānattaṃ.**

Diversity of searches doesn't give rise to diversity of passions.
Diversity of passions doesn't give rise to diversity of desires.
Diversity of desires doesn't give rise to diversity of thoughts.
Diversity of thoughts doesn't give rise to diversity of perceptions.
Diversity of perceptions doesn't give rise to diversity of elements.

Katamañca, bhikkhave, dhātunānattaṃ?
And what is the diversity of elements?

Rūpadhātu ...pe... dhammadhātu—

The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ.

This is called the diversity of elements.

Kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati ...pe... pariyesanānānattaṃ;

And how does diversity of elements give rise to diversity of perceptions ...

no pariyesanānānattaṃ paṭicca uppajjati pariḷāhanānattaṃ, no pariḷāhanānattaṃ paṭicca uppajjati chandanānattaṃ, no chandanānattaṃ paṭicca uppajjati saṅkappanānattaṃ, no saṅkappanānattaṃ paṭicca uppajjati saññānānattaṃ, no saññānānattaṃ paṭicca uppajjati dhātunānattaṃ?

diversity of perceptions doesn't give rise to diversity of elements?

Rūpadhātuṃ, bhikkhave, paṭicca uppajjati rūpasaññā ...pe...

The sight element gives rise to the perception of sights ...

dhammadhātuṃ paṭicca uppajjati dhammasaññā, dhammasaññaṃ paṭicca uppajjati ...pe... dhammapariyesanā;

The thought element gives rise to the perception of thoughts ... the search for thoughts.

no dhammapariyesanaṃ paṭicca uppajjati dhammapariḷāho, no dhammapariḷāhaṃ paṭicca uppajjati dhammacchando, no dhammacchandaṃ paṭicca uppajjati dhammasaṅkappo, no dhammasaṅkappaṃ paṭicca uppajjati dhammasaññā, no dhammasaññaṃ paṭicca uppajjati dhammadhātu.

The search for thoughts doesn't give rise to the passion for thoughts. The passion for thoughts doesn't give rise to the desire for thoughts. The desire for thoughts doesn't give rise to thoughts about thoughts. Thoughts about thoughts don't give rise to perceptions of thoughts. Perceptions of thoughts don't give rise to the thought element.

**Evam̐ kho, bhikkhave, dhātunānattam̐ paṭicca uppajjati
saññānānattam̐, saññānānattam̐ paṭicca uppajjati ...pe...
pariyesanānānattam̐;**

That's how diversity of elements gives rise to diversity of perceptions

...

**no pariyesanānānattam̐ paṭicca uppajjati pariḷāhanānattam̐, no
pariḷāhanānattam̐ paṭicca uppajjati chandanānattam̐, no
chandanānattam̐ paṭicca uppajjati saṅkappanānattam̐, no
saṅkappanānattam̐ paṭicca uppajjati saññānānattam̐, no
saññānānattam̐ paṭicca uppajjati dhātunānattan”ti.**

diversity of perceptions doesn't give rise to diversity of elements.”

Aṭṭhamam̐.

9. Bāhiraphassanānattasutta Diversity of Gains

Sāvattھیyaṃ viharati.
At Sāvattthī.

“Dhātunānattaṃ, bhikkhave, paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati saṅkappanānattaṃ, saṅkappanānattaṃ paṭicca uppajjati phassanānattaṃ, phassanānattaṃ paṭicca uppajjati vedanānānattaṃ, vedanānānattaṃ paṭicca uppajjati chandanānattaṃ, chandanānattaṃ paṭicca uppajjati pariḷāhanānattaṃ, pariḷāhanānattaṃ paṭicca uppajjati pariyesanānānattaṃ, pariyesanānānattaṃ paṭicca uppajjati lābhanānattaṃ.

“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains.

Katamañca, bhikkhave, dhātunānattaṃ?
And what is the diversity of elements?

Rūpadhātu ...pe... dhammadhātu—

The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ.
This is called the diversity of elements.

**Kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati
saññānānattaṃ, saññānānattaṃ paṭicca uppajjati ...pe...
lābhanānattaṃ?**

And how does diversity of elements give rise to diversity of perceptions ... diversity of searches give rise to diversity of gains?

**Rūpadhātuṃ, bhikkhave, paṭicca uppajjati rūpasaññā,
rūpasaññaṃ paṭicca uppajjati rūpasaṅkappo, rūpasaṅkappaṃ
paṭicca uppajjati rūpasamphasso, rūpasamphassaṃ paṭicca
uppajjati rūpasamphassajā vedanā, rūpasamphassajaṃ
vedanaṃ paṭicca uppajjati rūpacchando, rūpacchandaṃ paṭicca
uppajjati rūpapariḷāho, rūpapariḷāhaṃ paṭicca uppajjati
rūpapariyesanā, rūpapariyesanaṃ paṭicca uppajjati rūpalābho
...pe...**

The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. Searching for sights gives rise to gaining sights ...

**dhammadhātuṃ paṭicca uppajjati dhammasaññā,
dhammasaññaṃ paṭicca uppajjati dhammasaṅkappo,
dhammasaṅkappaṃ paṭicca uppajjati dhammasamphasso,
dhammasamphassaṃ paṭicca uppajjati dhammasamphassajā
vedanā, dhammasamphassajaṃ vedanaṃ paṭicca uppajjati
dhammacchando, dhammacchandaṃ paṭicca uppajjati
dhammapariḷāho, dhammapariḷāhaṃ paṭicca uppajjati
dhammapariyesanā, dhammapariyesanaṃ paṭicca uppajjati
dhammalābho.**

The thought element gives rise to the perception of thoughts. The perception of thoughts gives rise to thoughts about thoughts. Thoughts about thoughts give rise to the desire for thoughts. The desire for thoughts gives rise to the passion for thoughts. The passion for thoughts gives rise to searching for thoughts. Searching for thoughts gives rise to gaining thoughts.

**Evaṃ kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati
saññānānattaṃ, saññānānattaṃ paṭicca uppajjati ...pe...
pariyesanānānattaṃ, pariyesanānānattaṃ paṭicca uppajjati
lābhanānattan”ti.**

That’s how diversity of elements gives rise to diversity of perceptions
... diversity of searches gives rise to diversity of gains.”

Navamaṃ.

10. Dutiyabāhiraphassanānattasutta No Diversity of Gains

Sāvattھیyaṃ viharati.
At Sāvattthī.

“Dhātunānattaṃ, bhikkhave, paṭicca uppajjati saññānānattaṃ,
“Mendicants, diversity of elements gives rise to diversity of perceptions.

saññānānattaṃ paṭicca uppajjati saṅkappaṇānattaṃ,
Diversity of perceptions gives rise to diversity of thoughts. ...

phassa ...
contacts ...

vedanā ...
feelings ...

chanda ...
desires ...

pariḷāha ...
passions ...

pariyesanānānattaṃ paṭicca uppajjati lābhanānattaṃ;
Diversity of searches gives rise to diversity of gains.

no lābhanānattaṃ paṭicca uppajjati pariyesanānānattaṃ,
Diversity of gains doesn't give rise to diversity of searches.

**no pariyesanānānattaṃ paṭicca uppajjati pariḷāhanānattaṃ, no
pariḷāhanānattaṃ paṭicca uppajjati ...pe...**
Diversity of searches doesn't give rise to diversity of passions. ...

chanda ...

desires ...

vedanā ...

feelings ...

phassa ...

contacts ...

saṅkappa ...

thoughts ...

**saññānānattaṃ, no saññānānattaṃ paṭicca uppajjati
dhātunānattaṃ.**

Diversity of perceptions doesn't give rise to diversity of elements.

Katamañca, bhikkhave, dhātunānattaṃ?

And what is the diversity of elements?

Rūpadhātu ...pe... dhammadhātu—

The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ.

This is called the diversity of elements.

**Kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati
saññānānattaṃ,**

And how does diversity of elements give rise to diversity of perceptions,

saññānānattaṃ paṭicca uppajjati saṅkappanānattaṃ?

and diversity of perceptions give rise to diversity of thoughts?

Phassa ...

contacts ...

vedanā ...

feelings ...

chanda ...

desires ...

pariḷāha ...
passions ...

pariyesanā ...
searches ...

lābha ...
gains ...

no lābhanānattam paṭicca uppajjati pariyesanānānattam,
while diversity of gains doesn't give rise to diversity of searches ...

no pariyesanānānattam paṭicca uppajjati pariḷāha ...
passions ...

chanda ...
desires ...

vedanā ...
feelings ...

phassa ...
contacts ...

**no saṅkappanānattam paṭicca uppajjati saññānānattam, no
saññānānattam paṭicca uppajjati dhātunānattam?**
thoughts ... perceptions ... elements?

Rūpadhātuṃ, bhikkhave, paṭicca uppajjati rūpasaññā ...pe...
The sight element gives rise to the perception of sights ...

**dhammadhātuṃ paṭicca uppajjati dhammasaññā,
dhammasaññaṃ paṭicca uppajjati ...pe...**
The thought element gives rise to the perception of thoughts ...

**dhammapariyesanā, dhammapariyesanaṃ paṭicca uppajjati
dhammalābho;**
The search for thoughts gives rise to gaining thoughts.

**no dhammalābhaṃ paṭicca uppajjati dhammapariyesanā, no
dhammapariyesanaṃ paṭicca uppajjati dhammapariḷāho, no
dhammapariḷāhaṃ paṭicca uppajjati dhammacchando, no**

**dhammacchandaṃ paṭicca uppajjati dhammasamphassajā
vedanā, no dhammasamphassaṃ vedanaṃ paṭicca uppajjati
dhammasamphasso, no dhammasamphassaṃ paṭicca uppajjati
dhammasaṅkappo, no dhammasaṅkappaṃ paṭicca uppajjati
dhammasaññā, no dhammasaññaṃ paṭicca uppajjati
dhammadhātu.**

The gaining of thoughts doesn't give rise to the search for thoughts.
The search for thoughts doesn't give rise to the passion for thoughts.
The passion for thoughts doesn't give rise to the desire for thoughts.
The desire for thoughts doesn't give rise to thoughts about thoughts.
Thoughts about thoughts don't give rise to perceptions of thoughts.
Perceptions of thoughts don't give rise to the thought element.

**Evaṃ kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati
saññānānattaṃ, saññānānattaṃ paṭicca uppajjati ...pe...**

That's how diversity of elements gives rise to diversity of perceptions
...

saṅkappa ...

phassa ...

vedanā ...

chanda ...

pariḷāha ...

pariyesanā ...

lābha ...

**no lābhanānattaṃ paṭicca uppajjati pariyesanānānattaṃ, no
pariyesanānānattaṃ paṭicca uppajjati pariḷāhanānattaṃ, no
pariḷāhanānattaṃ paṭicca uppajjati chandanānattaṃ, no
chandanānattaṃ paṭicca uppajjati vedanānānattaṃ, no
vedanānānattaṃ paṭicca uppajjati phassanānattaṃ, no
phassanānattaṃ paṭicca uppajjati saṅkappanānattaṃ, no
saṅkappanānattaṃ paṭicca uppajjati saññānānattaṃ, no
saññānānattaṃ paṭicca uppajjati dhātunānattan”ti.**

diversity of perceptions doesn't give rise to diversity of elements.”

Dasamaṃ.

Nānattavaggo paṭhamo.

Tassuddānaṃ

Dhātuphassaṅga no cetam,

vedanā apare duve;

Etam ajjhattapaṅcakaṃ,

dhātusaṅgaṅga no cetam;

Phassassa apare duve,

etam bāhirapaṅcakanti.

11. Sattadhātusutta Seven Elements

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Sattimā, bhikkhave, dhātuyo.
“Mendicants, there are these seven elements.

Katamā satta?
What seven?

**Ābhādhātu, subhadhātu, ākāsānañcāyatanadhātu,
viññāṇañcāyatanadhātu, ākiñcaññāyatanadhātu,
nevasaññānāsaññāyatanadhātu, saññāvedayitanirodhadhātu—**
The element of light, the element of beauty, the element of the
dimension of infinite space, the element of the dimension of infinite
consciousness, the element of the dimension of nothingness, the
element of the dimension of neither perception nor non-perception,
and the element of the cessation of perception and feeling.

imā kho, bhikkhave, satta dhātuyo”ti.
These are the seven elements.”

Evaṃ vutte, aññataro bhikkhu bhagavantam etadavoca:
When he said this, one of the mendicants asked the Buddha,

**“yā cāyaṃ, bhante, ābhādhātu yā ca subhadhātu yā ca
ākāsānañcāyatanadhātu yā ca viññāṇañcāyatanadhātu yā ca
ākiñcaññāyatanadhātu yā ca nevasaññānāsaññāyatanadhātu yā
ca saññāvedayitanirodhadhātu—imā nu kho, bhante, dhātuyo
kiṃ paṭicca paññāyanti”ti?**

“Sir, due to what does each of these elements appear?”

“Yāyaṃ, bhikkhu, ābhādhātu—ayaṃ dhātu andhakāraṃ paṭicca paññāyati.

“Mendicant, the element of light appears due to the element of darkness.

Yāyaṃ, bhikkhu, subhadhātu—ayaṃ dhātu asubhaṃ paṭicca paññāyati.

The element of beauty appears due to the element of ugliness.

Yāyaṃ, bhikkhu, ākāsañcāyatanadhātu—ayaṃ dhātu rūpaṃ paṭicca paññāyati.

The element of the dimension of infinite space appears due to the element of form.

Yāyaṃ, bhikkhu, viññāṇañcāyatanadhātu—ayaṃ dhātu ākāsañcāyatanam paṭicca paññāyati.

The element of the dimension of infinite consciousness appears due to the element of the dimension of infinite space.

Yāyaṃ, bhikkhu, ākiñcaññāyatanadhātu—ayaṃ dhātu viññāṇañcāyatanam paṭicca paññāyati.

The element of the dimension of nothingness appears due to the element of the dimension of infinite consciousness.

Yāyaṃ, bhikkhu, nevasaññānāsaññāyatanadhātu—ayaṃ dhātu ākiñcaññāyatanam paṭicca paññāyati.

The element of the dimension of neither perception nor non-perception appears due to the element of the dimension of nothingness.

Yāyaṃ, bhikkhu, saññāvedayitanirodhadhātu—ayaṃ dhātu nirodham paṭicca paññāyatī”ti.

The element of the cessation of perception and feeling appears due to the element of cessation.”

“Yā cāyaṃ, bhante, ābhādhātu yā ca subhadhātu yā ca ākāsañcāyatanadhātu yā ca viññāṇañcāyatanadhātu yā ca

ākiñcaññāyatanadhātu yā ca nevasaññānāsaññāyatanadhātu yā ca saññāvedayitanirodhadhātu—imā nu kho, bhante, dhātuyo kathaṃ samāpatti pattaḃā”ti?

“Sir, how is each of these elements to be attained?”

“Yā cāyaṃ, bhikkhu, ābhādhātu yā ca subhadhātu yā ca ākāsānañcāyatanadhātu yā ca viññāṇañcāyatanadhātu yā ca ākiñcaññāyatanadhātu—imā dhātuyo saññāsamāpatti pattaḃā.

“The elements of light, beauty, the dimension of infinite space, the dimension of infinite consciousness, and the dimension of nothingness are attainments with perception.

Yāyaṃ, bhikkhu, nevasaññānāsaññāyatanadhātu—ayaṃ dhātu saṅkhārāvasesasamāpatti pattaḃā.

The element of the dimension of neither perception nor non-perception is an attainment with only a residue of conditioned phenomena.

Yāyaṃ, bhikkhu, saññāvedayitanirodhadhātu—ayaṃ dhātu nirodhasamāpatti pattaḃā”ti.

The element of the cessation of perception and feeling is an attainment of cessation.”

Paṭhamam.

12. Sanidānasutta With a Cause

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Sanidānaṃ, bhikkhave, uppajjati kāmavitakko, no anidānaṃ;
sanidānaṃ uppajjati byāpādavitakko, no anidānaṃ; sanidānaṃ
uppajjati vihiṃsāvitakko, no anidānaṃ.**

“Mendicants, sensual, malicious, and cruel thoughts arise for a reason, not without reason.

**Kathaṅca, bhikkhave, sanidānaṃ uppajjati kāmavitakko, no
anidānaṃ; sanidānaṃ uppajjati byāpādavitakko, no anidānaṃ;
sanidānaṃ uppajjati vihiṃsāvitakko, no anidānaṃ?**

And how do sensual, malicious, and cruel thoughts arise for a reason, not without reason?

**Kāmadhātuṃ, bhikkhave, paṭicca uppajjati kāmasaññā,
kāmasaññaṃ paṭicca uppajjati kāmasaṅkappo,
kāmasaṅkappaṃ paṭicca uppajjati kāmacchando,
kāmacchandaṃ paṭicca uppajjati kāmapariḷāho, kāmapariḷāhaṃ
paṭicca uppajjati kāmapariyesanā.**

The element of sensuality gives rise to sensual perceptions. Sensual perceptions give rise to sensual thoughts. Sensual thoughts give rise to sensual desires. Sensual desires give rise to sensual passions. Sensual passions give rise to searches for sensual pleasures.

**Kāmapariyesanaṃ, bhikkhave, pariyesamāno assutavā
puthujjano tīhi ṭhānehi micchā paṭipajjati—kāyena, vācāya,
manasā.**

An uneducated ordinary person on a search for sensual pleasures behaves badly in three ways: by body, speech, and mind.

Byāpādadhātum, bhikkhave, paṭicca uppajjati byāpādasaññā, byāpādasaññaṃ paṭicca uppajjati byāpādasaṅkappo ...pe... byāpādacchando ... byāpādapariḷāho ... byāpādapariyesanā ...
The element of malice gives rise to malicious perceptions. Malicious perceptions give rise to malicious thoughts. ... malicious desires ... malicious passions ... malicious searches ...

byāpādapariyesanaṃ, bhikkhave, pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati—kāyena, vācāya, manasā.

An uneducated ordinary person on a malicious search behaves badly in three ways: by body, speech, and mind.

Vihimsādhātum, bhikkhave, paṭicca uppajjati vihimśasaññā; vihimśasaññaṃ paṭicca uppajjati vihimśasaṅkappo ...pe... vihimśāchando ... vihimśāpariḷāho ... vihimśāpariyesanā ...
The element of cruelty gives rise to cruel perceptions. Cruel perceptions give rise to cruel thoughts. ... cruel desires ... cruel passions ... cruel searches ...

vihimśāpariyesanaṃ, bhikkhave, pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati—kāyena, vācāya, manasā.

An uneducated ordinary person on a cruel search behaves badly in three ways: by body, speech, and mind.

Seyyathāpi, bhikkhave, puriso ādittam tiṇukkam sukke tiṇadāye nikkhipeyya; no ce hatthehi ca pādehi ca khippameva nibbāpeyya. Evañhi, bhikkhave, ye tiṇakatṭhanissitā pāṇā te anayabyasanaṃ āpajjeyyum.

Suppose a person was to drop a burning torch in a thicket of dry grass. If they don't quickly extinguish it with their hands and feet, the creatures living in the grass and wood would come to ruin.

Evameva kho, bhikkhave, yo hi koci samaṇo vā brāhmaṇo vā uppannaṃ visamagataṃ saññaṃ na khippameva pajahati vinodeti byantīkaroti anabhāvaṃ gameti, so diṭṭhe ceva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapariḷāhaṃ;

In the same way, a corrupt perception might arise in an ascetic or brahmin. If they don't quickly give it up, get rid of it, eliminate it, and obliterate it, they'll suffer in the present life, with anguish, distress, and fever.

kāyassa ca bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā.

And when the body breaks up, after death, they can expect to be reborn in a bad place.

Sanidānaṃ, bhikkhave, uppajjati nekkhammavitakko, no anidānaṃ; sanidānaṃ uppajjati abyāpādavitaṅko, no anidānaṃ; sanidānaṃ uppajjati avihimsāvitakko, no anidānaṃ.

Thoughts of renunciation, good will, and harmlessness arise for a reason, not without reason.

Kathaṅca, bhikkhave, sanidānaṃ uppajjati nekkhammavitakko, no anidānaṃ; sanidānaṃ uppajjati abyāpādavitaṅko, no anidānaṃ; sanidānaṃ uppajjati avihimsāvitakko, no anidānaṃ?

And how do thoughts of renunciation, good will, and harmlessness arise for a reason, not without reason?

Nekkhammadhātuṃ, bhikkhave, paṭicca uppajjati nekkhammasaññaṃ,

The element of renunciation gives rise to perceptions of renunciation.

nekkhammasaññaṃ paṭicca uppajjati nekkhammasaṅkappo,
Perceptions of renunciation give rise to thoughts of renunciation.

nekkhammasaṅkappaṃ paṭicca uppajjati nekkhammacchando,
Thoughts of renunciation give rise to enthusiasm for renunciation.

nekkhammacchandaṃ paṭicca uppajjati nekkhammapariḷāho,

Enthusiasm for renunciation gives rise to fervor for renunciation.

nekkhammapariḷāhaṃ paṭicca uppajjati nekkhammapariyesanā;

Fervor for renunciation gives rise to the search for renunciation.

nekkhammapariyesanaṃ, bhikkhave, pariyesamāno sutavā ariyasāvako tīhi ṭhānehi sammā paṭipajjati—kāyena, vācāya, manasā.

An educated noble disciple on a search for renunciation behaves well in three ways: by body, speech, and mind.

Abyāpādadhātuṃ, bhikkhave, paṭicca uppajjati abyāpādasaññā,

The element of good will gives rise to perceptions of good will.

abyāpādasaññaṃ paṭicca uppajjati abyāpādasaṅkappo ...pe...

Perceptions of good will give rise to thoughts of good will. ...

abyāpādacchando ...

enthusiasm for good will ...

abyāpādapariḷāho ...

fervor for good will ...

abyāpādapariyesanā,

the search for good will.

abyāpādapariyesanaṃ, bhikkhave, pariyesamāno sutavā ariyasāvako tīhi ṭhānehi sammā paṭipajjati—kāyena, vācāya, manasā.

An educated noble disciple on a search for good will behaves well in three ways: by body, speech, and mind.

Avihimsādhātuṃ, bhikkhave, paṭicca uppajjati avihimsāsaññā,

The element of harmlessness gives rise to harmlessness perceptions.

avihimsāsaññaṃ paṭicca uppajjati avihimsāsaṅkappo,

Harmlessness perceptions give rise to harmlessness thoughts. ...

avihimsāsaṅkappaṃ paṭicca uppajjati avihimsāchando,

enthusiasm for harmlessness ...

avihimsāchandaṃ paṭicca uppajjati avihimsāpariḷāho,
fervor for harmlessness ...

avihimsāpariḷāhaṃ paṭicca uppajjati avihimsāpariyesaṇā;
the search for harmlessness.

**avihimsāpariyesaṇaṃ, bhikkhave, pariyesaṃāno sutavaṃ
ariyasāvako tīhi ṭhānehi sammā paṭipajjati—kāyena, vācāya,
manasā.**

An educated noble disciple on a search for harmlessness behaves well in three ways: by body, speech, and mind.

**Seyyathāpi, bhikkhave, puriso ādittaṃ tiṇukkaṃ sukkhe
tiṇadāye nikkhipeyya; tamenāṃ hatthehi ca pādehi ca
khippameva nibbāpeyya. Evañhi, bhikkhave, ye
tiṇakatṭhanissitā pāṇā te na anayabyasaṇaṃ āpajjeyyurū.**

Suppose a person was to drop a burning torch in a thicket of dry grass. If they were to quickly extinguish it with their hands and feet, the creatures living in the grass and wood wouldn't come to ruin.

**Evameva kho, bhikkhave, yo hi koci samaṇo vā brāhmaṇo vā
uppannaṃ visamagataṃ saññaṃ khippameva pajahati vinodeti
byantīkaroti anabhāvaṃ gameti, so diṭṭhe ceva dhamme
sukhaṃ viharati avighātaṃ anupāyāsaṃ apariḷāhaṃ;**

In the same way, a corrupt perception might arise in an ascetic or brahmin. If they quickly give it up, get rid of it, eliminate it, and obliterate it, they'll be happy in the present life, free of anguish, distress, and fever.

kāyassa ca bhedaṃ paraṃ maraṇā sugati pātikaṅkhā”ti.

And when the body breaks up, after death, they can expect to be reborn in a good place.”

Dutiyam.

13. Giñjakāvasathasutta In the Brick Hall

Ekam̐ samayaṃ bhagavā ñātike viharati giñjakāvasathe.

At one time the Buddha was staying at Nādika in the brick house.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum̐.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Dhātum̐, bhikkhave, paṭicca uppajjati saññā, uppajjati diṭṭhi,
uppajjati vitakko”ti.**

“Mendicants, an element gives rise to a perception, a view, and a thought.”

Evaṃ vutte, āyasmā kaccāno bhagavantam̐ etadavoca:

When he said this, Venerable Kaccāna said to the Buddha,

“yāyaṃ, bhante, diṭṭhi:

“Sir, regarding

**‘asammāsambuddhesu sammāsambuddhā’ti, ayaṃ nu kho,
bhante, diṭṭhi kiṃ paṭicca paññāyatī’ti?**

those who are not fully awakened Buddhas, there is a view that they are in fact fully awakened Buddhas. Due to what does this view

appear?”

“Mahati kho esā, kaccāna, dhātu yadidaṃ avijjādhātu.

“It’s a mighty thing, Kaccāna, the element of ignorance.

Hīnaṃ, kaccāna, dhātuṃ paṭicca uppajjati hīnā saññā, hīnā diṭṭhi, hīno vitakko, hīnā cetanā, hīnā patthanā, hīno paṇidhi, hīno puggalo, hīnā vācā;

An inferior element gives rise to inferior perceptions, inferior views, inferior thoughts, inferior intentions, inferior aims, inferior wishes, an inferior person, and inferior speech.

hīnaṃ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti;

One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the inferior.

hīnā tassa upapattīti vadāmi.

I say that their rebirth is inferior.

Majjhimaṃ, kaccāna, dhātuṃ paṭicca uppajjati majjhimā saññā, majjhimā diṭṭhi, majjhimo vitakko, majjhimā cetanā, majjhimā patthanā, majjhimo paṇidhi, majjhimo puggalo, majjhimā vācā;

A middling element gives rise to middling perceptions, middling views, middling thoughts, middling intentions, middling aims, middling wishes, a middling person, and middling speech.

majjhimaṃ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti;

One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the middling.

majjhimā tassa upapattīti vadāmi.

I say that their rebirth is middling.

Paṇītaṃ, kaccāna, dhātuṃ paṭicca uppajjati paṇītā saññā, paṇītā diṭṭhi, paṇīto vitakko, paṇītā cetanā, paṇītā patthanā, paṇīto paṇidhi, paṇīto puggalo, paṇītā vācā;

A superior element gives rise to superior perceptions, superior views, superior thoughts, superior intentions, superior aims, superior wishes, a superior person, and superior speech.

**paṇītaṃ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati
uttānīkaroti;**

One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the superior.

paṇītā tassa upapattīti vadāmī”ti.

I say that their rebirth is superior.”

Tatiyaṃ.

14. Hīnādhimuttikasutta Bad Attitudes

Sāvattiyaṃ viharati.
At Sāvattihī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti;

Those who have a bad attitude come together and converge with those who have a bad attitude.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti.

Those who have a good attitude come together and converge with those who have a good attitude.

Atītampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandimṃsu samimṃsu.

In the past, too, sentient beings came together and converged because of an element. ...

Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandimṃsu samimṃsu;

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandimṃsu samimṃsu.

Anāgatampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandissanti samessanti.

In the future, too, sentient beings will come together and converge because of an element. ...

Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandissanti samessanti;

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandissanti samessanti.

Etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti.

At present, too, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti;

Those who have a bad attitude come together and converge with those who have a bad attitude.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti”ti.

Those who have a good attitude come together and converge with those who have a good attitude.”

Catutthaṃ.

15. Caṅkamasutta Walking Together

Ekam̐ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

**Tena kho pana samayena āyasmā sārputto sambahulehi
bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati;**

Now at that time Venerable Sārputta was walking together with several mendicants not far from the Buddha.

**āyasmāpi kho mahāmogallāno sambahulehi bhikkhūhi
saddhiṃ bhagavato avidūre caṅkamati;**

Venerable Mahāmogallāna was doing likewise, as were

**āyasmāpi kho mahākassapo sambahulehi bhikkhūhi saddhiṃ
bhagavato avidūre caṅkamati;**

Venerable Mahākassapa,

**āyasmāpi kho anuruddho sambahulehi bhikkhūhi saddhiṃ
bhagavato avidūre caṅkamati;**

Venerable Anuruddha,

**āyasmāpi kho puṇṇo mantāniputto sambahulehi bhikkhūhi
saddhiṃ bhagavato avidūre caṅkamati;**

Venerable Puṇṇa Mantāniputta,

**āyasmāpi kho upāli sambahulehi bhikkhūhi saddhiṃ bhagavato
avidūre caṅkamati;**

Venerable Upāli,

**āyasmāpi kho ānando sambahulehi bhikkhūhi saddhiṃ
bhagavato avidūre caṅkamati;**

Venerable Ānanda,

**devadattopi kho sambahulehi bhikkhūhi saddhiṃ bhagavato
avidūre caṅkamati.**
and Devadatta.

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

**“passatha no tumhe, bhikkhave, sāriputtaṃ sambahulehi
bhikkhūhi saddhiṃ caṅkamantaṃ”ti?**

“Mendicants, do you see Sāriputta walking together with several mendicants?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū mahāpaññā.

“All of those mendicants have great wisdom.

**Passatha no tumhe, bhikkhave, moggallānaṃ sambahulehi
bhikkhūhi saddhiṃ caṅkamantaṃ”ti?**

Do you see Moggallāna walking together with several mendicants?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū mahiddhikā.

“All of those mendicants have great psychic power.

**Passatha no tumhe, bhikkhave, kassapaṃ sambahulehi
bhikkhūhi saddhiṃ caṅkamantaṃ”ti?**

Do you see Kassapa walking together with several mendicants?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū dhutavādā.

“All of those mendicants advocate austerities.

**Passatha no tumhe, bhikkhave, anuruddhaṃ sambahulehi
bhikkhūhi saddhiṃ caṅkamantan”ti?**

Do you see Anuruddha walking together with several mendicants?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū dibbacakkhukā.

“All of those mendicants have clairvoyance.

**Passatha no tumhe, bhikkhave, puṇṇaṃ mantāniputtaṃ
sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti?**

Do you see Puṇṇa Mantāniputta walking together with several mendicants?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū dhammakathikā.

“All of those mendicants are Dhamma speakers.

**Passatha no tumhe, bhikkhave, upāliṃ sambahulehi bhikkhūhi
saddhiṃ caṅkamantan”ti?**

Do you see Upāli walking together with several mendicants?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū vinayadharā.

“All of those mendicants are experts in monastic training.

**Passatha no tumhe, bhikkhave, ānandaṃ sambahulehi
bhikkhūhi saddhiṃ caṅkamantan”ti?**

Do you see Ānanda walking together with several mendicants?”

“**Evaṃ, bhante**”.

“Yes, sir.”

“**Sabbe kho ete, bhikkhave, bhikkhū bahussutā.**

“All of those mendicants are very learned.

**Passatha no tumhe, bhikkhave, devadattaṃ sambahulehi
bhikkhūhi saddhiṃ caṅkamantaṃ”ti?**

Do you see Devadatta walking together with several mendicants?”

“**Evaṃ, bhante**”.

“Yes, sir.”

“**Sabbe kho ete, bhikkhave, bhikkhū pāpicchā.**

“All of those mendicants have bad desires.

Dhātusova, bhikkhave, sattā saṃsandanti samenti.

Sentient beings come together and converge because of an element.

**Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti
samenti;**

Those who have a bad attitude come together and converge with those who have a bad attitude.

**kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti
samenti.**

Those who have a good attitude come together and converge with those who have a good attitude.

**Atītampi kho, bhikkhave, addhānaṃ dhātusova sattā
saṃsandimsu samimsu.**

In the past,

Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandim̐su samim̐su;

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandim̐su samim̐su.

Anāgatampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandissanti samessanti.

in the future,

Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandissanti samessanti;

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandissanti samessanti.

Etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti.

and also in the present, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti;

Those who have a bad attitude come together and converge with those who have a bad attitude.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti”ti.

Those who have a good attitude come together and converge with those who have a good attitude.”

Pañcamaṃ.

Saṃyutta Nikāya 14
Linked Discourses 14

2. Dutiyavagga
Chapter Two

16. Sagāthāsutta With Verses

Sāvattiyam viharati.
At Sāvattihī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhim saṃsandanti samenti.

Those who have a bad attitude come together and converge with those who have a bad attitude.

Atītampi kho, bhikkhave, addhānam dhātusova sattā saṃsandimsu samimsu.

In the past ...

Hīnādhimuttikā hīnādhimuttikehi saddhim saṃsandimsu samimsu.

Anāgatampi kho, bhikkhave, addhānam dhātusova sattā saṃsandissanti samessanti.

In the future ...

Hīnādhimuttikā hīnādhimuttikehi saddhim saṃsandissanti samessanti.

Etarahipi kho, bhikkhave, paccuppannam addhānam dhātusova sattā saṃsandanti samenti.

At present, too, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti.

Those who have a bad attitude come together and converge with those who have a bad attitude.

Seyyathāpi, bhikkhave, gūtho gūthena saṃsandati sameti;

It's like how dung comes together with dung,

muttaṃ muttena saṃsandati sameti;

urine with urine,

kheḷo kheḷena saṃsandati sameti;

spit with spit,

pubbo pubbena saṃsandati sameti;

pus with pus,

lohitaṃ lohiteṇa saṃsandati sameti;

and blood with blood.

evameva kho, bhikkhave, dhātusova sattā saṃsandanti samenti.

In the same way, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti.

Those who have a bad attitude come together and converge with those who have a bad attitude.

Atītampi kho addhānaṃ ...pe...

In the past ...

anāgatampi kho addhānaṃ ...pe...

In the future ...

etarahipi kho paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti.

At present, too, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti.

Those who have a bad attitude come together and converge with those who have a bad attitude.

Dhātusova, bhikkhave, sattā saṃsandanti samenti.

Sentient beings come together and converge because of an element.

Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti.

Those who have a good attitude come together and converge with those who have a good attitude.

Atītampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandimṃsu samimṃsu.

In the past ...

Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandimṃsu samimṃsu.

Anāgatampi kho, bhikkhave, addhānaṃ ...pe...

In the future ...

etarhipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti.

At present, too, sentient beings come together and converge because of an element.

Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti.

Those who have a good attitude come together and converge with those who have a good attitude.

Seyyathāpi, bhikkhave, khīraṃ khīrena saṃsandati sameti;

It's like how milk comes together with milk,

telaṃ telena saṃsandati sameti;

oil with oil,

sappi sappinā saṃsandati sameti;

ghee with ghee,

madhu madhunā saṃsandati sameti;

honey with honey,

phāṇitaṃ phāṇitena saṃsandati sameti;

and molasses with molasses.

**evameva kho, bhikkhave, dhātusova sattā saṃsandanti
samenti.**

In the same way, sentient beings come together and converge because of an element.

**Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti
samenti.**

Those who have a good attitude come together and converge with those who have a good attitude.

Atītampi kho addhānaṃ ...

In the past ...

anāgatampi kho addhānaṃ ...

In the future ...

**etarhipi kho paccuppannaṃ addhānaṃ dhātusova sattā
saṃsandanti samenti.**

At present, too, sentient beings come together and converge because of an element.

**Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti
samenti”ti.**

Those who have a good attitude come together and converge with those who have a good attitude.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Saṃsaggā vanatho jāto,

“Socializing promotes entanglement;

asaṃsaggena chijjati;

they’re cut off by being aloof.

Parittaṃ dārumāruyha,

If you’re lost in the middle of a great sea,

yathā sīde mahaṇṇave.

and you clamber up on a little log, you’ll sink.

Evaṃ kusītamāgama,

So too, a person who lives well

sādhujīvipi sīdati;

sinks by relying on a lazy person.

Tasmā taṃ parivajjeyya,

Hence you should avoid such

kusītaṃ hīnavīriyaṃ.

a lazy person who lacks energy.

Pavivittehi ariyehi,

Dwell with the noble ones

pahitattehi jhāyīhi;

who are secluded and determined

Niccaṃ āraddhavīriyehi,

and always energetic;

paṇḍitehi sahāvase”ti.

the astute who practice absorption.”

Chattham.

17. Assaddhasaṃsandanasutta Faithless

Sāvattھیyaṃ viharati.
At Sāvattthī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Assaddhā assaddhehi saddhiṃ saṃsandanti samenti;
the faithless with the faithless,

ahirikā ahirikehi saddhiṃ saṃsandanti samenti;
the shameless with the shameless,

anottappino anottappīhi saddhiṃ saṃsandanti samenti;
the imprudent with the imprudent,

appassutā appassutehi saddhiṃ saṃsandanti samenti;
the uneducated with the uneducated,

kusītā kusītehi saddhiṃ saṃsandanti samenti;
the lazy with the lazy,

muṭṭhassatino muṭṭhassatīhi saddhiṃ saṃsandanti samenti;
the unmindful with the unmindful,

duppaññā duppaññehi saddhiṃ saṃsandanti samenti.
and the witless with the witless.

**Atītampi kho, bhikkhave, addhānaṃ dhātusova sattā
saṃsandimsu samimsu.**

In the past, too, sentient beings came together and converged because of an element. ...

**Assaddhā assaddhehi saddhim saṃsandimsu samimsu;
ahirikā ahirikehi saddhim saṃsandimsu samimsu;
anottappino anottappīhi saddhim saṃsandimsu samimsu;
appassutā appassutehi saddhim saṃsandimsu samimsu;
kusītā kusītehi saddhim saṃsandimsu samimsu;
muṭṭhassatino muṭṭhassatīhi saddhim saṃsandimsu samimsu;
duppaññā duppaññehi saddhim saṃsandimsu samimsu.**

**Anāgatampi kho, bhikkhave, addhānaṃ dhātusova sattā
saṃsandissanti samessanti.**

In the future, too, sentient beings will come together and converge because of an element. ...

**Assaddhā assaddhehi saddhim saṃsandissanti samessanti;
ahirikā ahirikehi saddhim saṃsandissanti samessanti;
anottappino anottappīhi saddhim ...pe...
appassutā appassutehi saddhim ...pe...
kusītā kusītehi saddhim ...pe...
muṭṭhassatino muṭṭhassatīhi saddhim ...pe...
duppaññā duppaññehi saddhim saṃsandissanti samessanti.**

**Etarhipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova
sattā saṃsandanti samenti.**

At present, too, sentient beings come together and converge because of an element. ...

**Assaddhā assaddhehi saddhim saṃsandanti samenti;
ahirikā ahirikehi saddhim ...pe...**

anottappino anottappīhi saddhim ...pe...

appassutā appassutehi saddhim ...pe...

kusītā kusītehi saddhim ...pe...

muṭṭhassatino muṭṭhassatīhi saddhim saṃsandanti samenti;

duppaññā duppaññehi saddhim saṃsandanti samenti.

Dhātusova, bhikkhave, sattā saṃsandanti samenti.

Sentient beings come together and converge because of an element:

Saddhā saddhehi saddhim saṃsandanti samenti;

the faithful with the faithful,

hirimanā hirimanehi saddhim saṃsandanti samenti;

the conscientious with the conscientious,

ottappino ottappīhi saddhim saṃsandanti samenti;

the prudent with the prudent,

bhussutā bhussutehi saddhim saṃsandanti samenti;

the learned with the learned,

āradhāvīriyā āradhāvīriyehi saddhim saṃsandanti samenti;

the energetic with the energetic,

upaṭṭhitassatino upaṭṭhitassatīhi saddhim saṃsandanti samenti;

the mindful with the mindful,

paññavanto paññavantehi saddhim saṃsandanti samenti.

and the wise with the wise.

Atītampi kho, bhikkhave, addhānaṃ ...pe...

In the past ...

anāgatampi kho, bhikkhave ...pe...

In the future ...

**etarhipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova
sattā saṃsandanti samenti.**

At present, too, sentient beings come together and converge
because of an element. ...”

Saddhā saddhehi saddhiṃ ...pe...

paññavanto paññavantehi saddhiṃ saṃsandanti samenti”ti.

Sattamaṃ.

18. Assaddhamūlakasutta Beginning With the Faithless

Sāvattھیyaṃ viharati.

At Sāvattthī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.

“Mendicants, sentient beings come together and converge because of an element:

Assaddhā assaddhehi saddhiṃ saṃsandanti samenti;

the faithless with the faithless,

ahirikā ahirikehi saddhiṃ saṃsandanti samenti;

the shameless with the shameless,

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;

the witless with the witless,

saddhā saddhehi saddhiṃ saṃsandanti samenti;

the faithful with the faithful,

hirimanā hirimanehi saddhiṃ saṃsandanti samenti;

the conscientious with the conscientious,

paññavanto paññavantehi saddhiṃ saṃsandanti samenti.

and the wise with the wise.

Atītampi kho, bhikkhave, addhānaṃ dhātusova sattā

saṃsandimsu samimsu ...pe...

In the past ...

anāgatampi kho, bhikkhave, addhānaṃ dhātusova sattā

saṃsandissanti samessanti ...pe....

In the future ...

**Etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova
sattā saṃsandanti samenti.**

At present, too, sentient beings come together and converge
because of an element. ...

Assaddhā assaddhehi saddhiṃ saṃsandanti samenti;

**ahirikā ahirikehi saddhiṃ saṃsandanti samenti, duppaññā
duppaññehi saddhiṃ saṃsandanti samenti;**

saddhā saddhehi saddhiṃ saṃsandanti samenti;

hirimanā hirimanehi saddhiṃ saṃsandanti samenti;

paññavanto paññavantehi saddhiṃ saṃsandanti samentīti.

Dhātusova, bhikkhave, sattā saṃsandanti samenti.

Sentient beings come together and converge because of an
element:

Assaddhā assaddhehi saddhiṃ saṃsandanti samenti;

the faithless with the faithless,

anottappino anottappīhi saddhiṃ saṃsandanti samenti;

the imprudent with the imprudent,

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;

the witless with the witless,

saddhā saddhehi saddhiṃ saṃsandanti samenti;

the faithful with the faithful,

ottappino ottappīhi saddhiṃ saṃsandanti samenti;

the prudent with the prudent,

paññavanto paññavantehi saddhiṃ saṃsandanti samenti ...

pe...

and the wise with the wise.

paṭhamavāro viya vitthāretabbo. (2)

(The following should be expanded like the first section.)

Dhātusova, bhikkhave ...pe...

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;
... faithless ...

appassutā appassutehi saddhiṃ saṃsandanti samenti;
uneducated ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

**saddhā saddhehi saddhiṃ saṃsandanti samenti; bahussutā
bahussutehi saddhiṃ saṃsandanti samenti, paññavanto
paññavantehi saddhiṃ saṃsandanti samenti ...pe.... (3)**

Dhātusova, bhikkhave ...pe...

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;
faithless ...

kusītā kusītehi saddhiṃ saṃsandanti samenti;
lazy ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

saddhā saddhehi saddhiṃ saṃsandanti samenti;
faithful...

**āraddhavīriyā āraddhavīriyehi saddhiṃ saṃsandanti samenti;
paññavanto paññavantehi saddhiṃ saṃsandanti samenti ...
pe.... (4)**

Dhātusova, bhikkhave ...pe...

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;
faithless ...

muṭṭhassatino muṭṭhassatīhi saddhiṃ saṃsandanti samenti;
unmindful ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;

witless ...”

saddhā saddhehi saddhim saṃsandanti samenti;

**upaṭṭhitassatino upaṭṭhitassatīhi saddhim saṃsandanti
samenti; paññavanto paññavantehi saddhim saṃsandanti
samenti”ti ...pe.... (5)**

Aṭṭhamāṃ.

19. Ahirikamūlakasutta Beginning With the Shameless

Sāvattiyaṃ viharati.
At Sāvattihī.

“Dhātusova ...pe...

“Mendicants, sentient beings come together and converge because of an element:

**ahirikā ahirikehi saddhiṃ saṃsandanti samenti, anottappino
anottappīhi saddhiṃ saṃsandanti samenti, duppaññā
duppaññehi saddhiṃ saṃsandanti samenti; hirimanā
hirimanehi saddhiṃ saṃsandanti samenti, ottappino ottappīhi
saddhiṃ saṃsandanti samenti, paññavanto paññavantehi
saddhiṃ saṃsandanti samenti ...pe....**

the shameless with the shameless ... imprudent ... witless ...

**Ahirikā ahirikehi saddhiṃ saṃsandanti samenti, appassutā
appassutehi saddhiṃ saṃsandanti samenti, duppaññā
duppaññehi saddhiṃ saṃsandanti samenti; hirimanā
hirimanehi saddhiṃ saṃsandanti samenti, bahussutā
bahussutehi saddhiṃ saṃsandanti samenti, paññavanto
paññavantehi saddhiṃ saṃsandanti samenti ...pe.... (2)**

... shameless ... uneducated ... witless ...

**Ahirikā ahirikehi saddhiṃ saṃsandanti samenti, kusītā kusītehi
saddhiṃ saṃsandanti samenti, duppaññā duppaññehi saddhiṃ
saṃsandanti samenti; hirimanā hirimanehi saddhiṃ
saṃsandanti samenti, āraddhavīriyā āraddhavīriyehi saddhiṃ**

**saṃsandanti samenti, paññavanto paññavantehi saddhiṃ
saṃsandanti samenti ...pe.... (3)
... shameless ... lazy ... witless ...**

**Ahrikā ahirikehi saddhiṃ saṃsandanti samenti, muṭṭhassatino
muṭṭhassatīhi saddhiṃ saṃsandanti samenti, duppaññā
duppaññehi saddhiṃ saṃsandanti samenti; hirimanā
hirimanehi saddhiṃ saṃsandanti samenti, upaṭṭhitassatino
upaṭṭhitassatīhi saddhiṃ saṃsandanti samenti, paññavanto
paññavantehi saddhiṃ saṃsandanti samenti”ti ...pe.... (4)
... shameless ... unmindful ... witless ...”**

Navamaṃ.

20. Anottappamūlakasutta Beginning With Imprudence

Sāvattiyaṃ viharati.
At Sāvattihī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Anottappino anottappīhi saddhiṃ saṃsandanti samenti;
the imprudent with the imprudent ...

appassutā appassutehi saddhiṃ saṃsandanti samenti;
uneducated ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

ottappino ottappīhi saddhiṃ saṃsandanti samenti;
prudent...

bahussutā bahussutehi saddhiṃ saṃsandanti samenti;
paññavanto paññavantehi saddhiṃ saṃsandanti samenti ...
pe....
educated... wise...

Anottappino anottappīhi saddhiṃ saṃsandanti samenti;
imprudent ...

kusītā kusītehi saddhiṃ saṃsandanti samenti;
lazy ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;

witless ...

ottappino ottappīhi saddhiṃ saṃsandanti samenti;
prudent...

āraddhavīriyā āraddhavīriyehi saddhiṃ saṃsandanti samenti;
paññavanto paññavantehi saddhiṃ saṃsandanti samenti ...
pe.... (2)

Anottappino anottappīhi saddhiṃ saṃsandanti samenti;
imprudent ...

muṭṭhassatino muṭṭhassatīhi saddhiṃ saṃsandanti samenti;
unmindful ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

ottappino ottappīhi saddhiṃ saṃsandanti samenti;
prudent..."

upaṭṭhitassatino upaṭṭhitassatīhi saddhiṃ saṃsandanti
samenti; paññavanto paññavantehi saddhiṃ saṃsandanti
samenti”ti ...pe.... (3)

Dasamaṃ.

21. Appassutamūlakasutta Beginning With the Uneducated

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Appassutā appassutehi saddhiṃ saṃsandanti samenti;
the uneducated with the uneducated ...

kusītā kusītehi saddhiṃ saṃsandanti samenti;
lazy ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

bhussutā bhussutehi saddhiṃ saṃsandanti samenti;
learned...

āradhaviṛiyā āradhaviṛiyehi saddhiṃ saṃsandanti samenti;
paññavanto paññavantehi saddhiṃ saṃsandanti samenti ...
pe....

Appassutā appassutehi saddhiṃ saṃsandanti samenti;
uneducated ...

muṭṭhassatino muṭṭhassatīhi saddhiṃ saṃsandanti samenti;
unmindful ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

bahussutā bahussutehi saddhiṃ saṃsandanti samenti;
learned...

**upaṭṭhitassatino upaṭṭhitassatīhi saddhiṃ saṃsandanti
samenti; paññavanto paññavantehi saddhiṃ saṃsandanti
samenti”ti ...pe.... (2)**
mindful... wise...”

Ekādasamaṃ.

22. Kusītamūlakasutta Beginning With the Lazy

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Kusītā kusītehi saddhiṃ saṃsandanti samenti;
the lazy with the lazy ...

muṭṭhassatino muṭṭhassatīhi saddhiṃ saṃsandanti samenti;
unmindful ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

āraddhavīriyā āraddhavīriyehi saddhiṃ saṃsandanti samenti;
energetic...

**upaṭṭhitassatino upaṭṭhitassatīhi saddhiṃ saṃsandanti
samenti; paññavanto paññavantehi saddhiṃ saṃsandanti
samenti”ti ...pe....**
mindful... wise...”

Dvādasamaṃ.

(Sabbattha atītānāgatapaccuppannaṃ kātabbamaṃ.)
(All these should be treated in terms of the past, future, and present.)

Dutiyo vaggo.

Tassuddānaṃ

**Sattimā sanidānañca,
giñjakāvasathena ca;
Hīnādhimutti caṅkamaṃ,
sagāthā assaddhasattamaṃ.**

**Assaddhamūlakā pañca,
Cattāro ahirikamūlakā;
Anottappamūlakā tīṇi,
Duve appassutena ca.**

**Kusītaṃ ekakaṃ vuttaṃ,
Suttantā tīṇi pañcakā;
Bāvīsati vuttā suttā,
Dutiyo vaggo pavuccatīti.**

Saṃyutta Nikāya 14
Linked Discourses 14

3. Kammaṭṭhapaṭṭhaṅga
3. Ways of Performing Deeds

23. Asamāhitasutta Lacking Immersion

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Assaddhā assaddhehi saddhiṃ saṃsandanti samenti;
the faithless with the faithless ...

ahirikā ahirikehi saddhiṃ saṃsandanti samenti;
shameless ...

anottappino anottappīhi saddhiṃ saṃsandanti samenti;
imprudent ...

asamāhitā asamāhitehi saddhiṃ saṃsandanti samenti;
lacking immersion ...

duppañña duppaññehi saddhiṃ saṃsandanti samenti.
witless ...

Saddhā saddhehi saddhiṃ saṃsandanti samenti;
The faithful with the faithful ...

hirimanā hirimanehi saddhiṃ saṃsandanti samenti;
conscientious ...

ottappino ottappīhi saddhiṃ saṃsandanti samenti;
prudent...

samāhitā samāhitehi saddhiṃ saṃsandanti samenti;

possessing immersion ...

paññavanto paññavantehi saddhiṃ saṃsandanti samentī”ti.
and the wise with the wise.”

Paṭhamam.

Samyutta Nikāya 14

Linked Discourses 14

3. Kamma-pathavagga

3. Ways of Performing Deeds

24. Dussīlasutta

Unethical

Sāvattiyam viharati.

At Sāvattī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.

“Mendicants, sentient beings come together and converge because of an element:

Assaddhā assaddhehi saddhim saṃsandanti samenti;

the faithless with the faithless ...

ahirikā ahirikehi saddhim saṃsandanti samenti;

shameless ...

anottappino anottappīhi saddhim saṃsandanti samenti;

imprudent ...

dussīlā dussīlehi saddhim saṃsandanti samenti;

unethical ...

duppaññā duppaññehi saddhim saṃsandanti samenti.

witless ...

Saddhā saddhehi saddhim saṃsandanti samenti;

The faithful with the faithful ...

hirimanā hirimanehi saddhim saṃsandanti samenti;

conscientious ...

ottappino ottappīhi saddhim saṃsandanti samenti;

prudent...

sīlavanto sīlavantehi saddhim saṃsandanti samenti;

ethical ...

paññavanto paññavantehi saddhim samsandanti samentī”ti.
and the wise with the wise.”

Dutiyam.

Saṃyutta Nikāya 14
Linked Discourses 14

3. Kammaṭṭhāna
3. Ways of Performing Deeds

25. Pañcasikkhāpadasutta The Five Precepts

Sāvattiyaṃ viharati.
At Sāvattihī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Pāṇātipātino pāṇātipātīhi saddhiṃ saṃsandanti samenti;
those who kill living creatures with those who kill living creatures,

adinnādāyino adinnādāyīhi saddhiṃ saṃsandanti samenti;
those who steal ...

**kāmesumicchācārino kāmesumicchācārīhi saddhiṃ
saṃsandanti samenti;**
commit sexual misconduct ...

musāvādino musāvādīhi saddhiṃ saṃsandanti samenti;
lie ...

**surāmerayamajjappamādaṭṭhāyino
surāmerayamajjappamādaṭṭhāyīhi saddhiṃ saṃsandanti
samenti.**
consume alcoholic drinks that cause negligence ...

**Pāṇātipātā paṭiviratā pāṇātipātā paṭiviratehi saddhiṃ
saṃsandanti samenti;**
Those who refrain from killing living creatures ...

**adinnādānā paṭiviratā adinnādānā paṭiviratehi saddhiṃ
saṃsandanti samenti;**

who refrain from stealing ...

**kāmesumicchācārā paṭiviratā kāmesumicchācārā paṭiviratehi
saddhiṃ saṃsandanti samenti;**

who refrain from sexual misconduct ...

**musāvādā paṭiviratā musāvādā paṭiviratehi saddhiṃ
saṃsandanti samenti;**

who refrain from lying ...

**surāmerayamajjappamādaṭṭhānā paṭiviratā
surāmerayamajjappamādaṭṭhānā paṭiviratehi saddhiṃ
saṃsandanti samenti”ti.**

those who refrain from consuming alcoholic drinks that cause
negligence with those who refrain from consuming alcoholic drinks
that cause negligence.”

Tatiyaṃ.

Saṃyutta Nikāya 14
Linked Discourses 14

3. Kammaṭṭhapaṭṭha
3. Ways of Performing Deeds

26. Sattakammaṭṭhasutta Seven Ways of Performing Deeds

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Pāṇātipātino pāṇātipātīhi saddhiṃ saṃsandanti samenti;
those who kill living creatures with those who kill living creatures,

adinnādāyino adinnādāyīhi saddhiṃ saṃsandanti samenti;
those who steal ...

kāmesumicchācārino kāmesumicchācārīhi saddhiṃ
saṃsandanti samenti;
commit sexual misconduct ...

musāvādino musāvādīhi saddhiṃ saṃsandanti samenti;
lie ...

pisuṇavācā pisuṇavācehi saddhiṃ saṃsandanti samenti;
speak divisively ...

pharusavācā pharusavācehi saddhiṃ saṃsandanti samenti;
speak harshly ...

samphappalāpino samhappalāpīhi saddhiṃ saṃsandanti
samenti.
talk nonsense ...

Pāṇātipātā paṭiviratā ...pe...

Those who refrain from killing living creatures. ...

adinnādānā paṭiviratā ...

who refrain from stealing ...

kāmesumicchācārā paṭiviratā ...

who refrain from sexual misconduct ...

musāvādā paṭiviratā ...

who refrain from lying ...

pisuṇāya vācāya paṭiviratā pisuṇāya vācāya paṭiviratehi

saddhiṃ saṃsandanti samenti;

who refrain from divisive speech ...

pharusāya vācāya paṭiviratā pharusāya vācāya paṭiviratehi

saddhiṃ saṃsandanti samenti;

who refrain from harsh speech ...

samphappalāpā paṭiviratā samphappalāpā paṭiviratehi saddhiṃ

saṃsandanti samenti”ti.

who refrain from talking nonsense with those who refrain from talking nonsense.”

Catuttham.

Saṃyutta Nikāya 14
Linked Discourses 14

3. Kammaṭṭhapaṭṭha
3. Ways of Performing Deeds

27. Dasakammaṭṭhasutta Ten Ways of Performing Deeds

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Pāṇātipātino pāṇātipātīhi saddhiṃ saṃsandanti samenti;
those who kill living creatures with those who kill living creatures,

adinnādāyino ...pe...
those who steal ...

kāmesumicchācārino ...
commit sexual misconduct ...

musāvādino ...
lie ...

pisuṇavācā ...
speak divisively ...

pharusavācā ...
speak harshly ...

samphappalāpino samphappalāpīhi saddhiṃ saṃsandanti samenti;
talk nonsense ...

abhijjhāluno abhijjhālūhi saddhiṃ saṃsandanti samenti;
are covetous ...

byāpannacittā byāpannacittehi saddhiṃ saṃsandanti samenti;

are malicious ...

micchādiṭṭhikā micchādiṭṭhikehi saddhiṃ saṃsandanti samenti.

have wrong view ...

**Pāṇātipātā paṭiviratā pāṇātipātā paṭiviratehi saddhiṃ
saṃsandanti samenti;**

Those who refrain from killing living creatures ...

adinnādānā paṭiviratā ...pe...

who refrain from stealing ...

kāmesumicchācārā paṭiviratā ...

who refrain from sexual misconduct ...

musāvādā paṭiviratā ...

who refrain from lying ...

pisuṇāya vācāya ...

who refrain from divisive speech ...

pharusāya vācāya ...

who refrain from harsh speech ...

**samphappalāpā paṭiviratā samphappalāpā paṭiviratehi saddhiṃ
saṃsandanti samenti;**

who refrain from talking nonsense ...

anabhijjhāluno anabhijjhālūhi saddhiṃ saṃsandanti samenti;

are not covetous ...

**abyāpannacittā abyāpannacittehi saddhiṃ saṃsandanti
samenti;**

are not malicious ...

**sammādiṭṭhikā sammādiṭṭhikehi saddhiṃ saṃsandanti
samentī”ti.**

have right view with those who have right view.”

Pañcamaṃ.

Saṃyutta Nikāya 14
Linked Discourses 14

3. Kammaṭṭhāvagga
3. Ways of Performing Deeds

28. Aṭṭhaṅgikasutta The Eightfold Path

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Micchādiṭṭhikā micchādiṭṭhikehi saddhiṃ saṃsandanti samenti;
those of wrong view with those of wrong view ...

micchāsaṅkappā ...pe...
wrong thought ...

micchāvācā ...
wrong speech ...

micchākammantā ...
wrong action ...

micchājīvā ...
wrong livelihood ...

micchāvāyāmā ...
wrong effort ...

micchāsatino ...
wrong mindfulness ...

micchāsamādhino micchāsamādhīhi saddhiṃ saṃsandanti samenti.
wrong immersion ...

Sammādiṭṭhikā sammādiṭṭhikehi saddhiṃ saṃsandanti samenti;
Those who have right view ...

sammāsaṅkappā ...pe...
right thought ...

sammāvācā ...
right speech ...

sammākammantā ...
right action ...

sammāājīvā ...
right livelihood ...

sammāvāyāmā ...
right effort ...

sammāsatino ...
right mindfulness ...

**sammāsamādhino sammāsamādhīhi saddhiṃ saṃsandanti
samenti”ti.**
right immersion with those who have right immersion.”

Chaṭṭham.

Saṃyutta Nikāya 14
Linked Discourses 14

3. Kammaṭṭhāvagga
3. Ways of Performing Deeds

29. Dasaṅgasutta Ten Factored Path

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Micchādiṭṭhikā micchādiṭṭhikehi saddhiṃ saṃsandanti samenti;
those of wrong view with those of wrong view ...

micchāsaṅkappā ...pe...
wrong thought ...

micchāvācā ...
wrong speech ...

micchākammantā ...
wrong action ...

micchājīvā ...
wrong livelihood ...

micchāvāyāmā ...
wrong effort ...

micchāsatino ...
wrong mindfulness ...

micchāsamādhino micchāsamādhīhi saddhiṃ saṃsandanti samenti;
wrong immersion ...

micchāñāṇino micchāñāṇīhi saddhiṃ saṃsandanti samenti;

wrong knowledge ...

micchāvimuttino micchāvimuttīhi saddhiṃ saṃsandanti samenti.

wrong freedom ...

Sammādiṭṭhikā sammādiṭṭhikehi saddhiṃ saṃsandanti samenti;

Those who have right view ...

sammāsaṅkappā ...pe...

right thought ...

sammāvācā ...

right speech ...

sammākammantā ...

right action ...

sammāājīvā ...

right livelihood ...

sammāvāyāmā ...

right effort ...

sammāsatino ...

right mindfulness ...

sammāsamādhino ...

right immersion ...

sammāñāṇino sammāñāṇīhi saddhiṃ saṃsandanti samenti;

right knowledge ...

sammāvimuttino sammāvimuttīhi saddhiṃ saṃsandanti

samenti”ti.

right freedom with those who have right freedom.”

Sattamaṃ.

(Sabbattha atītānāgatapaccuppannaṃ kātabbamaṃ.)

(All these should be treated in terms of the past, future, and present.)

Sattannaṃ suttantaṇaṃ uddānaṃ

**Asamāhitaṃ dussīlaṃ,
pañca sikkhāpadāni ca;
Satta kammaṃpathā vuttā,
dasakammaṃpathena ca;
Chaṭṭhaṃ aṭṭhaṅgiko vutto,
dasaṅgena ca sattamaṃ.**

Kammaṃpathavaggo tatiyo.

Saṃyutta Nikāya 14
Linked Discourses 14

4. Catutthavagga
Chapter Four

30. Catudhātusutta Four Elements

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme ...**

At one time the Buddha was staying near Sāvattī in Jeta's Grove,
Anāthapiṇḍika's monastery. ...

“catasso imā, bhikkhave, dhātuyo.

“Mendicants, there are these four elements.

Katamā catasso?

What four?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu—

The elements of earth, water, fire, and air.

imā kho, bhikkhave, catasso dhātuyo”ti.

These are the four elements.”

Paṭhamam̐.

31. Pubbesambodhasutta Before Awakening

Sāvattiyam viharati.

At Sāvattī.

**“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa
bodhisattasseva sato etadahosi:**

“Mendicants, before my awakening—when I was still unawakened
but intent on awakening—I thought:

**‘ko nu kho pathavīdhātuyā assādo, ko ādīnavo, kiṃ
nissaraṇam;**

‘What’s the gratification, the drawback, and the escape when it
comes to the earth element ...

ko āpodhātuyā assādo, ko ādīnavo, kiṃ nissaraṇam;
the water element ...

ko tejodhātuyā assādo, ko ādīnavo, kiṃ nissaraṇam;
the fire element ...

ko vāyodhātuyā assādo, ko ādīnavo, kiṃ nissaraṇan’ti?
and the air element?’

Tassa mayham, bhikkhave, etadahosi:

Then it occurred to me:

**‘yam kho pathavīdhātuṃ paṭicca uppajjati sukham
somanassam, ayam pathavīdhātuyā assādo;**

‘The pleasure and happiness that arise from the earth element: this
is its gratification.

yaṃ pathavīdhātu aniccā dukkhā vipariṇāmadhammā, ayaṃ pathavīdhātuyā ādīnavo;

That the earth element is impermanent, suffering, and perishable: this is its drawback.

yo pathavīdhātuyā chandarāgavinayo chandarāgappahānaṃ, idaṃ pathavīdhātuyā nissaraṇaṃ.

Removing and giving up desire and greed for the earth element: this is its escape.

Yaṃ āpodhātuṃ paṭicca ...pe...

The pleasure and happiness that arise from the water element ...

yaṃ tejodhātuṃ paṭicca ...pe...

The pleasure and happiness that arise from the fire element ...

yaṃ vāyodhātuṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vāyodhātuyā assādo;

The pleasure and happiness that arise from the air element: this is its gratification.

yaṃ vāyodhātu aniccā dukkhā vipariṇāmadhammā, ayaṃ vāyodhātuyā ādīnavo;

That the air element is impermanent, suffering, and perishable: this is its drawback.

yo vāyodhātuyā chandarāgavinayo chandarāgappahānaṃ, idaṃ vāyodhātuyā nissaraṇaṃ'.

Removing and giving up desire and greed for the air element: this is its escape.

Yāvakīvañcāhaṃ, bhikkhave, imāsaṃ catunnaṃ dhātūnaṃ evaṃ assādañca assādato ādīvanañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ na abbhāññasiṃ, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññasiṃ.

As long as I didn't truly understand these four elements' gratification, drawback, and escape in this way for what they are, I didn't

announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khvāhaṃ, bhikkhave, imāsaṃ catunnaṃ dhātūnaṃ evaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ abbhaññāsim, athāhaṃ, bhikkhave, sadevake loke samāraḷe sabrahmaḷe sassamaṇabrahmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsim.

But when I did truly understand these four elements' gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇaṃ pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

'akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo'"ti.

'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'

Dutiyam.

32. Acariṃsutta In Search of Gratification

Sāvattiyaṃ viharati.
At Sāvattī.

“Pathavīdhātuyāhaṃ, bhikkhave, assādapariyesanaṃ acarim, yo pathavīdhātuyā assādo tadajjhagamaṃ, yāvatā pathavīdhātuyā assādo paññāya me so sudiṭṭho.

“Mendicants, I went in search of the earth element’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of gratification in the earth element.

Pathavīdhātuyāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim, yo pathavīdhātuyā ādīnavo tadajjhagamaṃ, yāvatā pathavīdhātuyā ādīnavo paññāya me so sudiṭṭho.

I went in search of the earth element’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of the drawback in the earth element.

Pathavīdhātuyāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim, yaṃ pathavīdhātuyā nissaraṇaṃ tadajjhagamaṃ, yāvatā pathavīdhātuyā nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ.

I went in search of escape from the earth element, and I found it. I’ve seen clearly with wisdom the full extent of escape from the earth element.

Āpodhātuyāhaṃ, bhikkhave ...pe...

I went in search of the water element’s gratification ...

tejodhātuyāhaṃ, bhikkhave ...

I went in search of the fire element’s gratification ...

**vāyodhātuyāhaṃ, bhikkhave, assādapariyesanaṃ acarim, yo
vāyodhātuyā assādo tadajjhagamaṃ, yāvatā vāyodhātuyā
assādo paññāya me so sudiṭṭho.**

I went in search of the air element's gratification ...

**Vāyodhātuyāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim, yo
vāyodhātuyā ādīnavo tadajjhagamaṃ, yāvatā vāyodhātuyā
ādīnavo paññāya me so sudiṭṭho.**

**Vāyodhātuyāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim,
yaṃ vāyodhātuyā nissaraṇaṃ tadajjhagamaṃ, yāvatā
vāyodhātuyā nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ.**

**Yāvakīvañcāhaṃ, bhikkhave, imāsaṃ catunnaṃ dhātūnaṃ
assādañca assādato ādīnavañca ādīnavato nissaraṇañca
nissaraṇato yathābhūtaṃ na abbhaññāsim, neva tāvāhaṃ,
bhikkhave, sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ
sammāsambodhiṃ abhisambuddhoti paccaññāsim.**

As long as I didn't truly understand these four elements' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

**Yato ca khvāhaṃ, bhikkhave, imāsaṃ catunnaṃ dhātūnaṃ
assādañca assādato ādīnavañca ādīnavato nissaraṇañca
nissaraṇato yathābhūtaṃ abbhaññāsim, athāhaṃ, bhikkhave,
sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā
pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ
abhisambuddhoti paccaññāsim.**

But when I did truly understand the four elements' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇaṅca pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

**‘akuppā me vimutti, ayamantimā jāti, natthi dāni
punabbhavo’”ti.**

‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Tatiyaṃ.

33. Nokedaṃsutta If There Was No

Sāvattiyam viharati.
At Sāvattihī.

**“No cedaṃ, bhikkhave, pathavīdhātuyā assādo abhavissa,
nayidaṃ sattā pathavīdhātuyā sārājjeyyum.**

“Mendicants, if there were no gratification in the earth element,
sentient beings wouldn’t love it.

**Yasmā ca kho, bhikkhave, atthi pathavīdhātuyā assādo, tasmā
sattā pathavīdhātuyā sārājjanti.**

But since there is gratification in the earth element, sentient beings
do love it.

**No cedaṃ, bhikkhave, pathavīdhātuyā ādīnavo abhavissa,
nayidaṃ sattā pathavīdhātuyā nibbindeyyum.**

If the earth element had no drawback, sentient beings wouldn’t grow
disillusioned with it.

**Yasmā ca kho, bhikkhave, atthi pathavīdhātuyā ādīnavo, tasmā
sattā pathavīdhātuyā nibbindanti.**

But since the earth element has a drawback, sentient beings do
grow disillusioned with it.

**No cedaṃ, bhikkhave, pathavīdhātuyā nissaraṇaṃ abhavissa,
nayidaṃ sattā pathavīdhātuyā nissareyyum.**

If there were no escape from the earth element, sentient beings
wouldn’t escape from it.

**Yasmā ca kho, bhikkhave, atthi pathavīdhātuyā nissaraṇaṃ,
tasmā sattā pathavīdhātuyā nissaranti.**

But since there is an escape from the earth element, sentient beings do escape from it.

No cedaṃ, bhikkhave, āpodhātuyā assādo abhaviṣṣa ...pe...

If there were no gratification in the water element ...

no cedaṃ, bhikkhave, tejodhātuyā ...pe...

If there were no gratification in the fire element ...

no cedaṃ, bhikkhave, vāyodhātuyā assādo abhaviṣṣa, nayidaṃ sattā vāyodhātuyā sārājjeyyuṃ.

If there were no gratification in the air element ...

Yasmā ca kho, bhikkhave, atthi vāyodhātuyā assādo, tasmā sattā vāyodhātuyā sārājanti.

No cedaṃ, bhikkhave, vāyodhātuyā ādīnavo abhaviṣṣa, nayidaṃ sattā vāyodhātuyā nibbindeyyuṃ.

Yasmā ca kho, bhikkhave, atthi vāyodhātuyā ādīnavo, tasmā sattā vāyodhātuyā nibbindanti.

No cedaṃ, bhikkhave, vāyodhātuyā nissaraṇaṃ abhaviṣṣa, nayidaṃ sattā vāyodhātuyā nissareyyuṃ.

Yasmā ca kho, bhikkhave, atthi vāyodhātuyā nissaraṇaṃ, tasmā sattā vāyodhātuyā nissaranti.

Yāvakīvañcime, bhikkhave, sattā imāsaṃ catunnaṃ dhātūnaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ na abbhaññaṃsu, neva tāvime, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭṭhā viśaṃyuttā vip̐pamuttā vimariyādikatena cetasa viharim̐su.

As long as sentient beings don't truly understand these four elements' gratification, drawback, and escape for what they are, they haven't escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and

humans—and they don't live detached, liberated, with a mind free of limits.

**Yato ca kho, bhikkhave, sattā imāsaṃ catunnaṃ dhātūnaṃ
assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ
nissaraṇato yathābhūtaṃ abbhaññaṃsu, atha, bhikkhave, sattā
sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā
pajāya sadevamanussāya nissaṭṭhā visaṃyuttā vippamuttā
vimariyādikatena cetasā viharantī”ti.**

But when sentient beings truly understand these four elements' gratification, drawback, and escape for what they are, they've escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

Catutthaṃ.

34. Ekantadukkhassutta Exclusively Painful

Sāvattthiyaṃ viharati.

At Sāvattthī.

“Pathavīdhātu ce hidaṃ, bhikkhave, ekantadukkhā abhavissa dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṃ sattā pathavīdhātuyā sārājjeyyum.

“Mendicants, if the earth element were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t love it.

Yasmā ca kho, bhikkhave, pathavīdhātu sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā pathavīdhātuyā sārājanti.

But because the earth element is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings do love it.

Āpodhātu ce hidaṃ, bhikkhave ...pe...

If the water element ...

tejodhātu ce hidaṃ, bhikkhave ...

If the fire element ...

vāyodhātu ce hidaṃ, bhikkhave, ekantadukkhā abhavissa dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṃ sattā vāyodhātuyā sārājjeyyum.

If the air element ...

Yasmā ca kho, bhikkhave, vāyodhātu sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā

vāyodhātuyā sārājanti.

Pathavīdhātu ce hidam̃, bhikkhave, ekantasukhā abhavissa sukhānupatitā sukhāvakkantā anavakkantā dukkhena, nayidam̃ sattā pathavīdhātuyā nibbindeyyum̃.

If the earth element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it.

Yasmā ca kho, bhikkhave, pathavīdhātu dukkhā dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, tasmā sattā pathavīdhātuyā nibbindanti.

But because the earth element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.

Āpodhātu ce hidam̃, bhikkhave ...pe...

If the water element ...

tejodhātu ce hidam̃, bhikkhave ...

If the fire element ...

vāyodhātu ce hidam̃, bhikkhave, ekantasukhā abhavissa sukhānupatitā sukhāvakkantā anavakkantā dukkhena, nayidam̃ sattā vāyodhātuyā nibbindeyyum̃.

If the air element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it.

Yasmā ca kho, bhikkhave, vāyodhātu dukkhā dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, tasmā sattā vāyodhātuyā nibbindantī"ti.

But because the air element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it."

Pañcamaṃ.

35. Abhinandasutta Taking Pleasure

Sāvattthiyaṃ viharati.

At Sāvattthī.

“Yo, bhikkhave, pathavīdhātuṃ abhinandati, dukkhaṃ so abhinandati.

“Mendicants, if you take pleasure in the earth element, you take pleasure in suffering.

Yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi.

If you take pleasure in suffering, I say you’re not exempt from suffering.

Yo āpodhātuṃ abhinandati ...pe...

If you take pleasure in the water element ...

yo tejodhātuṃ ...

If you take pleasure in the fire element ...

yo vāyodhātuṃ abhinandati, dukkhaṃ so abhinandati.

If you take pleasure in the air element, you take pleasure in suffering.

Yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi.

If you take pleasure in suffering, I say you’re not exempt from suffering.

Yo ca kho, bhikkhave, pathavīdhātuṃ nābhinandati, dukkhaṃ so nābhinandati.

If you don’t take pleasure in the earth element, you don’t take pleasure in suffering.

Yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmi.

If you don't take pleasure in suffering, I say you're exempt from suffering.

Yo āpodhātuṃ ...pe...

If you don't take pleasure in the water element ...

yo tejodhātuṃ ...

If you don't take pleasure in the fire element ...

yo vāyodhātuṃ nābhinandati, dukkhaṃ so nābhinandati.

If you don't take pleasure in the air element, you don't take pleasure in suffering.

Yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmī"ti.

If you don't take pleasure in suffering, I say you're exempt from suffering."

Chaṭṭhaṃ.

36. Uppādasutta Arising

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Yo, bhikkhave, pathavīdhātuyā uppādo ṭhiti abhinibbatti
pātubhāvo, dukkhasseso uppādo rogānaṃ ṭhiti jarāmaṇassa
pātubhāvo.**

“Mendicants, the arising, continuation, rebirth, and manifestation of the earth element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo āpodhātuyā ...pe...

The arising, continuation, rebirth, and manifestation of the water element ...

yo tejodhātuyā ...

The arising, continuation, rebirth, and manifestation of the fire element ...

**yo vāyodhātuyā uppādo ṭhiti abhinibbatti pātubhāvo,
dukkhasseso uppādo rogānaṃ ṭhiti jarāmaṇassa pātubhāvo.**

The arising, continuation, rebirth, and manifestation of the air element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

**Yo ca kho, bhikkhave, pathavīdhātuyā nirodho vūpasamo
atthaṅgamo, dukkhasseso nirodho rogānaṃ vūpasamo
jarāmaṇassa atthaṅgamo.**

The cessation, settling, and ending of the earth element is the cessation of suffering, the settling of diseases, and the ending of old

age and death.

Yo āpodhātuyā ...pe...

The cessation, settling, and ending of the water element ...

yo tejodhātuyā ...

The cessation, settling, and ending of the fire element ...

yo vāyodhātuyā nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṃ vūpasamo jarāmaraṇassa atthaṅgamo”ti.

The cessation, settling, and ending of the air element is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Sattamaṃ.

37. Samaṇabrāhmaṇasutta Ascetics and Brahmins

Sāvattiyaṃ viharati.

At Sāvattihī.

“Catasso imā, bhikkhave, dhātuyo.

“Mendicants, there are these four elements.

Katamā catasso?

What four?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

The elements of earth, water, fire, and air.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ
catunnaṃ dhātūnaṃ assādaṅca ādīnavaṅca nissaraṅca
yathābhūtaṃ nappajānanti,**

There are ascetics and brahmins who don't truly understand these four elements' gratification, drawback, and escape for what they are.

**na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā; na ca
pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā
diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharanti.**

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ
catunnaṃ dhātūnaṃ assādaṅca ādīnavaṅca nissaraṅca**

yathābhūtaṃ pajānanti,

There are ascetics and brahmins who do truly understand these four elements' gratification, drawback, and escape for what they are.

**te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu
ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā; te ca
panāyasmanto sāmaññaṭṭhaṅca brahmaññaṭṭhaṅca diṭṭheva
dhamme sayam abhiññā sacchikatvā upasampajja viharantī”ti.**

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Aṭṭhamam.

38. Dutiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (2nd)

Sāvattiyam viharati.

At Sāvattihī.

“Catasso imā, bhikkhave, dhātuyo.

“Mendicants, there are these four elements.

Katamā catasso?

What four?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

The elements of earth, water, fire, and air.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ
catunnaṃ dhātūnaṃ samudayañca atthaṅgamañca assādañca
ādīnavañca nissaraṇaṃ yathābhūtaṃ nappajānanti ...pe...**

There are ascetics and brahmins who don't truly understand these four elements' origin, ending, gratification, drawback, and escape ...

(vitthāretabbaṃ) pajānanti ...pe...

There are ascetics and brahmins who do truly understand these four elements' origin, ending, gratification, drawback, and escape ...”

sayam abhiññā sacchikatvā upasampajja viharanti”ti.

Navamaṃ.

39. Tatiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (3rd)

Sāvattiyaṃ viharati.
At Sāvattī.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pathavīdhātuṃ nappajānanti, pathavīdhātusamudayaṃ nappajānanti, pathavīdhātunirodhaṃ nappajānanti, pathavīdhātunirodhagāminīṃ paṭipadaṃ nappajānanti ...pe...

“Mendicants, there are ascetics and brahmins who don’t understand the earth element, its origin, its cessation, and the practice that leads to its cessation.

āpodhātuṃ nappajānanti ...

They don’t understand the water element ...

tejodhātuṃ nappajānanti ...

fire element ...

vāyodhātuṃ nappajānanti, vāyodhātusamudayaṃ nappajānanti, vāyodhātunirodhaṃ nappajānanti, vāyodhātunirodhagāminīṃ paṭipadaṃ nappajānanti, na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā;

air element ...

na ca pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā
pathavīdhātuṃ pajānanti, pathavīdhātusamudayaṃ pajānanti,
pathavīdhātunirodhaṃ pajānanti, pathavīdhātunirodhagāminiṃ
paṭipadaṃ pajānanti ...**

There are ascetics and brahmins who do understand the earth element, its origin, its cessation, and the practice that leads to its cessation.

**ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ...pe...
āpodhātuṃ pajānanti ...**

They do understand the water element ...

tejodhātuṃ pajānanti ...

the fire element ...

**vāyodhātuṃ pajānanti, vāyodhātusamudayaṃ pajānanti,
vāyodhātunirodhaṃ pajānanti, vāyodhātunirodhagāminiṃ
paṭipadaṃ pajānanti, te ca kho me, bhikkhave, samaṇā vā
brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca
brāhmaṇasammatā;**

the air element ...

**te ca panāyasmanto sāmaññaṭṭhaṇca brahmaññaṭṭhaṇca
diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharaṇtī”ti.**

Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Dasamaṃ.

Catuttho vaggo.

Tassuddānaṃ

**Catasso pubbe acarim,
nocedaṇca dukkhena ca;**

**Abhinandañca uppādo,
tayo samaṇabrāhmaṇāti.**

Dhātusaṃyuttaṃ samattaṃ.

The Linked Discourses on the elements are complete.

15. Anamatagga Saṃyutta:
On the Unknowable Beginnin

1. Tiṇakaṭṭhasutta Grass and Sticks

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Anamataggoyam, bhikkhave, saṃsāro.

“Mendicants, transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānam sattānam
taṇhāsaṃyojanānam sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

**Seyyathāpi, bhikkhave, puriso yaṃ imasmiṃ jambudīpe
tiṇakaṭṭhasākhāpalāsam taṃ chetvā ekajjhaṃ saṃharitvā
caturaṅgulaṃ caturaṅgulaṃ ghaṭikaṃ katvā nikkhipeyya:**

Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile, and chop them each into four inch pieces. They'd lay them down, saying:

'ayaṃ me mātā, tassā me mātu ayaṃ mātā'ti, apariyādinna, bhikkhave, tassa purisassa mātumātarō assu, atha imasmim̐ jambudīpe tiṇakaṭṭhasākāhāpālāsaṃ parikkhayaṃ pariyādānaṃ gaccheyya.

'This is my mother, this is my grandmother.' The grass, sticks, branches, and leaves of India would run out before that person's mothers and grandmothers.

Taṃ kissa hetu?

Why is that?

Anamataggoyaṃ, bhikkhave, saṃsāro.

Transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.

No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

Evaṃ dīgharattaṃ vo, bhikkhave, dukkhaṃ paccaṇubhūtaṃ tibbaṃ paccaṇubhūtaṃ byasanaṃ paccaṇubhūtaṃ, kaṭasī vaḍḍhitā.

For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries.

Yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccitun'ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

Paṭhamāṃ.

Saṃyutta Nikāya 15
Linked Discourses 15

1. Paṭhamavagga
Chapter One

2. Pathavīsutta The Earth

Sāvattھیyaṃ viharati.
At Sāvattthī.

“Anamataggoyaṃ, bhikkhave, saṃsāro.
“Mendicants, transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating,
hindered by ignorance and fettered by craving.

**Seyyathāpi, bhikkhave, puriso imaṃ mahāpathaviṃ
kolaṭṭhimattaṃ kolaṭṭhimattaṃ mattikāguḷikaṃ karitvā
nikkhipeyya:**

Suppose a person was to make the whole earth into clay balls the
size of jujube seeds. They'd lay them down, saying:

**‘ayaṃ me pitā, tassa me pitu ayaṃ pitā’ti, apariyādinnāva
bhikkhave, tassa purisassa pitupitaro assu, athāyaṃ
mahāpathavī parikkhayaṃ pariyādānaṃ gaccheyya.**

‘This is my father, this is my grandfather.’ The whole earth would run
out before that person’s fathers and grandfathers.

Taṃ kissa hetu?
Why is that?

Anamataggoyaṃ, bhikkhave, saṃsāro.
Transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating,
hindered by ignorance and fettered by craving.

**Evam dīgharattaṃ vo, bhikkhave, dukkhaṃ paccaṇubhūtaṃ
tibbonaṃ paccaṇubhūtaṃ byasaṇaṃ paccaṇubhūtaṃ, kaṭasī
vaḍḍhitā.**

For such a long time you have undergone suffering, agony, and
disaster, swelling the cemeteries.

**Yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu
nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccitun”ti.**

This is quite enough for you to become disillusioned, dispassionate,
and freed regarding all conditions.”

Dutiyam.

3. Assusutta Tears

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Anamataggoyaṃ, bhikkhave, saṃsāro.
“Mendicants, transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating,
hindered by ignorance and fettered by craving.

**Taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ,
yaṃ vā vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ
amanāpasampayogā manāpavippayogā kandantānaṃ
rodantānaṃ assu passannaṃ paggharitaṃ, yaṃ vā catūsu
mahāsamuddesu udakan”ti?**

What do you think? Which is more: the flow of tears you’ve shed
while roaming and transmigrating for such a very long time—
weeping and wailing from being united with the unloved and
separated from the loved—or the water in the four oceans?”

**“Yathā kho mayaṃ, bhante, bhagavatā dhammaṃ desitaṃ
ājānāma, etadeva, bhante, bahutaraṃ yaṃ no iminā dīghena
addhunā sandhāvataṃ saṃsarataṃ amanāpasampayogā
manāpavippayogā kandantānaṃ rodantānaṃ assu passannaṃ
paggharitaṃ, na tveva catūsu mahāsamuddesu udakan”ti.**

“As we understand the Buddha’s teaching, the flow of tears we’ve
shed while roaming and transmigrating is more than the water in the

four oceans.”

**“Sādhu sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave,
evaṃ dhammaṃ desitaṃ ājānātha.**

“Good, good, mendicants! It’s good that you understand my teaching like this.

**Etadeva, bhikkhave, bahutaraṃ yaṃ vo iminā dīghena addhunā
sandhāvataṃ saṃsarataṃ amanāpasampayogā
manāpavippayogā kandantānaṃ rodantānaṃ assu passannaṃ
paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ.**

The flow of tears you’ve shed while roaming and transmigrating is indeed more than the water in the four oceans.

Dīgharattaṃ vo, bhikkhave, mātumaraṇaṃ paccaṇubhūtaṃ;
For a long time you’ve undergone the death of a mother ...

**tesaṃ vo mātumaraṇaṃ paccaṇubhontānaṃ
amanāpasampayogā manāpavippayogā kandantānaṃ
rodantānaṃ assu passannaṃ paggharitaṃ, na tveva catūsu
mahāsamuddesu udakaṃ.**

**Dīgharattaṃ vo, bhikkhave, pitumaraṇaṃ paccaṇubhūtaṃ ...
pe...**

father ...

bhātumaraṇaṃ paccaṇubhūtaṃ ...

brother ...

bhaginimaraṇaṃ paccaṇubhūtaṃ ...

sister ...

puttamaraṇaṃ paccaṇubhūtaṃ ...

son ...

dhītumaraṇaṃ paccaṇubhūtaṃ ...

daughter ...

ñātibyasaṇaṃ paccaṇubhūtaṃ ...

loss of relatives ...

bhogabyasanam paccanubhutam.

loss of wealth ...

**Digharattam vo, bhikkhave, rogabyasanam paccanubhutam,
tesam vo rogabyasanam paccanubhontanam
amanapasampayogā manāpavippayogā kandantanam
rodantanam assu passanam paggharitam, na tveva catūsu
mahāsamuddesu udakam.**

or loss through illness. From being united with the unloved and separated from the loved, the flow of tears you've shed while roaming and transmigrating is indeed more than the water in the four oceans.

Tam kissa hetu?

Why is that?

Anamataggoyam, bhikkhave, saṃsāro ...pe...

Transmigration has no known beginning. ...

**yāvañcidam, bhikkhave, alameva sabbasaṅkhāresu
nibbinditum, alam virajjitum, alam vimuccitun"ti.**

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

Tatiam.

Saṃyutta Nikāya 15
Linked Discourses 15

1. Paṭhamavagga
Chapter One

4. Khīrasutta Mother's Milk

Sāvattiyaṃ viharati.
At Sāvattihī.

“Anamataggoyaṃ, bhikkhave, saṃsāro.
“Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.

No first point is found of sentient beings roaming and transmigrating,
hindered by ignorance and fettered by craving.

Taṃ kiṃ maññaṭha, bhikkhave, katamaṃ nu kho bahutaraṃ,
yaṃ vā vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ
mātuthaññaṃ pītaṃ, yaṃ vā catūsu mahāsamuddesu
udakaṃ”ti?

What do you think? Which is more: the mother's milk you've drunk
while roaming and transmigrating for such a very long time, or the
water in the four oceans?”

“Yathā kho mayaṃ, bhante, bhagavatā dhammaṃ desitaṃ
ājānāma, etadeva, bhante, bahutaraṃ yaṃ no iminā dīghena
addhunā sandhāvataṃ saṃsarataṃ mātuthaññaṃ pītaṃ, na
tveva catūsu mahāsamuddesu udakaṃ”ti.

“As we understand the Buddha's teaching, the mother's milk we've
drunk while roaming and transmigrating is more than the water in the
four oceans.”

“Sādhu sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

“Good, good, mendicants! It’s good that you understand my teaching like this.

Etadeva, bhikkhave, bahutaraṃ yaṃ vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ mātuthaññaṃ pītaṃ, na tveva catūsu mahāsamuddesu udakaṃ.

The mother’s milk you’ve drunk while roaming and transmigrating for such a very long time is more than the water in the four oceans.

Taṃ kissa hetu?

Why is that?

Anamataggoyaṃ, bhikkhave, saṃsāro ...pe...

Transmigration has no known beginning. ...

alam vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Catutthaṃ.

Saṃyutta Nikāya 15
Linked Discourses 15

1. Paṭhamavagga
Chapter One

5. Pabbatasutta A Mountain

Sāvattthiyaṃ viharati ...pe... ārāme ...pe....
At Sāvattthī.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:**
Then a mendicant went up to the Buddha, bowed, sat down to one side, and asked him,

“kīvadīgho nu kho, bhante, kappo”ti?
“Sir, how long is an eon?”

“Dīgho kho, bhikkhu, kappo.
“Mendicant, an eon is long.

**So na sukaro saṅkhātuṃ ettakāni vassāni iti vā, ettakāni
vassasatāni iti vā, ettakāni vassasahassāni iti vā, ettakāni
vassasatasahassāni iti vā”ti.**

It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“Sakkā pana, bhante, upamaṃ kātun”ti?
“But sir, is it possible to give a simile?”

“Sakkā, bhikkhū”ti bhagavā avoca.
“It’s possible,” said the Buddha.

“Seyyathāpi, bhikkhu, mahāselo pabbato yojanaṃ āyāmena yojanaṃ vitthārena yojanaṃ ubbedhena acchinno asusiro ekagghano.

“Suppose there was a huge stone mountain, a league long, a league wide, and a league high, with no cracks or holes, one solid mass.

Tamenaṃ puriso vassasatassa vassasatassa accayena kāsikenā vatthena sakim sakim parimajjeyya.

And as each century passed someone would stroke it with a fine cloth from Kāsī.

Khippataraṃ kho so, bhikkhu, mahāselo pabbato iminā upakkamena parikkhayaṃ pariyādānaṃ gaccheyya, na tveva kappo.

By this means the huge stone mountain would be worn away before the eon comes to an end.

Evaṃ dīgho, bhikkhu, kappo.

That’s how long an eon is.

Evaṃ dīghānaṃ kho, bhikkhu, kappānaṃ neko kappo saṃsito, nekaṃ kappasataṃ saṃsitaṃ, nekaṃ kappasahasasānaṃ saṃsitaṃ, nekaṃ kappasatasahasasānaṃ saṃsitaṃ.

And we’ve transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands.

Taṃ kissa hetu?

Why is that?

Anamataggoyaṃ, bhikkhu, saṃsāro.

Transmigration has no known beginning. ...

Pubbā koṭi ...pe...

yāvañcidaṃ, bhikkhu, alameva sabbasaṅkhāresu nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccituṃ”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Pañcamāñ.

Saṃyutta Nikāya 15
Linked Discourses 15

1. Paṭhamavagga
Chapter One

6. Sāsapasutta A Mustard Seed

Sāvattiyam viharati.
At Sāvattī.

**Atha kho aññataro bhikkhu yena bhagavā ...pe... ekamantaṃ
nisinno kho so bhikkhu bhagavantaṃ etadavoca:**

Then a mendicant went up to the Buddha ... and asked him,

“kīvadīgho nu kho, bhante, kappo”ti?

“Sir, how long is an eon?”

“Dīgho kho, bhikkhu, kappo.

“Mendicant, an eon is long.

**So na sukaro saṅkhātuṃ ettakāni vassāni iti vā ...pe... ettakāni
vassasatasahassāni iti vā”ti.**

It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“Sakkā pana, bhante, upamaṃ kātun”ti?

“But sir, is it possible to give a simile?”

“Sakkā, bhikkhū”ti bhagavā avoca.

“It’s possible,” said the Buddha.

**“Seyyathāpi, bhikkhu, āyasaṃ nagaraṃ yojanaṃ āyāmena
yojanaṃ vitthārena yojanaṃ ubbedhena, puṇṇaṃ sāsapānaṃ
guḷikābaddhaṃ.**

“Suppose there was an iron city, a league long, a league wide, and a league high, full of mustard seeds pressed into balls.

Tato puriso vassasatassa vassasatassa accayena ekamekaṃ sāsapaṃ uddhareyya.

And as each century passed someone would remove a single mustard seed.

Khippataraṃ kho so, bhikkhu, mahāsāsaparāsi iminā upakkamena parikkhayaṃ pariyādānaṃ gaccheyya, na tveva kappo.

By this means the huge heap of mustard seeds would be used up before the eon comes to an end.

Evaṃ dīgho kho, bhikkhu, kappo.

That’s how long an eon is.

Evaṃ dīghānaṃ kho, bhikkhu, kappānaṃ neko kappo saṃsito, nekaṃ kappasataṃ saṃsitāṃ, nekaṃ kappasahasānaṃ saṃsitāṃ, nekaṃ kappasatasahasānaṃ saṃsitāṃ.

And we’ve transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands.

Taṃ kissa hetu?

Why is that?

Anamataggoyaṃ, bhikkhu, saṃsāro ...pe...

Transmigration has no known beginning. ...

alaṃ vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 15
Linked Discourses 15

1. Paṭhamavagga
Chapter One

7. Sāvakasutta Disciples

Sāvattthiyaṃ viharati.
At Sāvattthī.

**Atha kho sambahulā bhikkhū yena bhagavā ...pe... ekamantaṃ
nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:**

Then several mendicants went up to the Buddha ... and asked him,

“kīvabahukā nu kho, bhante, kappā abbatitā atikkantā”ti?

“Sir, how many eons have passed?”

“Bahukā kho, bhikkhave, kappā abbatitā atikkantā.

“Mendicants, many eons have passed.

Te na sukarā saṅkhātum:

It's not easy to calculate

**‘ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni
kappasahassāni iti vā, ettakāni kappasatasahassāni iti vā’”ti.**

how many eons have passed, how many hundreds or thousands or
hundreds of thousands of eons.”

“Sakkā pana, bhante, upamaṃ kātun”ti?

“But sir, is it possible to give a simile?”

“Sakkā, bhikkhave”ti bhagavā avoca.

“It's possible,” said the Buddha.

“Idhassu, bhikkhave, cattāro sāvakā vassasatāyukā vassasatajīvino.

“Suppose there were four disciples with a lifespan of a hundred years.

Te divase divase kappasatasahassam kappasatasahassam anussareyyum.

And each day they would each recollect a hundred thousand eons.

Ananussaritāva, bhikkhave, tehi kappā assu, atha kho te cattāro sāvakā vassasatāyukā vassasatajīvino vassasatassa accayena kālam kareyyum.

Those four disciples would pass away after a hundred years and there would still be eons that they haven't recollected.

Evaṃ bahukā kho, bhikkhave, kappā abbatitā atikkantā.

That's how many eons have passed.

Te na sukarā saṅkhātum:

It's not easy to calculate

‘ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni kappasahassāni iti vā, ettakāni kappasatasahassāni iti vā’ti.

how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.

Tam kissa hetu?

Why is that?

Anamataggoyam, bhikkhave, saṃsāro ...pe...

Transmigration has no known beginning. ...

alam vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Sattamaṃ.

Saṃyutta Nikāya 15
Linked Discourses 15

1. Paṭhamavagga
Chapter One

8. Gaṅgāsutta The Ganges

Rājagahe viharati veḷuvane.

Near Rājagaha, in the Bamboo Grove.

**Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then a certain brahmin went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ
etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and asked the Buddha,

“kīvabahukā nu kho, bho gotama, kappā abbatitā atikkantā”ti?
“Sir, how many eons have passed?”

“Bahukā kho, brāhmaṇa, kappā abbatitā atikkantā.

“Brahmin, many eons have passed.

Te na sukarā saṅkhātum:

It's not easy to calculate

**‘ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni
kappasahasāni iti vā, ettakāni kappasatasahasāni iti vā’”ti.**

how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.”

“Sakkā pana, bho gotama, upamaṃ kātun”ti?

“But sir, can you give a simile?”

“Sakkā, brāhmaṇā”ti bhagavā avoca.

“I can,” said the Buddha.

**“Seyyathāpi, brāhmaṇa, yato cāyaṃ gaṅgā nadī pabhavati
yattha ca mahāsamuddaṃ appeti, yā etasmim̐ antare vālikā sā
na sukarā saṅkhātum̐:**

“Consider the Ganges river from where it originates to where it enters the ocean. Between these places it’s not easy to calculate

**‘ettakā vālikā iti vā, ettakāni vālikasatāni iti vā, ettakāni
vālikasahassāni iti vā, ettakāni vālikasatasahassāni iti vā’**ti.

how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand.

Tato bahutarā kho, brāhmaṇa, kappā abbatitā atikkantā.

The eons that have passed are more than this.

Te na sukarā saṅkhātum̐:

It’s not easy to calculate

**‘ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni
kappasahassāni iti vā, ettakāni kappasatasahassāni iti vā’**ti.

how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.

Taṃ kissa hetu?

Why is that?

Anamataggoyaṃ, brāhmaṇa, saṃsāro.

Transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

Evam̐ dīgharattam̐ kho, brāhmaṇa, dukkham̐ paccanubhūtam̐ tibbam̐ paccanubhūtam̐ byasanam̐ paccanubhūtam̐, kaṭasī vaḍḍhitā.

For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries.

Yāvañcidam̐, brāhmaṇa, alameva sabbasaṅkhāresu nibbinditum̐, alam̐ virajjitum̐, alam̐ vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Evam̐ vutte, so brāhmaṇo bhagavantam̐ etadavoca:

When he said this, the brahmin said to the Buddha,

“abhikkantam̐, bho gotama, abhikkantam̐, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

upāsakam̐ mam̐ bhavam̐ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇam̐ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Aṭṭhamam̐.

Saṃyutta Nikāya 15
Linked Discourses 15

1. Paṭhamavagga
Chapter One

9. Daṇḍasutta A Stick

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Anamataggoyaṃ, bhikkhave, saṃsāro.
“Mendicants, transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating,
hindered by ignorance and fettered by craving.

**Seyyathāpi, bhikkhave, daṇḍo uparivehāsaṃ khitto sakimpi
mūlena nipatati, sakimpi majjhena nipatati, sakimpi antena
nipatati;**

Suppose a stick was tossed up in the air. Sometimes it'd fall on its
bottom, sometimes the middle, and sometimes the top.

**evameva kho, bhikkhave, avijjānīvaraṇā sattā taṇhāsaṃyojanā
sandhāvantā saṃsarantā sakimpi asmā lokā paraṃ lokāṃ
gacchanti, sakimpi parasmā lokā imaṃ lokāṃ āgacchanti.**

It's the same for sentient beings roaming and transmigrating,
hindered by ignorance and fettered by craving. Sometimes they go
from this world to the other world, and sometimes they come from
the other world to this world.

Taṃ kissa hetu?
Why is that?

Anamataggoyaṃ, bhikkhave, saṃsāro ...pe...

Transmigration has no known beginning. ...

alam vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Navamañ.

10. Puggalasutta A Single Person

Ekam̐ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum̐.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Anamataggoyam̐, bhikkhave, saṃsāro ...pe...

“Mendicants, transmigration has no known beginning. ...

**ekapuggalassa, bhikkhave, kappam̐ sandhāvato saṃsarato siyā
evam̐ mahā aṭṭhikaṅkalo aṭṭhipuñjo aṭṭhirāsi yathāyam̐ vepullo
pabbato, sace saṃhārako assa, sambhatañca na vinasseyya.**

One person roaming and transmigrating for an eon would amass a heap of bones the size of this Mount Vepulla, if they were gathered together and not lost.

Tam̐ kissa hetu?

Why is that?

Anamataggoyam̐, bhikkhave, saṃsāro ...pe...

Transmigration has no known beginning. ...

alam̐ vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Idamavoca bhagavā.

That is what the Buddha said.

Idam̐ vatvāna sugato athāparam̐ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Ekassekena kappena,

“If the bones of a single person

puggalassaṭṭhisañcayo;

for a single eon were gathered up,

Siyā pabbatasamo rāsi,

they’d make a pile the size of a mountain:

iti vuttaṃ mahesinā.

so said the great hermit.

So kho panāyaṃ akkhāto,

And this is declared to be

vepullo pabbato mahā;

as huge as Mount Vepulla,

Uttaro gijjhakūṭassa,

higher than the Vulture’s Peak

magadhānaṃ giribbaje.

in the Magadhan mountain range.

Yato ca ariyasaccāni,

But then, with right understanding,

sammappaññāya passati;

a person sees the noble truths—

Dukkhaṃ dukkhasamuppādaṃ,

suffering, suffering's origin,

dukkhassa ca atikkamaṃ;

suffering's transcendence,

Ariyaṃ caṭṭhaṅgikaṃ maggaṃ,

and the noble eightfold path

dukkhūpasamaḡāmiṇaṃ.

that leads to the stilling of suffering.

Sa sattakkhattuṃparamaṃ,

After roaming on seven times at most,

sandhāvitvāna puggalo;

that person

Dukkassantakaro hoti,

makes an end of suffering,

sabbasaṃyojanakkhayā”ti.

with the ending of all fetters.”

Dasamaṃ.

Paṭhamo vaggo.

Tassuddānaṃ

Tiṇakaṭṭhaṅca pathavī,

assu khīraṅca pabbataṃ;

Sāsapā sāvakā gaṅgā,

daṇḍo ca puggalena cāti.

11. Duggatasutta In a Sorry State

Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati.

At one time the Buddha was staying near Sāvattḥī.

Tatra kho ...pe...

“Anamataggoyaṃ, bhikkhave, saṃsāro.

“Mendicants, transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating,
hindered by ignorance and fettered by craving.

**Yaṃ, bhikkhave, passeyyātha duggataṃ durūpetam̐
niṭṭhamettha gantabbaṃ:**

When you see someone in a sorry state, in distress, you should
conclude:

‘amhehipi evarūpaṃ paccaṇubhūtaṃ iminā dīghena addhunā’ti.

‘In all this long time, we too have undergone the same thing.’

Tam̐ kissa hetu ...pe...

Why is that? Transmigration has no known beginning. ...

**yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbinditum̐
alam̐ virajjitum̐ alam̐ vimuccitun”ti.**

This is quite enough for you to become disillusioned, dispassionate,
and freed regarding all conditions.”

Paṭhamam̐.

Saṃyutta Nikāya 15
Linked Discourses 15

2. Dutiyavagga
Chapter Two

12. Sukhitasutta In a Good Way

Sāvattھیyaṃ viharati.
At Sāvattthī.

“Anamataggoyaṃ, bhikkhave, saṃsāro ...pe...
“Mendicants, transmigration has no known beginning. ...

**yaṃ, bhikkhave, passeyyātha sukhiyaṃ susajjitaṃ, niṭṭhamettha
gantabbaṃ:**

When you see someone in a good way, in a happy state, you should
conclude:

‘amhehipi evarūpaṃ paccaṇubhūtaṃ iminā dīghena addhunā’ti.
‘In all this long time, we too have undergone the same thing.’

Taṃ kissa hetu?
Why is that?

Anamataggoyaṃ, bhikkhave, saṃsāro.
Transmigration has no known beginning. ...

Pubbā koṭi na paññāyati ...pe...

alam vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate,
and freed regarding all conditions.”

Dutiyam.

13. Tiṃsamattasutta Thirty Mendicants

Rājagahe viharati veḷuvane.

Near Rājagaha, in the Bamboo Grove.

Atha kho tiṃsamattā pāveyyakā bhikkhū sabbe āraññikā sabbe piṇḍapātikā sabbe paṃsukūlikā sabbe tecīvarikā sabbe sasāmyojanā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantam nisīdimsu.

Then thirty mendicants from Pāvā went to the Buddha. All of them lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; yet they all still had fetters. They bowed to the Buddha and sat down to one side.

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“ime kho tiṃsamattā pāveyyakā bhikkhū sabbe āraññikā sabbe piṇḍapātikā sabbe paṃsukūlikā sabbe tecīvarikā sabbe sasāmyojanā.

“These thirty mendicants from Pāvā live in the wilderness, eat only alms-food, wear rag robes, and own just three robes; yet they all still have fetters.

Yannūnāham imesaṃ tathā dhammaṃ deseyyaṃ yathā nesaṃ imasmimyeva āsane anupādāya āsavehi cittāni vimucceyyun”ti.

Why don't I teach them the Dhamma in such a way that their minds are freed from defilements by not grasping while sitting in this very seat?”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Anamataggoyam, bhikkhave, saṃsāro.

“Mendicants, transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

**Tam kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ,
yam vā vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ
sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ, yam vā
catūsu mahāsamuddesu udakan”ti?**

What do you think? Which is more: the flow of blood you’ve shed when your head was chopped off while roaming and transmigrating for such a very long time, or the water in the four oceans?”

**“Yathā kho mayaṃ, bhante, bhagavatā dhammaṃ desitaṃ
ājānāma, etadeva, bhante, bahutaraṃ, yam no iminā dīghena
addhunā sandhāvataṃ saṃsarataṃ sīsacchinnānaṃ lohitaṃ
passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu
udakan”ti.**

“As we understand the Buddha’s teaching, the flow of blood we’ve shed when our head was chopped off while roaming and transmigrating is more than the water in the four oceans.”

“Sādhu sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

“Good, good, mendicants! It’s good that you understand my teaching like this.

Etadeva, bhikkhave, bahutaraṃ, yaṃ vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ.

The flow of blood you’ve shed when your head was chopped off while roaming and transmigrating is indeed more than the water in the four oceans.

Dīgharattaṃ vo, bhikkhave, gunnaṃ sataṃ gobhūtānaṃ sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ.

For a long time you’ve been cows, and the flow of blood you’ve shed when your head was chopped off as a cow is more than the water in the four oceans.

Dīgharattaṃ vo, bhikkhave, mahiṃsānaṃ sataṃ mahiṃsabhūtānaṃ sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ ...pe...

For a long time you’ve been buffalo ...

dīgharattaṃ vo, bhikkhave, urabbhānaṃ sataṃ urabbhabhūtānaṃ ...pe...

rams ...

ajānaṃ sataṃ ajabhūtānaṃ ...

goats ...

migānaṃ sataṃ migabhūtānaṃ ...

deer ...

kukkuṭānaṃ sataṃ kukkuṭabhūtānaṃ ...

chickens ...

sūkarānaṃ sataṃ sūkarabhūtānaṃ ...

pigs ...

**dīgharattaṃ vo, bhikkhave, corā gāmaghātāti gahetvā
sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ.**

For a long time you've been bandits, arrested for raiding villages,

**Dīgharattaṃ vo, bhikkhave, corā pāripanthikāti gahetvā
sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ.**

highway robbery,

**Dīgharattaṃ vo, bhikkhave, corā pāradārikāti gahetvā
sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ, na tveva
catūsu mahāsamuddesu udakaṃ.**

or adultery. And the flow of blood you've shed when your head was chopped off as a bandit is more than the water in the four oceans.

Taṃ kissa hetu?

Why is that?

Anamataggoyaṃ, bhikkhave, saṃsāro ...pe...

Transmigration has no known beginning. ...

alaṃ vimuccitun"ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

**Imasmiñca pana veyyākaraṇasmim̐ bhaññamāne
tiṃsamattānaṃ pāveyyakānaṃ bhikkhūnaṃ anupādāya āsavehi
cittāni vimuccim̐sūti.**

And while this discourse was being spoken, the minds of the thirty mendicants from Pāvā were freed from defilements by not grasping.

Tatiyaṃ.

Saṃyutta Nikāya 15
Linked Discourses 15

2. Dutiyavagga
Chapter Two

14. Mātusutta Mother

Sāvattthiyaṃ viharati.

At Sāvattthī.

“Anamataggoyaṃ, bhikkhave, saṃsāro ...pe...

“Mendicants, transmigration has no known beginning. ...

**na so, bhikkhave, satto sulabharūpo yo namātābhūtapubbo
iminā dīghena addhunā.**

It's not easy to find a sentient being who in all this long time has not previously been your mother.

Taṃ kissa hetu?

Why is that?

Anamataggoyaṃ, bhikkhave, saṃsāro ...pe...

Transmigration has no known beginning. ...

alam vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Catuttham.

Saṃyutta Nikāya 15
Linked Discourses 15

2. Dutiyavagga
Chapter Two

15. Pitusutta Father

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Anamataggoyaṃ, bhikkhave, saṃsāro ...pe...

“Mendicants, transmigration has no known beginning. ...

**na so, bhikkhave, satto sulabharūpo yo napitābhūtapubbo ...
pe...**

It's not easy to find a sentient being who in all this long time has not previously been your father. ...

alam vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Pañcamaṃ.

Saṃyutta Nikāya 15
Linked Discourses 15

2. Dutiyavagga
Chapter Two

16. Bhātusutta Brother

Sāvattiyam viharati ...pe...
At Sāvattī.

**“na so, bhikkhave, satto sulabharūpo yo nabhātābhūtapubbo ...
pe...**

“It’s not easy to find a sentient being who in all this long time has not previously been your brother. ...

alam vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Chaṭṭham.

Saṃyutta Nikāya 15
Linked Discourses 15

2. Dutiyavagga
Chapter Two

17. Bhaginisutta Sister

Sāvattiyam viharati ...pe...
At Sāvattihī.

**“na so, bhikkhave, satto sulabharūpo yo nabhaginibhūtapubbo
...pe...**

“It’s not easy to find a sentient being who in all this long time has not previously been your sister. ...

alam vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Sattamaṃ.

Saṃyutta Nikāya 15
Linked Discourses 15

2. Dutiyavagga
Chapter Two

18. Puttasutta Son

Sāvattiyam viharati ...pe...
At Sāvattihī.

**“na so, bhikkhave, satto sulabharūpo yo naputtabhūtapubbo ...
pe...**

“It’s not easy to find a sentient being who in all this long time has not previously been your son. ...

alam vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Aṭṭhamam.

Saṃyutta Nikāya 15
Linked Discourses 15

2. Dutiyavagga
Chapter Two

19. Dhītusutta Daughter

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Anamataggoyaṃ, bhikkhave, saṃsāro.
“Mendicants, transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating,
hindered by ignorance and fettered by craving.

**Na so, bhikkhave, satto sulabharūpo yo na dhītābhūtapubbo
iminā dīghena addhunā.**

It's not easy to find a sentient being who in all this long time has not
previously been your daughter.

Taṃ kissa hetu?
Why is that?

Anamataggoyaṃ, bhikkhave, saṃsāro.
Transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating,
hindered by ignorance and fettered by craving.

**Evaṃ dīgharattaṃ vo, bhikkhave, dukkhaṃ paccanubhūtaṃ
tibbaṃ paccanubhūtaṃ byasanaṃ paccanubhūtaṃ, kaṭasī
vaḍḍhitā.**

For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries.

**Yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu
nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccitun”ti.**

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Navamaṃ.

20. Vepullapabbatasutta Mount Vepulla

Ekam̐ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum̐.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Anamataggoyam̐, bhikkhave, saṃsāro.

“Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ

taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.

No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

Bhūtapubbarṃ, bhikkhave, imassa vepullassa pabbatassa

‘pācīnavaṃso’tveva samaññā udapādi.

Once upon a time, mendicants, this Mount Vepulla was known as Pācīnavaṃsa.

**Tena kho pana, bhikkhave, samayena manussānaṃ ‘tivarā’tveva
samaññā udapādi.**

And at that time people were known as Tivaras.

Tivarānaṃ, bhikkhave, manussānaṃ cattārīsa vassasahassāni āyuppamaṇaṃ ahoṣi.

The lifespan of the Tivaras was 40,000 years.

Tivarā, bhikkhave, manussā pācīnavaṃsaṃ pabbataṃ catūhena ārohani, catūhena orohanti.

It took them four days to climb Mount Vepulla, and four days to descend.

Tena kho pana, bhikkhave, samayena kakuṣandho bhagavā arahāṃ sammāsambuddho loke uppanno hoti.

At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.

Kakuṣandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa vidhurasañjīvaṃ nāma sāvakayugaṃ ahoṣi aggaṃ bhaddayugaṃ.

Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva.

Passatha, bhikkhave, sā cevimassa pabbatassa samaññā antarahitā, te ca manussā kālaṅkatā, so ca bhagavā parinibbuto.

See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished.

Evaṃ aniccā, bhikkhave, saṅkhārā;

So impermanent are conditions,

evaṃ addhuvā, bhikkhave, saṅkhārā;

so unstable are conditions,

evaṃ anassāsikā, bhikkhave, saṅkhārā.

so unreliable are conditions.

Yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccituṃ.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

**Bhūtapubbaṃ, bhikkhave, imassa vepullassa pabbatassa
'vaṅkako'tveva samañña udapādi.**

Once upon a time this Mount Vepulla was known as Vaṅkaka.

**Tena kho pana, bhikkhave, samayena manussānaṃ
'rohitassā'tveva samañña udapādi.**

And at that time people were known as Rohitassas.

**Rohitassānaṃ, bhikkhave, manussānaṃ tiṃsavassasahassāni
āyuppamaṇaṃ ahosi.**

The lifespan of the Rohitassas was 30,000 years.

**Rohitassā, bhikkhave, manussā vaṅkakaṃ pabbataṃ tīhena
ārohanti, tīhena orhanti.**

It took them three days to climb Mount Vepulla, and three days to descend.

**Tena kho pana, bhikkhave, samayena koṇāgamano bhagavā
arahaṃ sammāsambuddho loke uppanno hoti.**

At that time Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.

**Koṇāgamanassa, bhikkhave, bhagavato arahato
sammāsambuddhassa bhiyyosuttaraṃ nāma sāvakayugaṃ
ahosi aggaṃ bhaddayugaṃ.**

Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara.

**Passatha, bhikkhave, sā cevimassa pabbatassa samañña
antarahitā, te ca manussā kālaṅkatā, so ca bhagavā
parinibbuto.**

See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished.

Evaṃ aniccā, bhikkhave, saṅkhārā ...pe...

So impermanent are conditions ...

alam vimuccituṃ.

**Bhūtapubbaṃ, bhikkhave, imassa vepullassa pabbatassa
'supasso'tveva samañña udapādi.**

Once upon a time this Mount Vepulla was known as Supassa.

**Tena kho pana, bhikkhave, samayena manussānaṃ
'suppiyā'tveva samañña udapādi.**

And at that time people were known as Suppiyas.

**Suppiyānaṃ, bhikkhave, manussānaṃ vīsativassasahassāni
āyuppamāṇaṃ ahosi.**

The lifespan of the Suppiyas was 20,000 years.

**Suppiyā, bhikkhave, manussā supassaṃ pabbataṃ dvīhena
ārohanti, dvīhena orohanti.**

It took them two days to climb Mount Vepulla, and two days to descend.

**Tena kho pana, bhikkhave, samayena kassapo bhagavā arahamaṃ
sammāsambuddho loke uppanno hoti.**

At that time Kassapa, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.

**Kassapassa, bhikkhave, bhagavato arahato
sammāsambuddhassa tissabhāradvājaṃ nāma sāvakayugaṃ
ahosi aggaṃ bhaddayugaṃ.**

Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja.

**Passatha, bhikkhave, sā cevimassa pabbatassa samañña
antarahitā, te ca manussā kālaṅkatā, so ca bhagavā
parinibbuto.**

See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished.

Evaṃ aniccā, bhikkhave, saṅkhārā;

So impermanent are conditions ...

evaṃ addhuvā, bhikkhave, saṅkhārā ...pe...

alaṃ vimuccitum.

**Etarahi kho pana, bhikkhave, imassa vepullassa pabbatassa
'vepullo'tveva samañña udapādi.**

These days this Mount Vepulla is known as Vepulla.

**Etarahi kho pana, bhikkhave, imesaṃ manussānaṃ
'māgadhakā'tveva samañña udapādi.**

And these people are known as Magadhans.

**Māgadhakānaṃ, bhikkhave, manussānaṃ appakaṃ
āyuppamaṇaṃ parittaṃ lahukaṃ;**

The lifespan of the Magadhans is short, brief, and fleeting.

yo ciraṃ jīvati so vassasataṃ appaṃ vā bhiyyo.

A long life is a hundred years or a little more.

**Māgadhakā, bhikkhave, manussā vepullaṃ pabbataṃ
muhuttena ārohanti muhuttena orhanti.**

It takes the Magadhans an hour to climb Mount Vepulla, and an hour to descend.

**Etarahi kho panāhaṃ, bhikkhave, arahaṃ sammāsambuddho
loke uppanno.**

And now I am the Blessed One, the perfected one, the fully awakened Buddha who has arisen in the world.

**Mayhaṃ kho pana, bhikkhave, sāriputtamoggallānaṃ nāma
sāvakayugaṃ aggaṃ bhaddayugaṃ.**

I have a fine pair of chief disciples named Sāriputta and Moggallāna.

**Bhavissati, bhikkhave, so samayo yā ayañcevimassa
pabbatassa samañña antaradhāyissati, ime ca manussā kālaṃ
karissanti, ahañca parinibbāyissāmi.**

There will come a time when this mountain's name will disappear, those people will die, and I will be fully extinguished.

Evaṃ aniccā, bhikkhave, saṅkhārā;

So impermanent are conditions,

evaṃ addhuvā, bhikkhave, saṅkhārā;

so unstable are conditions,

evaṃ anassāsikā, bhikkhave, saṅkhārā.

so unreliable are conditions.

**Yāvañcidam, bhikkhave, alameva sabbasaṅkhāresu
nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccitun”ti.**

This is quite enough for you to become disillusioned, dispassionate,
and freed regarding all conditions.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Pācīnavaṃso tivarānaṃ,

“For the Tivaras it was Pācīnavaṃsa,

rohitassāna vaṅkako;

for the Rohitassa, Vaṅkaka,

Suppiyānaṃ supassoti,

Supassa for the Suppiyas,

māgadhānañca vepullo.

and Vepulla for the Magadhans.

Aniccā vata saṅkhārā,

Oh! Conditions are impermanent,

uppādavayadhammino;

their nature is to rise and fall;

Uppajjitvā nirujjhanti,

having arisen, they cease;

tesaṃ vūpasamo sukho”ti.

their stilling is true bliss.”

Dasamaṃ.

Dutiyo vaggo.

Tassuddānaṃ

**Duggataṃ sukhitañceva,
tiṃsa mātāpitenā ca;
Bhātā bhaginī putto ca,
dhītā vepullapabbataṃ.**

Anamataggasaṃyuttaṃ samattaṃ.

The Linked Discourses on the unknown beginning are complete.

16. Kassapa Saṃyutta:
With Kassapa

1. Santuṭṭhasutta Content

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Santuṭṭhāyaṃ, bhikkhave, kassapo itarītarena cīvarena,
itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī;**

“Mendicants, Kassapa is content with any kind of robe, and praises such contentment.

**na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca
cīvaraṃ na paritassati; laddhā ca cīvaraṃ agadhito amucchito
anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati.**

He doesn't try to get hold of a robe in an improper way. He doesn't get upset if he doesn't get a robe. And if he does get a robe, he uses it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

**Santuṭṭhāyaṃ, bhikkhave, kassapo itarītarena piṇḍapātena,
itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī; na ca
piṇḍapātahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca
piṇḍapātaṃ na paritassati; laddhā ca piṇḍapātaṃ agadhito
amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño
paribhuñjati.**

Kassapa is content with any kind of alms-food ...

**Santuṭṭhāyaṃ, bhikkhave, kassapo itarītarena senāsanena,
itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī; na ca senāsanahetu
anesanaṃ appatirūpaṃ āpajjati; aladdhā ca senāsanāṃ na**

**paritassati; laddhā ca senāsanam agadhito amucchito
anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati.**
Kassapa is content with any kind of lodging ...

**Santuṭṭhāyaṃ, bhikkhave, kassapo itarītarena
gilānappaccayabhesajjaparikkhārena,
itarītaragilānappaccayabhesajjaparikkhārasantuṭṭhiyā ca
vaṇṇavādī; na ca gilānappaccayabhesajjaparikkhārahetu
anesanam appatirūpaṃ āpajjati; aladdhā ca
gilānappaccayabhesajjaparikkhāraṃ na paritassati; laddhā ca
gilānappaccayabhesajjaparikkhāraṃ agadhito amucchito
anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati.**
Kassapa is content with any kind of medicines and supplies for the
sick ...

**Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ: ‘santuṭṭhā
bhavissāma itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca
vaṇṇavādino; na ca cīvarahetu anesanam appatirūpaṃ
āpajjissāma;**

So you should train like this: ‘We will be content with any kind of
robe, and praise such contentment. We won’t try to get hold of a
robe in an improper way.

**aladdhā ca cīvaraṃ na ca paritassissāma; laddhā ca cīvaraṃ
agadhitā amucchitā anajjhāpannā ādīnavadassāvino
nissaraṇapaññā paribhuñjissāma’.**

We won’t get upset if we don’t get a robe. And if we do get a robe,
we’ll use it untied, uninfatuated, unattached, seeing the drawback,
and understanding the escape.’

(Evaṃ sabbaṃ kātappaṃ.)

(All should be treated the same way.)

‘Santuṭṭhā bhavissāma itarītarena piṇḍapātena ...pe...

‘We will be content with any kind of alms-food ...’

santuṭṭhā bhavissāma itarītarena senāsanena ...pe...

‘We will be content with any kind of lodging ...’

santuṭṭhā bhavissāma itarītarena

gilānappaccayabhesajjaparikkhārena,

itarītaragilānappaccayabhesajjaparikkhārasantuṭṭhiyā ca

vaṇṇavādino; na ca gilānappaccayabhesajjaparikkhārahetu

anesanaṃ appatirūpaṃ āpajjissāma aladdhā ca

gilānappaccayabhesajjaparikkhāraṃ na paritassissāma; laddhā

ca gilānappaccayabhesajjaparikkhāraṃ agadhitā amucchitā

anajjhāpannā ādīnavadassāvino nissaraṇapaññā

paribhuñjissāmā’ti.

‘We will be content with any kind of medicines and supplies for the sick ...’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

Kassapena vā hi vo, bhikkhave, ovadissāmi yo vā panassa

kassapasadiso, ovaditehi ca pana vo tathattāya

paṭipajjitabban”ti.

I will exhort you with the example of Kassapa or someone like him.

You should practice accordingly.”

Paṭhamaṃ.

1. Kassapavagga
1. Kassapa

2. Anottappīsutta
Imprudent

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ āyasmā ca mahākassapo āyasmā ca sārīputto
bārāṇasiyaṃ viharanti isipatane migadāye.**

At one time Venerable Mahākassapa and Venerable Sārīputta were staying near Benares, in the deer park at Isipatana.

**Atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami;
upasaṅkamtivā āyasmatā mahākassapena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Sārīputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him.

**Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ
mahākassapaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa:

**“vuccati hidaṃ, āvuso kassapa, anātāpī anottappī abhabbo
sambodhāya abhabbo nibbānāya abhabbo anuttarassa
yogakkhemassa adhigamāya;**

“Reverend Kassapa, it’s said that without being keen and prudent you can’t achieve awakening, extinguishment, and the supreme sanctuary.

**ātāpī ca kho ottappī bhabbo sambodhāya bhabbo nibbānāya
bhabbo anuttarassa yogakkhemassa adhigamāyā”ti.**

But if you're keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary.

“Kittāvatā nu kho, āvuso, anātāpī hoti anottappī abhabbo sambodhāya abhabbo nibbānāya abhabbo anuttarassa yogakkhemassa adhigamāya;

To what extent is this the case?”

kittāvatā ca panāvuso, ātāpī hoti ottappī bhabbo sambodhāya bhabbo nibbānāya bhabbo anuttarassa yogakkhemassa adhigamāyā”ti?

“Idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya saṁvatteyyun’ti na ātappaṃ karoti, ‘uppannā me pāpakā akusalā dhammā appahīyamānā anattāya saṁvatteyyun’ti na ātappaṃ karoti, ‘anuppannā me kusalā dhammā nupajjamānā anattāya saṁvatteyyun’ti na ātappaṃ karoti, ‘uppannā me kusalā dhammā nirujjhamānā anattāya saṁvatteyyun’ti na ātappaṃ karoti.

“Reverend, take a mendicant who doesn't foster keenness by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.'

Evaṃ kho, āvuso, anātāpī hoti.

That's how you're not keen.

Kathañcāvuso, anottappī hoti?

And how are you not prudent?

Idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya saṁvatteyyun’ti na ottappati, ‘uppannā me pāpakā akusalā dhammā appahīyamānā anattāya saṁvatteyyun’ti na ottappati, ‘anuppannā me kusalā dhammā nupajjamānā anattāya saṁvatteyyun’ti na ottappati, ‘uppannā

me kusalā dhammā nirujjhamānā anattāya samvatteyyun'ti na ottappati.

Take a mendicant who doesn't foster prudence by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.'

Evaṃ kho, āvuso, anottappī hoti.

That's how you're not prudent.

Evaṃ kho, āvuso, anātāpī anottappī abhabbo sambodhāya abhabbo nibbānāya abhabbo anuttarassa yogakkhemassa adhigamāya.

That's how without being keen and prudent you can't achieve awakening, extinguishment, and the supreme sanctuary.

Kathañcāvuso, ātāpī hoti?

And how are you keen?

Idhāvuso, bhikkhu 'anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya samvatteyyun'ti ātappaṃ karoti, 'uppannā me pāpakā akusalā dhammā appahīyamānā anattāya samvatteyyun'ti ātappaṃ karoti, anuppannā me kusalā dhammā ...pe... ātappaṃ karoti.

Take a mendicant who fosters keenness by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.'

Evaṃ kho, āvuso, ātāpī hoti.

That's how you're keen.

Kathañcāvuso, ottappī hoti?

And how are you prudent?

Idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya saṁvatteyyun’ti ottappati, ‘uppannā me pāpakā akusalā dhammā appahīyamānā anattāya saṁvatteyyun’ti ottappati, ‘anuppannā me kusalā dhammā anuppajjamānā anattāya saṁvatteyyun’ti ottappati, ‘uppannā me kusalā dhammā nirujjhamānā anattāya saṁvatteyyun’ti ottappati.

Take a mendicant who fosters prudence by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’

Evaṃ kho, āvuso, ottappī hoti.

That’s how you’re prudent.

Evaṃ kho, āvuso, ātāpī ottappī bhabbo sambodhāya bhabbo nibbānāya bhabbo anuttarassa yogakkhemassa adhigamāyā”ti.

That’s how if you’re keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary.”

Dutiyam.

Saṃyutta Nikāya 16
Linked Discourses 16

1. Kassapavagga
1. Kassapa

3. Candūpamāsutta Like the Moon

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Candūpamā, bhikkhave, kulāni upasaṅkamatha—
“Mendicants, you should approach families like the moon:

**apakasseva kāyaṃ, apakassa cittaṃ, niccanavakā kulesu
appagabbhā.**

withdrawn in body and mind, always the newcomer, and never
impudent.

**Seyyathāpi, bhikkhave, puriso jarudapānaṃ vā olokeyya
pabbatavisamaṃ vā nadīviduggaṃ vā—**

Suppose a person were to look down at an old well, a rugged cliff, or
an inaccessible riverland.

apakasseva kāyaṃ, apakassa cittaṃ;
They’d withdraw their body and mind.

evameva kho, bhikkhave, candūpamā kulāni upasaṅkamatha—
In the same way, you should approach families like the moon:

**apakasseva kāyaṃ, apakassa cittaṃ, niccanavakā kulesu
appagabbhā.**

withdrawn in body and mind, always the newcomer, and never
impudent.

Kassapo, bhikkhave, candūpamo kulāni upasaṅkamati—
Kassapa approaches families like the moon:

apakasseva kāyaṃ, apakassa cittaṃ, niccanavako kulesu appagabbho.

withdrawn in body and mind, always the newcomer, and never impudent.

Taṃ kiṃ maññaṭṭha, bhikkhave,
What do you think, mendicants?

kathaṃrūpo bhikkhu arahati kulāni upasaṅkamtun”ti?
What kind of mendicant is worthy of approaching families?”

“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitaṃ attho. Bhagavato sutvā bhikkhū dhāressantī”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

Atha kho bhagavā ākāse pāṇiṃ cālesi.
Then the Buddha waved his hand in space.

“Seyyathāpi, bhikkhave, ayaṃ ākāse pāṇi na sajjati na gayhati na bajjhati;

“Mendicants, this hand is not stuck or held or caught in space.

evameva kho, bhikkhave, yassa kassaci bhikkhuno kulāni upasaṅkamato kulesu cittaṃ na sajjati na gayhati na bajjhati:

In the same way, when approaching families, a mendicant’s mind is not stuck or held or caught, thinking:

‘labhantu lābhakāmā, puññakāmā karontu puññānī’ti;

‘May those who want material possessions get them, and may those who want merit make merits!’

yathāsakena lābhena attamano hoti sumano, evaṃ paresaṃ lābhena attamano hoti sumano;

They're just as pleased and happy when others get something as they are when they get something.

evarūpo kho, bhikkhave, bhikkhu arahati kulāni upasaṅkमितुं.

This kind of mendicant is worthy of approaching families.

Kassapassa, bhikkhave, kulāni upasaṅkमितo kulesu cittaṃ na sajjati na gayhati na bajjhati:

When Kassapa approaches families, his mind is not stuck or held or caught, thinking:

'labhantu lābhakāmā, puññakāmā karontu puññānī'ti;

'May those who want material possessions get them, and may those who want merit make merits!'

yathāsakena lābhena attamano hoti sumano;

He's just as pleased and happy when others get something as he is when he gets something.

evaṃ paresaṃ lābhena attamano hoti sumano.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

kathaṃrūpassa bhikkhuno aparisuddhā dhammadesanā hoti, kathaṃrūpassa bhikkhuno parisuddhā dhammadesanā hotī'ti?

What kind of mendicant's teaching is pure, and what kind is impure?"

“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī'ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Yo hi koci, bhikkhave, bhikkhu evaṃcitto paresaṃ dhammaṃ deseti:

“Whoever teaches Dhamma to others with the thought:

‘aho vata me dhammaṃ suṇeyyum, sutvā ca pana dhammaṃ pasīdeyyum, pasannā ca me pasannākāraṃ kareyyun’ti;

‘Oh! May they listen to the teaching from me. When they’ve heard it, may they gain confidence in the teaching and demonstrate their confidence to me.’

evarūpassa kho, bhikkhave, bhikkhuno aparisuddhā dhammadesanā hoti.

Such a mendicant’s teaching is impure.

Yo ca kho, bhikkhave, bhikkhu evaṃcitto paresaṃ dhammaṃ deseti:

Whoever teaches Dhamma to others with the thought:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhīti.

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Aho vata me dhammaṃ suṇeyyum, sutvā ca pana dhammaṃ ājāneyyum, ājānitvā ca pana tathattāya paṭipajjeyyun’ti.

Oh! May they listen to the teaching from me. When they’ve heard it, may they understand the teaching and practice accordingly.’

**Iti dhammasudhammataṃ paṭicca paresaṃ dhammaṃ deseti,
kāruṅṅaṃ paṭicca anuddayaṃ paṭicca anukampaṃ upādāya
paresaṃ dhammaṃ deseti.**

So they teach others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy.

**Evarūpassa kho, bhikkhave, bhikkhuno parisuddhā
dhammadesanā hoti.**

Such a mendicant's teaching is pure.

Kassapo, bhikkhave, evaṃcitto paresaṃ dhammaṃ deseti:

Kassapa teaches Dhamma to others with the thought:

**‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko
opaneyyiko paccattaṃ veditabbo viññūhīti.**

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

**Aho vata me dhammaṃ suṇeyyumaṃ, sutvā ca pana dhammaṃ
ājāneyyumaṃ, ājānitvā ca pana tathattāya paṭipajjeyyunaṃ’ti.**

Oh! May they listen to the teaching from me. When they've heard it, may they understand the teaching and practice accordingly.’

**Iti dhammasudhammataṃ paṭicca paresaṃ dhammaṃ deseti,
kāruṅṅaṃ paṭicca anuddayaṃ paṭicca anukampaṃ upādāya
paresaṃ dhammaṃ deseti.**

Thus he teaches others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy.

**Kassapena vā hi vo, bhikkhave, ovaḍissāmi yo vā panassa
kassapasadiso, ovaḍitehi ca pana vo tathattāya
paṭipajjitabban”ti.**

I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

Tatiyaṃ.

Saṃyutta Nikāya 16
Linked Discourses 16

1. Kassapavagga
1. Kassapa

4. Kulūpakasutta Visiting Families

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Taṃ kiṃ maññaṭha, bhikkhave,
“What do you think, mendicants?

kathaṃrūpo bhikkhu arahati kulūpako hotuṃ, kathaṃrūpo
bhikkhu na arahati kulūpako hotuṃ”ti?

What kind of mendicant is worthy of visiting families? And what kind of mendicant is not worthy of visiting families?”

Bhagavaṃmūlakā no, bhante, dhammā ...pe...
“Our teachings are rooted in the Buddha. ...”

bhagavā etadavoca:
The Buddha said this:

“Yo hi koci, bhikkhave, bhikkhu evaṃcitto kulāni upasaṅkamati:
“Whoever visits families with the thought:

‘dentuyeva me, mā nādaṃsu;
‘May they give to me, may they not fail to give.

bahukaññaeva me dentu, mā thokaṃ;
May they give a lot, not a little.

paṇītaññaeva me dentu, mā lūkhaṃ;
May they give me fine things, not coarse.

sīghaññaeva me dentu, mā dandhaṃ;

May they give quickly, not slowly.

sakkaccaññeva me dentu, mā asakkaccan'ti.

May they give carefully, not carelessly.'

**Tassa ce, bhikkhave, bhikkhuno evaṃcittassa kulāni
upasaṅkamato na denti, tena bhikkhu sandīyati; so tatonidānaṃ
dukkhaṃ domanassaṃ paṭisaṃvedayati.**

If a mendicant with such a thought approaches a family and they don't give, the mendicant feels slighted. And they experience pain and sadness because of that.

Thokaṃ denti, no bahukaṃ ...pe...

If they give only a little ...

lūkhaṃ denti, no paṇītaṃ ...

if they give coarse things ...

**dandhaṃ denti, no sīghaṃ, tena bhikkhu sandīyati; so
tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

if they give slowly ...

**Asakkaccaṃ denti, no sakkaccaṃ; tena bhikkhu sandīyati; so
tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

if they give carelessly, the mendicant feels slighted. And they experience pain and sadness because of that.

Evarūpo kho, bhikkhave, bhikkhu na arahati kulūpako hotuṃ.

That kind of mendicant is not worthy of visiting families.

Yo ca kho, bhikkhave, bhikkhu evaṃcitto kulāni upasaṅkamati:

Whoever visits families with the thought:

'taṃ kutettha labbhā parakulesu—

'When among other families, how could I possibly think:

dentuyeva me, mā nādaṃsu;

"May they give to me, may they not fail to give.

bahukaññeva me dentu, mā thokaṃ;

May they give a lot, not a little.

paṇītaññeva me dentu, mā lūkhaṃ;

May they give me fine things, not coarse.

sīghaññeva me dentu, mā dandhaṃ;

May they give quickly, not slowly.

sakkaccaññeva me dentu, mā asakkaccaṃ'ti.

May they give carefully, not carelessly.”

**Tassa ce, bhikkhave, bhikkhuno evaṃcittassa kulāni
upasaṅkamato na denti; tena bhikkhu na sandīyati; so na
tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

If a mendicant with such a thought approaches a family and they don't give, the mendicant doesn't feel slighted. And they don't experience pain and sadness because of that.

**Thokaṃ denti, no bahukaṃ; tena bhikkhu na sandīyati; so na
tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

If they give only a little ...

**Lūkhaṃ denti, no paṇītaṃ; tena bhikkhu na sandīyati; so na
tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

if they give coarse things ...

**Dandhaṃ denti, no sīghaṃ; tena bhikkhu na sandīyati; so na
tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

if they give slowly ...

**Asakkaccaṃ denti, no sakkaccaṃ; tena bhikkhu na sandīyati;
so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

if they give carelessly, the mendicant doesn't feel slighted. And they don't experience pain and sadness because of that.

Evarūpo kho, bhikkhave, bhikkhu arahati kulūpako hotuṃ.

That kind of mendicant is worthy of visiting families.

Kassapo, bhikkhave, evaṃcitto kulāni upasaṅkamati:

Kassapa visits families with the thought:

‘taṃ kutettha labbhā parakulesu—

‘When among other families, how could I possibly think:

dentuyeva me, mā nādaṃsu;

“May they give to me, may they not fail to give.

bahukaññeva me dentu, mā thokaṃ;

May they give a lot, not a little.

paṇītaññeva me dentu, mā lūkhaṃ;

May they give me fine things, not coarse.

sīghaññeva me dentu, mā dandhaṃ;

May they give quickly, not slowly.

sakkaccaññeva me dentu, mā asakkaccaṃ’ti.

May they give carefully, not carelessly.”

**Tassa ce, bhikkhave, kassapassa evaṃcittassa kulāni
upasaṅkamato na denti; tena kassapo na sandīyati; so na
tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

With such a thought, if he approaches a family and they don’t give, he doesn’t feel slighted. And he doesn’t experience pain and sadness because of that.

**Thokaṃ denti, no bahukaṃ; tena kassapo na sandīyati; so na
tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

If they give only a little ...

**Lūkhaṃ denti, no paṇītaṃ; tena kassapo na sandīyati; so na
tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

if they give coarse things ...

**Dandhaṃ denti, no sīghaṃ; tena kassapo na sandīyati; so na
tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

if they give slowly ...

**Asakkaccaṃ denti, no sakkaccaṃ; tena kassapo na sandīyati;
so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.**

if they give carelessly, he doesn’t feel slighted. And he doesn’t experience pain and sadness because of that.

**Kassapena vā hi vo, bhikkhave, ovaḍissāmi yo vā paṇassa
kassapasadiso. Ovaḍitehi ca paṇa vo tathattāya
paṭipajjitabban”ti.**

I will exhort you with the example of Kassapa or someone like him.
You should practice accordingly.”

Catuttham.

Saṃyutta Nikāya 16
Linked Discourses 16

1. Kassapavagga
1. Kassapa

5. Jiṇṇasutta
Old Age

Evaṃ me sutam ...

So I have heard.

rājagahe veḷuvane.

Near Rājagaha, in the Bamboo Grove.

**Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho āyasmantaṃ mahākassapaṃ
bhagavā etadavoca:**

Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

**“jiṇṇosi dāni tvaṃ, kassapa, garukāni ca te imāni sāṇāni
paṃsukūlāni nibbasanāni.**

“You’re old now, Kassapa. Those worn-out hempen rag robes must be a burden for you.

**Tasmātiha tvaṃ, kassapa, gahapatāni ceva cīvarāni dhārehi,
nimantanāni ca bhuñjāhi, mama ca santike viharāhī”ti.**

So Kassapa, you should wear clothes given by householders, accept invitations for the meal, and stay in my presence.”

**“Ahaṃ kho, bhante, dīgharattaṃ ārañṇiko ceva ārañṇikattassa
ca vaṇṇavādī, piṇḍapātiko ceva piṇḍapātikattassa ca vaṇṇavādī,
paṃsukūliko ceva paṃsukūlikattassa ca vaṇṇavādī, tecīvariko
ceva tecīvarikattassa ca vaṇṇavādī, appiccho ceva
appicchatāya ca vaṇṇavādī, santuṭṭho ceva santuṭṭhiyā ca
vaṇṇavādī, pavivitto ceva pavivekassa ca vaṇṇavādī,**

**asaṃsaṭṭho ceva asaṃsaggassa ca vaṇṇavādī, āraddhavīriyo
ceva vīriyārambhassa ca vaṇṇavādī”ti.**

“For a long time, sir, I’ve lived in the wilderness, eaten only alms-food, worn rag robes, and owned just three robes; and I’ve praised these things. I’ve been one of few wishes, content, secluded, aloof, and energetic; and I’ve praised these things.”

**“Kiṃ pana tvaṃ, kassapa, atthavaṣaṃ sampassamāno
dīgharattaṃ ārañṇiko ceva ārañṇikattassa ca vaṇṇavādī,
piṇḍapātiko ceva ...pe...**

“But seeing what benefit, Kassapa, have you long practiced these things?”

paṃsukūliko ceva ...

tecīvariko ceva ...

appiccho ceva ...

santuṭṭho ceva ...

pavivitto ceva ...

asaṃsaṭṭho ceva ...

āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī”ti?

**“Dve khvāhaṃ, bhante, atthavase sampassamāno dīgharattaṃ
ārañṇiko ceva ārañṇikattassa ca vaṇṇavādī, piṇḍapātiko ceva ...
pe...**

“Sir, seeing two benefits I have long practiced these things.

paṃsukūliko ceva ...

tecīvariko ceva ...

appiccho ceva ...

santuṭṭho ceva ...

pavivitto ceva ...

asaṃsaṭṭho ceva ...

āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī.

**Attano ca diṭṭhadhammasukhavihāraṃ sampassamāno,
pacchimañca janataṃ anukampamāno:**

I see a happy life for myself in the present. And I have compassion for future generations, thinking:

‘appeva nāma pacchimā janatā diṭṭhānugatiṃ āpajjeyyūṃ.

‘Hopefully those who come after might follow my example.’

**Ye kira te ahesuṃ buddhānubuddhasāvaka te dīgharattaṃ
āraññikā ceva ahesuṃ āraññikattassa ca vaṇṇavādino ...pe...**

For they may think: ‘It seems that the awakened disciples of the Buddha for a long time lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.’

piṇḍapātikā ceva ahesuṃ ...pe...

paṃsukūlikā ceva ahesuṃ ...

tecīvarikā ceva ahesuṃ ...

appicchā ceva ahesuṃ ...

santuṭṭhā ceva ahesuṃ ...

pavivittā ceva ahesuṃ ...

asaṃsaṭṭhā ceva ahesuṃ ...

āraddhavīriyā ceva ahesuṃ vīriyārambhassa ca vaṇṇavādino’ti.

**Te tathattāya paṭipajjissanti, tesaṃ taṃ bhavissati dīgharattaṃ
hitāya sukhāya.**

They’ll practice accordingly, which will be for their lasting welfare and happiness.

**Ime khvāhaṃ, bhante, dve atthavase sampassamāno
dīgharattaṃ āraññiko ceva āraññikattassa ca vaṇṇavādī,**

piṇḍapātiko ceva ...pe...

Seeing these two benefits I have long practiced these things.”

paṃsukūliko ceva ...

tecīvariko ceva ...

appiccho ceva ...

santuṭṭho ceva ...

pavivitto ceva ...

asaṃsaṭṭho ceva ...

āradhaviṛiyo ceva vīriyārambhassa ca vaṇṇavādī”ti.

“Sādhu sādhu, kassapa.

“Good, good, Kassapa!

Bahujanahitāya kira tvaṃ, kassapa, paṭipanno

bahujanasukhāya lokānukampāya atthāya hitāya sukhāya

devamanussānaṃ.

You’re acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Tasmātiha tvaṃ, kassapa, sāṇāni ceva paṃsukūlāni dhārehi

nibbasanāni, piṇḍāya ca carāhi, araṇṇe ca viharāhī”ti.

So Kassapa, wear worn-out hempen rag robes, walk for alms, and stay in the wilderness.”

Pañcamaṃ.

Saṃyutta Nikāya 16
Linked Discourses 16

1. Kassapavagga
1. Kassapa

6. Ovādasutta Advice

Rājagahe veḷuvane.

Near Rājagaha, in the Bamboo Grove.

**Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho āyasmantaṃ mahākassapaṃ
bhagavā etadavoca:**

Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“ovada, kassapa, bhikkhū;

“Kassapa, advise the mendicants!

karohi, kassapa, bhikkhūnaṃ dhammiṃ kathaṃ.

Give them a Dhamma talk!

Ahaṃ vā, kassapa, bhikkhū ovadeyyaṃ tvaṃ vā;

Either you or I should advise the mendicants

ahaṃ vā bhikkhūnaṃ dhammiṃ kathaṃ kareyyaṃ tvaṃ vā”ti.

and give them a Dhamma talk.”

**“Dubbacā kho, bhante, etarahi bhikkhū, dovacassakaraṇehi
dhammehi samannāgatā, akkhamā, appadakkhiṇaggāhino
anusāsanim.**

“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully.

**Idhāhaṃ, bhante, addasaṃ bhaṇḍaṅca nāma bhikkhuṃ
ānandassa saddhivihāriṃ abhijikaṅca nāma bhikkhuṃ
anuruddhassa saddhivihāriṃ aññamaññaṃ sutena
accāvadante:**

Take the monk called Bhaṇḍa, Ānanda's pupil. He's been competing in studies with the monk called Abhiñjika, Anuruddha's pupil. They say:

**'ehi, bhikkhu, ko bahutaraṃ bhāsissati, ko sundarataṃ
bhāsissati, ko cirataṃ bhāsissatī'”ti.**

'Come on, monk, who can recite more? Who can recite better? Who can recite longer?'"

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

**“ehi tvaṃ, bhikkhu, mama vacanena bhaṇḍaṅca bhikkhuṃ
ānandassa saddhivihāriṃ abhijikaṅca bhikkhuṃ anuruddhassa
saddhivihāriṃ āmantehi:**

“Please, monk, in my name tell the monk called Bhaṇḍa, Ānanda's pupil, and the monk called Abhiñjika, Anuruddha's pupil that

‘sathā āyasmante āmantetī'”ti.

the teacher summons them.”

**“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena te
bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū etadavoca:**

“Yes, sir,” that monk replied. He went to those monks and said,

“sathā āyasmante āmantetī'”ti.

“Venerables, the teacher summons you.”

**“Evamāvuso”ti kho te bhikkhū tassa bhikkhuno paṭissutvā yena
bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ
abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te
bhikkhū bhagavā etadavoca:**

“Yes, reverend,” those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“saccaṃ kira tumhe, bhikkhave, aññamaññaṃ sutena accāvadatha:

“Is it really true, monks, that you’ve been competing in studies, saying:

‘ehi, bhikkhu, ko bahutaraṃ bhāsissati, ko sundarataraṃ bhāsissati, ko cirataraṃ bhāsissatī’”ti?

‘Come on, monk, who can recite more? Who can recite better? Who can recite longer?’”

“Evaṃ, bhante”.

“Yes, sir.”

“Kiṃ nu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha:

“Have you ever known me to teach the Dhamma like this:

‘etha tumhe, bhikkhave, aññamaññaṃ sutena accāvadatha—

‘Please mendicants, compete in studies to

ehi, bhikkhu, ko bahutaraṃ bhāsissati, ko sundarataraṃ bhāsissati, ko cirataraṃ bhāsissatī’”ti?

see who can recite more and better and longer?’”

“No hetaraṃ, bhante”.

“No, sir.”

“No ce kira me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha, atha kiñcarahi tumhe, moghapurisā, kiṃ jānantā kiṃ passantā evaṃ svākkhāte dhammavinaye pabbajitā samānā aññamaññaṃ sutena accāvadatha:

“If you’ve never known me to teach the Dhamma like this, then what exactly do you know and see, you foolish men, that after going forth

in such a well explained teaching and training you'd compete in studies to

‘ehi, bhikkhu, ko bahutaram̃ bhāsissati, ko sundarataram̃ bhāsissati, ko cirataram̃ bhāsissatī’”ti.

see who can recite more and better and longer?”

Atha kho te bhikkhū bhagavato pādesu sirasā nipatitvā bhagavantam̃ etadavocum̃:

Then those monks bowed with their heads at the Buddha's feet and said,

“accayo no, bhante, accagamā, yathābāle yathāmūḷhe yathāakusale, ye mayam̃ evam̃ svākkhāte dhammavinaye pabbajitā samānā aññamaññam̃ sutena accāvadimha:

“We have made a mistake, sir. It was foolish, stupid, and unskillful of us in that after going forth in such a well explained teaching and training we competed in studies to

‘ehi, bhikkhu, ko bahutaram̃ bhāsissati, ko sundarataram̃ bhāsissati, ko cirataram̃ bhāsissatī’”ti.

see who can recite more and better and longer.

Tesam̃ no, bhante, bhagavā accayam̃ accayato paṭiggaṇhātu āyatim̃ samvarāyā”ti.

Please, sir, accept our mistake for what it is, so we will restrain ourselves in future.”

“Taggha tumhe, bhikkhave, accayo accagamā yathābāle yathāmūḷhe yathāakusale, ye tumhe evam̃ svākkhāte dhammavinaye pabbajitā samānā aññamaññam̃ sutena accāvadittha:

“Indeed, monks, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way.

‘ehi, bhikkhu, ko bahutaram̃ bhāsissati, ko sundarataram̃ bhāsissati, ko cirataram̃ bhāsissatī’”ti.

**Yato ca kho tumhe, bhikkhave, accayaṃ accayato disvā
yathādhammaṃ paṭikarotha, taṃ vo mayaṃ paṭiggaṇhāma.**

But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

**Vuddhi hesā, bhikkhave, ariyassa vināye yo accayaṃ accayato
disvā yathādhammaṃ paṭikaroti āyatiñca saṃvaram āpajjati”ti.**

For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

Chaṭṭham.

Saṃyutta Nikāya 16
Linked Discourses 16

1. Kassapavagga
1. Kassapa

7. Dutiyaovādasutta Advice (2nd)

Rājagahe viharati veḷuvane.

Near Rājagaha, in the Bamboo Grove.

**Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami
...pe...**

Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side.

**ekamantaṃ nisinnaṃ kho āyasmantaṃ mahākassapaṃ
bhagavā etadavoca:**

The Buddha said to him,

“ovada, kassapa, bhikkhū;

“Kassapa, advise the mendicants!

karohi, kassapa, bhikkhūnaṃ dhammiṃ kathaṃ.

Give them a Dhamma talk!

Ahaṃ vā, kassapa, bhikkhū ovadeyyaṃ tvaṃ vā;

Either you or I should advise the mendicants

ahaṃ vā bhikkhūnaṃ dhammiṃ kathaṃ kareyyaṃ tvaṃ vā”ti.
and give them a Dhamma talk.”

**“Dubbacā kho, bhante, etarahi bhikkhū, dovacassakaraṇehi
dhammehi samannāgatā akkhamā appadakkhiṇaggāhino
anusāsanīṃ.**

“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully.

Yassa kassaci, bhante, saddhā natthi kusalesu dhammesu, hirī natthi kusalesu dhammesu, ottappaṃ natthi kusalesu dhammesu, vīriyaṃ natthi kusalesu dhammesu, paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

Sir, whoever has no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

Seyyathāpi, bhante, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena.

It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.

Evameva kho, bhante, yassa kassaci saddhā natthi kusalesu dhammesu ...pe...

In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

hirī natthi ...

ottappaṃ natthi ...

vīriyaṃ natthi ...

paññā natthi ... kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

‘Assaddho purisapuggalo’ti, bhante, parihānametaṃ;

A faithless individual is in decline.

‘ahiriko purisapuggalo’ti, bhante, parihānametaṃ;

An individual with no conscience is in decline.

‘anottappī purisapuggalo’ti, bhante, parihānametaṃ;

An imprudent individual is in decline.

‘kusīto purisapuggalo’ti, bhante, parihānametaṃ;

A lazy individual is in decline.

‘duppañño purisapuggalo’ti, bhante, parihānametaṃ;

A witless individual is in decline.

‘kodhano purisapuggalo’ti, bhante, parihānametaṃ;

An irritable individual is in decline.

‘upanāhī purisapuggalo’ti, bhante, parihānametaṃ;

A hostile individual is in decline.

‘na santi bhikkhū ovādakā’ti, bhante, parihānametaṃ.

When there are no mendicant advisers there is decline.

Yassa kassaci, bhante, saddhā atthi kusalesu dhammesu, hirī atthi kusalesu dhammesu, ottappaṃ atthi kusalesu dhammesu, vīriyaṃ atthi kusalesu dhammesu, paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.

Sir, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

Seyyathāpi, bhante, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena.

It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.

Evameva kho, bhante, yassa kassaci saddhā atthi kusalesu dhammesu ...

In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not

decline, in skillful qualities, whether by day or by night.

hirī atthi ...pe...

ottappaṃ atthi ...

vīriyaṃ atthi ...

paññā atthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.

‘Saddho purisapuggalo’ti, bhante, aparihānametaṃ;

A faithful individual doesn’t decline.

‘hirimā purisapuggalo’ti, bhante, aparihānametaṃ;

An individual with a conscience doesn’t decline.

‘ottappī purisapuggalo’ti, bhante, aparihānametaṃ;

A prudent individual doesn’t decline.

‘āraddhavīriyo purisapuggalo’ti, bhante, aparihānametaṃ;

An energetic individual doesn’t decline.

‘paññavā purisapuggalo’ti, bhante, aparihānametaṃ;

A wise individual doesn’t decline.

‘akkodhano purisapuggalo’ti, bhante, aparihānametaṃ;

A loving individual doesn’t decline.

‘anupanāhī purisapuggalo’ti, bhante, aparihānametaṃ;

A kind individual doesn’t decline.

‘santi bhikkhū ovādakā’ti, bhante, aparihānametan”ti.

When there are mendicant advisers there is no decline.”

“Sādhu sādhu, kassapa.

“Good, good, Kassapa!

**Yassa kassaci, kassapa, saddhā natthi kusalesu dhammesu ...
pe...**

Whoever has no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities can expect decline, not growth ...

hirī natthi ...

ottappaṃ natthi ...

vīriyaṃ natthi ...

paññā natthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

Seyyathāpi, kassapa, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena ...pe...

hāyati ārohapariṇāhena.

Evameva kho, kassapa, yassa kassaci saddhā natthi kusalesu dhammesu ...pe...

hirī natthi ...

ottappaṃ natthi ...

vīriyaṃ natthi ...

paññā natthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

‘Assaddho purisapuggalo’ti, kassapa, parihānametaṃ;

ahiriko ...pe...

anottappī ...

kusīto ...

duppañño ...

kodhano ...

‘upanāhī purisapuggalo’ti, kassapa, parihānametaṃ;

‘na santi bhikkhū ovādakā’ti, kassapa, parihānametaṃ.

When there are no mendicant advisers there is decline.

**Yassa kassaci, kassapa, saddhā atthi kusalesu dhammesu ...
pe...**

Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline ...

hirī atthi ...

ottappaṃ atthi ...

vīriyaṃ atthi ...

**paññā atthi kusalesu dhammesu tassa yā ratti vā divaso vā
āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no
parihāni.**

**Seyyathāpi, kassapa, juṇhapakkhe candassa yā ratti vā divaso
vā āgacchati, vaḍḍhateva vaṇṇena, vaḍḍhati maṇḍalena,
vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena.**

**Evameva kho, kassapa, yassa kassaci saddhā atthi kusalesu
dhammesu hirī atthi ...**

ottappaṃ atthi ...

vīriyaṃ atthi ...

**paññā atthi kusalesu dhammesu tassa yā ratti vā divaso vā
āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no
parihāni.**

‘Saddho purisapuggalo’ti, kassapa, अपरिहानामेतां;

hirimā ...pe...

ottappī ...

āradhavīriyo ...

paññavā ...

akkodhano ...

‘anupanāhī purisapuggalo’ti, kassapa, aparihānametaṃ;

‘santi bhikkhū ovādakā’ti, kassapa, aparihānametan”ti.

When there are mendicant advisers there is no decline.”

Sattamaṃ.

Saṃyutta Nikāya 16
Linked Discourses 16

1. Kassapavagga
1. Kassapa

8. Tatiyaovādasutta Advice (3rd)

Rājagahe kalandakanivāpe.

Near Rājagaha, in the squirrels' feeding ground.

**Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho āyasmantaṃ mahākassapaṃ
bhagavā etadavoca:**

Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“ovada, kassapa, bhikkhū;

“Kassapa, advise the mendicants!

karohi, kassapa, bhikkhūnaṃ dhammiṃ kathaṃ.

Give them a Dhamma talk!

Ahaṃ vā, kassapa, bhikkhūnaṃ ovadeyyaṃ tvaṃ vā;

Either you or I should advise the mendicants

ahaṃ vā bhikkhūnaṃ dhammiṃ kathaṃ kareyyaṃ tvaṃ vā”ti.

and give them a Dhamma talk.”

**“Dubbacā kho, bhante, etarahi bhikkhū, dovacassakaraṇehi
dhammehi samannāgatā, akkhamā, appadakkhiṇaggāhino
anusāsanin”ti.**

“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully.”

**“Tathā hi pana, kassapa, pubbe therā bhikkhū āraññikā ceva
ahesum āraññikattassa ca vaṇṇavādino, piṇḍapātikā ceva
ahesum piṇḍapātikattassa ca vaṇṇavādino, paṃsukūlikā ceva
ahesum paṃsukūlikattassa ca vaṇṇavādino, tecīvarikā ceva
ahesum tecīvarikattassa ca vaṇṇavādino, appicchā ceva
ahesum appicchatāya ca vaṇṇavādino, santuṭṭhā ceva ahesum
santuṭṭhiyā ca vaṇṇavādino, pavivittā ceva ahesum pavivekassa
ca vaṇṇavādino, asaṃsaṭṭhā ceva ahesum asaṃsaggassa ca
vaṇṇavādino, āraddhavīriyā ceva ahesum vīriyārambhassa ca
vaṇṇavādino.**

“Kassapa, that’s because formerly the senior mendicants lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.

**Tatra yo hoti bhikkhu āraññiko ceva āraññikattassa ca
vaṇṇavādī, piṇḍapātikō ceva piṇḍapātikattassa ca vaṇṇavādī,
paṃsukūliko ceva paṃsukūlikattassa ca vaṇṇavādī, tecīvariko
ceva tecīvarikattassa ca vaṇṇavādī, appiccho ceva
appicchatāya ca vaṇṇavādī, santuṭṭho ceva santuṭṭhiyā ca
vaṇṇavādī, pavivitto ceva pavivekassa ca vaṇṇavādī,
asaṃsaṭṭho ceva asaṃsaggassa ca vaṇṇavādī, āraddhavīriyo
ceva vīriyārambhassa ca vaṇṇavādī, taṃ therā bhikkhū āsanena
nimantenti:**

The senior mendicants invite such a mendicant to a seat, saying:

**‘ehi, bhikkhu, ko nāmāyaṃ bhikkhu, bhaddako vatāyaṃ
bhikkhu, sikkhākāmo vatāyaṃ bhikkhu; ehi, bhikkhu, idaṃ
āsanam nisīdāhī’ti.**

‘Welcome, mendicant! What is this mendicant’s name? This mendicant is good-natured; he really wants to train. Please, mendicant, take a seat.’

Tatra, kassapa, navānaṃ bhikkhūnaṃ evaṃ hoti:

Then the junior mendicants think:

‘yo kira so hoti bhikkhu āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva ...pe... paṃsukūliko ceva ... tecīvariko ceva ... appiccho ceva ... santuṭṭho ceva ... pavivitto ceva ... asaṃsaṭṭho ceva ... āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī, taṃ therā bhikkhū āsanena nimantenti—

‘It seems that when a mendicant lives in the wilderness ... and is energetic, and praises these things, senior mendicants invite them to a seat ...’

ehi, bhikkhu, ko nāmāyaṃ bhikkhu, bhaddako vatāyaṃ bhikkhu, sikkhākāmo vatāyaṃ bhikkhu; ehi, bhikkhu, idaṃ āsanaṃ nisīdāhī’ti.

Te tathattāya paṭipajjanti;

They practice accordingly.

tesaṃ taṃ hoti dīgharattaṃ hitāya sukhāya.

That is for their lasting welfare and happiness.

Etarahi pana, kassapa, therā bhikkhū na ceva āraññikā na ca āraññikattassa vaṇṇavādino, na ceva piṇḍapātikā na ca piṇḍapātikattassa vaṇṇavādino, na ceva paṃsukūlikā na ca paṃsukūlikattassa vaṇṇavādino, na ceva tecīvarikā na ca tecīvarikattassa vaṇṇavādino, na ceva appicchā na ca appicchatāya vaṇṇavādino, na ceva santuṭṭhā na ca santuṭṭhiyā vaṇṇavādino, na ceva pavivittā na ca pavivekassa vaṇṇavādino, na ceva asaṃsaṭṭhā na ca asaṃsaggassa vaṇṇavādino, na ceva āraddhavīriyā na ca vīriyārambhassa vaṇṇavādino.

But these days, Kassapa, the senior mendicants don’t live in the wilderness ... and aren’t energetic; and they don’t praise these things.

Tatra yo hoti bhikkhu ñāto yasassī lābhī

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna ṃ taṃ therā bhikkhū āsanena nimantenti:

When a mendicant is well-known and famous, a recipient of robes, alms-food, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat:

‘ehi, bhikkhu, ko nāmāyaṃ bhikkhu, bhaddako vatāyaṃ bhikkhu, sabrahmacārikāmo vatāyaṃ bhikkhu; ehi, bhikkhu, idaṃ āsanaṃ nisīdāhī’ti.

‘Welcome, mendicant! What is this mendicant’s name? This mendicant is good-natured; he really likes his fellow monks. Please, mendicant, take a seat.’

Tatra, kassapa, navānaṃ bhikkhūnaṃ evaṃ hoti:

Then the junior mendicants think:

‘yo kira so hoti bhikkhu ñāto yasassī lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna ṃ taṃ therā bhikkhū āsanena nimantenti—

‘It seems that when a mendicant is well-known and famous, a recipient of robes, alms-food, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat ...’

ehi, bhikkhu, ko nāmāyaṃ bhikkhu, bhaddako vatāyaṃ bhikkhu, sabrahmacārikāmo vatāyaṃ bhikkhu; ehi, bhikkhu, idaṃ āsanaṃ nisīdāhī’ti.

Te tathattāya paṭipajjanti.

They practice accordingly.

Tesaṃ taṃ hoti dīgharattaṃ ahitāya dukkhāya.

That is for their lasting harm and suffering.

Yañhi taṃ, kassapa, sammā vadamāno vadeyya:

And if it could ever be rightly said that

‘upaddutā brahmacārī brahmacārūpaddavena abhipatthanā brahmacārī brahmacāriabhipatthanena’ti, etarahi taṃ, kassapa, sammā vadamāno vadeyya: ‘upaddutā brahmacārī brahmacārūpaddavena abhipatthanā brahmacārī brahmacāriabhipatthanena’”ti.

spiritual practitioners are imperiled by the peril of a spiritual practitioner, and vanquished by the vanquishing of a spiritual practitioner, it is these days that this could be rightly said.”

Atthamañ.

9. Jhānābhiññasutta Absorptions and Insights

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Ahaṃ, bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi.

“Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Kassapopi, bhikkhave, yāvade ākaṅkhāti vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

And so does Kassapa.

Ahaṃ, bhikkhave, yāvade ākaṅkhāmi vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāmi.

Whenever I want, as the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Kassapopi, bhikkhave, yāvade ākaṅkhāti vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ upasampajja viharati.

And so does Kassapa.

**Ahaṃ, bhikkhave, yāvade ākaṅkhāmi pītiyā ca virāgā
upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena
paṭisaṃvedemi, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā
sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharāmi.**

Whenever I want, with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

**Kassapopi, bhikkhave, yāvade ākaṅkhati pītiyā ca virāgā
upekkhako ca viharati sato ca sampajāno, sukhañca kāyena
paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā
sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.**

And so does Kassapa.

**Ahaṃ, bhikkhave, yāvade ākaṅkhāmi sukhasa ca pahānā
dukkhasa ca pahānā pubbeva somanassadomanassānaṃ
atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ
catutthaṃ jhānaṃ upasampajja viharāmi.**

Whenever I want, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Kassapopi, bhikkhave, yāvade ākaṅkhati sukhasa ca pahānā
...pe... catutthaṃ jhānaṃ upasampajja viharati.**

And so does Kassapa.

**Ahaṃ, bhikkhave, yāvade ākaṅkhāmi sabbaso rūpasaññānaṃ
samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ
amanasikārā ananto ākāso ākāsañcāyatanaṃ upasampajja
viharāmi.**

Whenever I want, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions

of diversity, aware that ‘space is infinite’, I enter and remain in the dimension of infinite space.

Kassapopi, bhikkhave, yāvade ākaṅkhati sabbaso rūpasaññānaṃ samatikkamā ...pe... ākāsānañcāyatanam upasampajja viharati.

And so does Kassapa.

Ahaṃ, bhikkhave, yāvade ākaṅkhāmi sabbaso ākāsānañcāyatanam samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanam upasampajja viharāmi.

Whenever I want, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I enter and remain in the dimension of infinite consciousness.

Kassapopi, bhikkhave, yāvade ākaṅkhati sabbaso ākāsānañcāyatanam samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanam upasampajja viharati.

And so does Kassapa.

Ahaṃ, bhikkhave, yāvade ākaṅkhāmi sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharāmi.

Whenever I want, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I enter and remain in the dimension of nothingness.

Kassapopi, bhikkhave, yāvade ākaṅkhati ...pe... ākiñcaññāyatanam upasampajja viharati.

And so does Kassapa.

Ahaṃ, bhikkhave, yāvade ākaṅkhāmi sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharāmi.

Whenever I want, going totally beyond the dimension of nothingness, I enter and remain in the dimension of neither perception nor non-perception.

**Kassapopi, bhikkhave, yāvade ākaṅkhati ...pe...
nevasaññānāsaññāyatanam upasampajja viharati.**

And so does Kassapa.

**Aham, bhikkhave, yāvade ākaṅkhāmi sabbaso
nevasaññānāsaññāyatanam samatikkamma
saññāvedayitanirodham upasampajja viharāmi.**

Whenever I want, going totally beyond the dimension of neither perception nor non-perception, I enter and remain in the cessation of perception and feeling.

**Kassapopi, bhikkhave ...pe... saññāvedayitanirodham
upasampajja viharati.**

And so does Kassapa.

**Aham, bhikkhave, yāvade ākaṅkhāmi anekavihitam iddhividham
paccanubhomi—ekopi hutvā bahudhā homi, bahudhāpi hutvā
eko homi; āvibhāvam, tirobhāvam, tirokuṭṭam, tiropākāram,
tiropabbatam, asajjamāno gacchāmi, seyyathāpi ākāse;
pathaviyāpi ummujjanimujjam karomi, seyyathāpi uduke;
udakepi abhijjamāne gacchāmi, seyyathāpi pathaviyam; ākāsepi
pallaṅkena kamāmi, seyyathāpi pakkhī sakuṇo; imepi
candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā
parimasāmi parimajjāmi; yāva brahmalokāpi kāyena vasam
vattemi.**

Whenever I want, I wield the many kinds of psychic power: multiplying myself and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. I control the body as far as the Brahmā realm.

**Kassapopi, bhikkhave, yāvade ākaṅkhati anekavihitam
iddhividham paccanubhoti ...pe... yāva brahmalokāpi kāyena
vasam vatteti.**

And so does Kassapa.

**Ahaṃ, bhikkhave, yāvade ākaṅkhāmi dibbāya sotadhātuyā
visuddhāya atikkantamānusikāya ubho sadde suṇāmi, dibbe ca
mānuse ca, ye dūre santike ca.**

Whenever I want, with clairaudience that is purified and
superhuman, I hear both kinds of sounds, human and divine,
whether near or far.

**Kassapopi, bhikkhave, yāvade ākaṅkhati dibbāya sotadhātuyā
...pe... dūre santike ca.**

And so does Kassapa.

**Ahaṃ, bhikkhave, yāvade ākaṅkhāmi parasattānaṃ
parapuggalānaṃ cetasā ceto paricca pajānāmi—sarāgaṃ vā
cittaṃ sarāgaṃ cittanti pajānāmi, vītarāgaṃ vā cittaṃ vītarāgaṃ
cittanti pajānāmi, sadosaṃ vā cittaṃ ...pe... vītadosaṃ vā
cittaṃ ... samohaṃ vā cittaṃ ... vītamohaṃ vā cittaṃ ...
saṅkhittaṃ vā cittaṃ ... vikkhittaṃ vā cittaṃ ... mahaggataṃ vā
cittaṃ ... amahaggataṃ vā cittaṃ ... sauttaraṃ vā cittaṃ ...
anuttaraṃ vā cittaṃ ... samāhitaṃ vā cittaṃ ... asamāhitaṃ vā
cittaṃ ... vimuttaṃ vā cittaṃ ... avimuttaṃ vā cittaṃ avimuttaṃ
cittanti pajānāmi.**

Whenever I want, I understand the minds of other beings and
individuals, having comprehended them with my mind. I understand
mind with greed as ‘mind with greed’, and mind without greed as
‘mind without greed’; mind with hate ... mind without hate ... mind
with delusion ... mind without delusion ... constricted mind ...
scattered mind ... expansive mind ... unexpansive mind ... mind that
is not supreme ... mind that is supreme ... mind immersed in
samādhi ... mind not immersed in samādhi ... freed mind ... unfreed
mind ...

**Kassapopi, bhikkhave, yāvade ākaṅkhati parasattānaṃ
parapuggalānaṃ cetasā ceto paricca pajānāti—sarāgaṃ vā**

cittam sarāgam cittanti pajānāti ...pe... avimuttam vā cittam avimuttam cittanti pajānāti.

And so does Kassapa.

Aham, bhikkhave, yāvade ākaṅkhāmi anekavihitam pubbenivāsam anussarāmi, seyyathidam—ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi samvaṭṭakappe anekepi vivaṭṭakappe anekepi samvaṭṭavivaṭṭakappe: ‘amutrāsim evamnāmo evaṅgotto evamvaṇṇo evamāhāro evamsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evamnāmo evaṅgotto evamvaṇṇo evamāhāro evamsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarāmi.

Whenever I want, I recollect my many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so I recollect my many kinds of past lives, with features and details.

Kassapopi, bhikkhave, yāvade ākaṅkhati anekavihitam pubbenivāsam anussarati, seyyathidam—ekampi jātim ...pe... iti sākāram sauddesam anekavihitam pubbenivāsam anussarati.

And so does Kassapa.

**Ahaṃ, bhikkhave, yāvade ākaṅkhāmi dibbena cakkhunā
visuddhena atikkantamānusakena satte passāmi cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate
yathākammūpage satte pajānāmi: ‘ime vata, bhonto, sattā
kāyaduccaritena samannāgatā vacīduccaritena samannāgatā
manoduccaritena samannāgatā ariyānaṃ upavādakā
micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bheda
paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā,
ime vā pana, bhonto, sattā kāyasucaritena samannāgatā
vacīsucaritena samannāgatā manosucaritena samannāgatā
ariyānaṃ anupavādakā sammādiṭṭhikā
sammādiṭṭhikammasamādānā; te kāyassa bheda paraṃ maraṇā
sugatiṃ saggam lokam upapannā’ti. Iti dibbena cakkhunā
visuddhena atikkantamānusakena satte passāmi cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate
yathākammūpage satte pajānāmi.**

Whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds.

**Kassapopi, bhikkhave, yāvade ākaṅkhati dibbena cakkhunā
visuddhena atikkantamānusakena satte passati cavamāne ...**

pe... yathākammūpage satte pajānāti.

And so does Kassapa.

**Ahaṃ, bhikkhave, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā
upasampajja viharāmi.**

I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.

**Kassapopi, bhikkhave, āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā
sacchikatvā upasampajja viharatī”ti.**

And so does Kassapa.”

Navamaṃ.

10. Upassayasutta The Nuns' Quarters

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ āyasmā mahākassapo sāvatthiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme.**

At one time Venerable Mahākassapa was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā
pattacīvaramādāya yenāyasmā mahākassapo tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ mahākassapaṃ etadavoca:**

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to Mahākassapa and said,

**“āyāma, bhante kassapa, yena aññataro bhikkhunupassayo
tenupasaṅkamissāmā”ti.**

“Kassapa, come, sir. Let's go to one of the nuns' quarters.”

“Gaccha tvaṃ, āvuso ānanda, bahukicco tvaṃ bahukaraṇīyo”ti.

“You go, Reverend Ānanda. You have many duties and responsibilities.”

**Dutiyampi kho āyasmā ānando āyasmantaṃ mahākassapaṃ
etadavoca:**

And a second time ...

**“āyāma, bhante kassapa, yena aññataro bhikkhunupassayo
tenupasaṅkamissāmā”ti.**

“Gaccha tvaṃ, āvuso ānanda, bahukicco tvaṃ bahukaraṇīyo”ti.

Tatiyampi kho āyasmā ānando āyasmantaṃ mahākassapaṃ etadavoca:

And a third time, Ānanda said,

“āyāma, bhante kassapa, yena aññataro bhikkhunupassayo tenupasaṅkamissāmā”ti.

“Kassapa, come, sir. Let’s go to one of the nuns’ quarters.”

Atha kho āyasmā mahākassapo pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya āyasmatā ānandena pacchāsamaṇena yena aññataro bhikkhunupassayo tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.

Then Venerable Mahākassapa robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to one of the nuns’ quarters, where he sat on the seat spread out.

Atha kho sambahulā bhikkhuniyo yenāyasmā mahākassapo tenupasaṅkamimsu; upasaṅkamtivā āyasmantaṃ mahākassapaṃ abhivādetvā ekamantaṃ nisīdimsu.

And then several nuns went up to Mahākassapa, bowed, and sat down to one side.

Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā mahākassapo dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

Mahākassapa educated, encouraged, fired up, and inspired those nuns with a Dhamma talk,

Atha kho āyasmā mahākassapo tā bhikkhuniyo dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmi.

after which he got up from his seat and left.

Atha kho thullatissā bhikkhunī anattamanā anattamanavācaṃ nicchāresi:

But the nun Thullatissā was upset and blurted out,

**“kiṃ pana ayyo mahākassapo, ayyassa ānandassa
vedehamunino sammukhā dhammaṃ bhāsitabbaṃ maññati?**

“What is Master Mahākassapa thinking, that he’d teach Dhamma in front of Master Ānanda, the Videhan sage?

**Seyyathāpi nāma sūcivāṇijako sūcikārassa santike sūcim
vikketabbaṃ maññeyya;**

He’s like a needle seller who thinks they can sell a needle to a needle maker!”

**evameva ayyo mahākassapo ayyassa ānandassa
vedehamunino sammukhā dhammaṃ bhāsitabbaṃ maññatī”ti.**

**Assosi kho āyasmā mahākassapo thullatissāya bhikkhuniyā
imaṃ vācaṃ bhāsamānāya.**

Mahākassapa heard Thullatissā say these words,

**Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ
etadavoca:**

and he said to Ānanda,

**“kiṃ nu kho, āvuso ānanda, ahaṃ sūcivāṇijako, tvaṃ sūcikāro;
“Is that right, Reverend Ānanda? Am I the needle seller and you the
needle maker?**

udāhu ahaṃ sūcikāro, tvaṃ sūcivāṇijako”ti?

Or am I the needle maker and you the needle seller?”

“Khama, bhante kassapa, bālo mātugāmo”ti.

“Forgive her, sir. The woman’s a fool.”

“Āgamehi tvaṃ, āvuso ānanda, mā te saṅgho uttari upaparikkhi.

“Hold on, Reverend Ānanda! Don’t make the Saṅgha investigate you further!

Taṃ kiṃ maññasi, āvuso ānanda,

What do you think, Reverend Ānanda?

api nu tvaṃ bhagavato sammukhā bhikkhusaṅghe upanīto:

Was it you who the Buddha brought up before the Saṅgha of mendicants, saying:

‘ahaṃ, bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi.

‘Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ānandopi, bhikkhave, yāvade ākaṅkhati vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharatī’”ti?

And so does Ānanda’?”

“No hetam, bhante”.

“No, sir.”

“Ahaṃ kho, āvuso, bhagavato sammukhā bhikkhusaṅghe upanīto:

“I was the one the Buddha brought up before the Saṅgha of mendicants, saying:

‘ahaṃ, bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi.

‘Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Kassapopi, bhikkhave, yāvade ākaṅkhati vivicceva kāmehi vivicca akusalehi dhammehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharatī’ti ...pe....

And so does Kassapa. ...’

(Navannaṃ anupubbavihārasamāpattīnaṃ pañcannañca abhiññānaṃ evaṃ vitthāro veditabbo.)

(The nine progressive meditations and the five insights should be treated in full.)

Taṃ kiṃ maññasi, āvuso ānanda,
What do you think, Reverend Ānanda?

api nu tvaṃ bhagavato sammukhā bhikkhusaṅghe upanīto:
Was it you who the Buddha brought up before the Saṅgha of mendicants, saying:

‘ahaṃ, bhikkhave, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharāmi.

‘I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.

Ānandopi, bhikkhave, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’”ti?

And so does Ānanda’?”

“No hetam, bhante”.

“No, sir.”

“Ahaṃ kho, āvuso, bhagavato sammukhā bhikkhusaṅghe upanīto:

“I was the one the Buddha brought up before the Saṅgha of mendicants, saying:

‘ahaṃ, bhikkhave, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharāmi.

‘I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own

insight due to the ending of defilements.

**Kassapopi, bhikkhave, āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja viharatī'ti.**

And so does Kassapa.'

**Sattarātanaṃ vā, āvuso, nāgaṃ aḍḍhaṭṭhamarātanaṃ vā
tālapattikāya chādetabbaṃ maññeyya, yo me cha abhiññā
chādetabbaṃ maññeyyā'ti.**

Reverend, you might as well think to hide a bull elephant that's three or three and a half meters tall behind a palm leaf as to hide my six insights."

Cavittha ca pana thullatissā bhikkhunī brahmacariyamhāti.

But the nun Thullatissā fell from the spiritual life.

Dasamaṃ.

Saṃyutta Nikāya 16
Linked Discourses 16

1. Kassapavagga
1. Kassapa

11. Cīvarasutta

Robes

**Ekam̐ samayaṃ āyasmā mahākassapo rājagahe viharati
veḷuvane kalandakanivāpe.**

At one time Venerable Mahākassapa was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā ānando dakkhiṇagirismim̐
cārikaṃ carati mahatā bhikkhusaṅghena saddhim̐.**

Now at that time Venerable Ānanda was wandering in the Southern Hills together with a large Saṅgha of mendicants.

**Tena kho pana samayena āyasmato ānandassa tiṃsamattā
saddhivihārino bhikkhū sikkhaṃ paccakkhāya hīnāyāvattā
bhavanti yebhuyyena kumārabhūtā.**

And at that time thirty of Ānanda's mendicant pupils rejected the training and returned to a lesser life. Most of them were youths.

**Atha kho āyasmā ānando dakkhiṇagirismim̐ yathābhirantaṃ
cārikaṃ caritvā yena rājagahaṃ veḷuvanaṃ kalandakanivāpo
yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ mahākassapaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ āyasmā
mahākassapo etadavoca:**

When Venerable Ānanda had wandered in the Southern Hills as long as he wished, he set out for Rājagaha, to the Bamboo Grove, the squirrels' feeding ground. He went up to Venerable Mahākassapa, bowed, and sat down to one side. Mahākassapa said to him:

“kati nu kho, āvuso ānanda, atthavase paṭicca bhagavatā kulesu tikabhojanam paññattan”ti?

“Reverend Ānanda, for how many reasons did the Buddha lay down a rule against eating in groups of more than three among families?”

“Tayo kho, bhante kassapa, atthavase paṭicca bhagavatā kulesu tikabhojanam paññattan—

“Sir, the Buddha laid down that rule for three reasons.

dummaṅkūnam puggalānam niggahāya pesalānam bhikkhūnam phāsuvihārāya, mā pāpicchā pakkham nissāya saṅgham bhindeyyum, kulānuddayatāya ca.

For keeping difficult persons in check and for the comfort of good-hearted mendicants. To prevent those of wicked desires from taking sides and dividing the Saṅgha. And out of consideration for families.

Ime kho, bhante kassapa, tayo atthavase paṭicca bhagavatā kulesu tikabhojanam paññattan”ti.

These are the three reasons why the Buddha laid down that rule.”

“Atha kiñcarahi tvaṃ, āvuso ānanda, imehi navehi bhikkhūhi indriyesu aguttadvārehi bhojane amattaññūhi jāgariyam ananuyuttehi saddhim cārikam carasi?

“So what exactly are you doing, wandering together with these junior mendicants? They don’t guard their sense doors, they eat too much, and they’re not committed to wakefulness.

Sassaghātam maññe carasi, kulūpaghātam maññe carasi.

It’s like you’re wandering about wrecking crops and ruining families!

Olujjati kho te, āvuso ānanda, parisā;

Your following is falling apart, Reverend Ānanda,

palujjanti kho te, āvuso, navappāyā.

and those just getting started are slipping away.

Na vāyam kumārako mattamaññāsī”ti.

Yet this boy knows no bounds!”

“Api me, bhante kassapa, sirasmiṃ palitāni jātāni.

“Though there are grey hairs on my head,

**Atha ca pana mayaṃ ajjāpi āyasmato mahākassapassa
kumārakavādā na muccāmā”ti.**

I still can’t escape being called a boy by Venerable Mahākassapa.”

**“Tathā hi pana tvaṃ, āvuso ānanda, imehi navehi bhikkhūhi
indriyesu aguttadvārehi bhojane amattaññūhi jāgariyaṃ
ananuyuttehi saddhiṃ cārikaṃ carasi, sassaghātaṃ maññe
carasi, kulūpaghātaṃ maññe carasi.**

“It’s because you wander with these junior mendicants. ...

Olujjati kho te, āvuso ānanda, parisā;

Your following is falling apart, Reverend Ānanda,

palujjanti kho te, āvuso, navappāyā.

and those just getting started are slipping away.

Na vāyaṃ kumārako mattamaññāsī”ti.

Yet this boy knows no bounds!”

Assosi kho thullanandā bhikkhunī:

The nun Thullanandā heard a rumor that

**“ayyena kira mahākassapena ayyo ānando vedehamuni
kumārakavādena apasādito”ti.**

Master Mahākassapa had rebuked Master Ānanda the Videhan sage
by calling him a boy.

**Atha kho thullanandā bhikkhunī anattamanā anattamanavācaṃ
nicchāresi:**

She was upset and blurted out,

**“kiṃ pana ayyo mahākassapo aññatitthiyapubbo samāno
ayyaṃ ānandaṃ vedehamuniṃ kumārakavādena
apasādetabbaṃ maññatī”ti.**

“How can Master Mahākassapa, who formerly followed another path, presume to rebuke Master Ānanda the Videhan sage by calling him a boy?”

Assosi kho āyasmā mahākassapo thullanandāya bhikkhuniyā imam̐ vācam̐ bhāsamānāya.

Mahākassapa heard Thullanandā say these words,

Atha kho āyasmā mahākassapo āyasmantam̐ ānandam̐ etadavoca:

and he said to Ānanda,

“tagghāvuso ānanda, thullanandāya bhikkhuniyā sahasā appaṭisaṅkhā vācā bhāsītā.

“Indeed, Reverend Ānanda, the nun Thullanandā spoke rashly and without reflection.

Yatvāham̐, āvuso, kesamassum̐ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam̐ pabbajito, nābhijānāmi aññam̐ satthāram̐ uddisitā, aññatra tena bhagavatā arahatā sammāsambuddhena.

Since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, I don’t recall acknowledging any other teacher apart from the Blessed One, the perfected one, the fully awakened Buddha.

Pubbe me, āvuso, agārikabhūtassa sato etadahosi:

Formerly when I was still a layman, I thought:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidam̐ sukaram̐ agāram̐ ajjhāvasatā ekantaparipuṇṇam̐ ekantaparissuddham̐ saṅkhalikhitam̐ brahmacariyam̐ caritum̐.

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ'ti.**

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

**So khvāhaṃ, āvuso, aparena samayena paṭapilotikānaṃ
saṅghāṭiṃ kāretvā ye loke arahanto te uddissa kesamassuṃ
ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ
pabbajim.**

After some time I made an outer robe of patches and, in the name of the perfected ones in the world, I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

**So evaṃ pabbajito samāno addhānamaggappaṭipanno addasaṃ
bhagavantaṃ antarā ca rājagahaṃ antarā ca nālandaṃ
bahuputte cetiye nisinnaṃ.**

When I had gone forth, I traveled along the road between Rājagaha and Nālanda, where I saw the Buddha sitting at the Bahuputta Shrine.

Disvāna me etadahosi:

Seeing him, I thought:

**'satthārañca vatāhaṃ passeyyaṃ, bhagavantameva
passeyyaṃ;**

'If I'm ever to see a Teacher, it would be this Blessed One!

sugatañca vatāhaṃ passeyyaṃ, bhagavantameva passeyyaṃ;

If I'm ever to see a Holy One, it would be this Blessed One!

sammāsambuddhañca vatāhaṃ passeyyaṃ;

If I'm ever to see a fully awakened Buddha, it would be this Blessed One!'

bhagavantameva passeyyaṃ'ti.

**So khvāhaṃ, āvuso, tattheva bhagavato pādesu sirasā nipatitvā
bhagavantaṃ etadavocaṃ:**

Then I bowed with my head at the Buddha's feet and said:

'satthā me, bhante, bhagavā, sāvako hamasmi;

'Sir, the Buddha is my Teacher, I am his disciple!

satthā me, bhante, bhagavā, sāvako hamasmī'ti.

The Buddha is my Teacher, I am his disciple!'

Evaṃ vutte, maṃ, āvuso, bhagavā etadavoca:

The Buddha said to me,

**'yo kho, kassapa, evaṃ sabbacetasā samannāgataṃ sāvakaṃ
ajānaññaeva vadeyya jānāmīti, apassaññaeva vadeyya passāmīti,
muddhāpi tassa vipateyya.**

'Kassapa, if anyone was to say to such a wholehearted disciple that they know when they don't know, or that they see when they don't see, their head would explode.

**Ahaṃ kho pana, kassapa, jānaññaeva vadāmi jānāmīti,
passaññaeva vadāmi passāmīti.**

But Kassapa, when I say that I know and see I really do know and see.

Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ:

So you should train like this:

**“tibbaṃ me hirottappaṃ paccupaṭṭhitaṃ bhavissati thesu
navesu majjhimesū”ti.**

“I will set up a keen sense of conscience and prudence for seniors, juniors, and those in the middle.”

Evañhi te, kassapa, sikkhitabbaṃ.

That's how you should train.

Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ:

And you should train like this:

**“yaṃ kiñci dhammaṃ suṇissāmi kusalūpasamhitaṃ sabbaṃ
taṃ aṭṭhiṃ katvā manasi karitvā sabbacetasā samannāharitvā**

ohitasoto dhammaṃ suṇissāmī”ti.

“Whenever I hear a teaching connected with what’s skillful, I will pay heed, pay attention, engage wholeheartedly, and lend an ear to that teaching.”

Evañhi te, kassapa, sikkhitabbaṃ.

That’s how you should train.

Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ:

And you should train like this:

“sātasahagatā ca me kāyagatāsati na vijahissatī”ti.

“I will never neglect mindfulness of the body that is full of pleasure.”

Evañhi te, kassapa, sikkhitabbanti’.

That’s how you should train.’

**Atha kho maṃ, āvuso, bhagavā iminā ovādena ovaditvā
uṭṭhāyāsanā pakkāmi.**

And when the Buddha had given me this advice he got up from his seat and left.

**Sattāhameva khvāhaṃ, āvuso, saraṇo ratṭhapiṇḍaṃ bhuñjīm
aṭṭhamiyā aññā udapādi.**

For seven days I ate the nation’s almsfood as a debtor. On the eighth day I was enlightened.

**Atha kho, āvuso, bhagavā maggā okkamma yena aññataraṃ
rukkhamūlaṃ tenupasaṅkamaṃ.**

And then the Buddha left the road and went to the root of a tree.

**Atha khvāhaṃ, āvuso, paṭapilotikānaṃ saṅghāṭīm catugguṇaṃ
paññapetvā bhagavantaṃ etadavocaṃ:**

So I spread out my outer robe of patches folded in four and said to him,

**‘idha, bhante, bhagavā nisīdatu, yaṃ mamassa dīgharattaṃ
hitāya sukhāyā’ti.**

‘Sir, sit here. That would be for my lasting welfare and happiness.’

Nisīdi kho, āvuso, bhagavā paññatte āsane.

The Buddha sat on the seat spread out

Nisajja kho maṃ, āvuso, bhagavā etadavoca:

and said to me,

‘mudukā kho tyāyaṃ, kassapa, paṭapilotikānaṃ saṅghāṭī’ti.

‘Kassapa, this outer robe of patches is soft.’

**‘Paṭiggaṇhātu me, bhante, bhagavā paṭapilotikānaṃ saṅghāṭim
anukampaṃ upādāyā’ti.**

‘Sir, please accept my outer robe of patches out of compassion.’

**‘Dhāressasi pana me tvaṃ, kassapa, sāṇāni paṃsukūlāni
nibbasanānī’ti.**

‘In that case, Kassapa, will you wear my worn-out hempen rag robe?’

**‘Dhāressāmahaṃ, bhante, bhagavato sāṇāni paṃsukūlāni
nibbasanānī’ti.**

‘I will wear it, sir.’

**So khvāhaṃ, āvuso, paṭapilotikānaṃ saṅghāṭim bhagavato
pādāsīm.**

And so I presented my outer robe of patches to the Buddha,

**Ahaṃ pana bhagavato sāṇāni paṃsukūlāni nibbasanāni
paṭipajjīm.**

and the Buddha presented me with his worn-out hempen rag robe.

Yañhi taṃ, āvuso, sammā vadamāno vadeyya:

For if anyone should be rightly called

**‘bhagavato putto oraso mukhato jāto dhammajo
dhammanimmito dhammadāyādo, paṭiggahitāni sāṇāni
paṃsukūlāni nibbasanānī’ti, mamaṃ taṃ sammā vadamāno
vadeyya:**

the Buddha’s true-born child, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, and receiver of his worn-out hempen rag robes, it’s me.

**‘bhagavato putto oraso mukhato jāto dhammajo
dhammanimmito dhammadāyādo, paṭiggahitāni sāṇāni
paṃsukūlāni nibbasanānī’ti.**

**Ahaṃ kho, āvuso, yāvade ākaṅkhāmi vivicceva kāmehi vivicca
akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ
pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi.**

Whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. ...

Ahaṃ kho, āvuso, yāvade ākaṅkhāmi ...pe...

**(navannaṃ anupubbavihārasamāpattīnaṃ pañcannañca
abhiññānaṃ evaṃ vitthāro veditabbo.)**

(The nine progressive meditations and the five insights should be treated in full.)

**Ahaṃ kho, āvuso, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā
upasampajja viharāmi;**

I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.

**sattaratanāṃ vā, āvuso, nāgaṃ aḍḍhaṭṭhamaratanāṃ vā
tālapattikāya chādetabbaṃ maññeyya, yo me cha abhiññā**

chādetabbaṃ maññeyyā”ti.

Reverend, you might as well think to hide a bull elephant that’s three or three and a half meters tall behind a palm leaf as to hide my six insights.”

Cavitha ca pana thullanandā bhikkhunī brahmacariyamhāti.

But the nun Thullanandā fell from the spiritual life.

Ekādasamaṃ.

12. Paraṃmaraṇasutta The Realized One After Death

**Ekam̐ samayaṃ āyasmā ca mahākassapo āyasmā ca sārīputto
bārāṇasiyaṃ viharanti isipatane migadāye.**

At one time Venerable Mahākassapa and Venerable Sārīputta were staying near Benares, in the deer park at Isipatana.

**Atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā mahākassapo tenupasaṅkamaṃ;
upasaṅkamtivā āyasmatā mahākassapena saddhiṃ sammodi.**
Then in the late afternoon, Venerable Sārīputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him.

**Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ
mahākassapaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa:

“kiṃ nu kho, āvuso kassapa, hoti tathāgato paraṃ maraṇā”ti?
“Reverend Kassapa, does a Realized One exist after death?”

“Abyākataṃ kho etaṃ, āvuso, bhagavatā:
“Reverend, this has not been declared by the Buddha.”

‘hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ panāvuso, na hoti tathāgato paraṃ maraṇā”ti?
“Well then, does a Realized One not exist after death?”

“Evampi kho, āvuso, abyākataṃ bhagavatā:

“This too has not been declared by the Buddha.”

‘na hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ nu kho, āvuso, hoti ca na ca hoti tathāgato paraṃ maraṇā”ti?

“Well then, does a Realized One both exist and not exist after death?”

“Abyākataṃ kho etaṃ, āvuso, bhagavatā:

“This too has not been declared by the Buddha.”

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ panāvuso, neva hoti, na na hoti tathāgato paraṃ maraṇā”ti?

“Well then, does a Realized One neither exist nor not exist after death?”

“Evampi kho, āvuso, abyākataṃ bhagavatā:

“This too has not been declared by the Buddha.”

‘neva hoti na na hoti tathāgato paraṃ maraṇā’”ti.

“Kasmā cetāṃ, āvuso, abyākataṃ bhagavatā”ti?

“And why has this not been declared by the Buddha?”

“Na hetāṃ, āvuso, atthasaṃhitaṃ nādirahmacariyakaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

“Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā taṃ abyākataṃ bhagavatā”ti.

That's why it has not been declared by the Buddha.”

“Atha kiñcarahāvuso, byākataṃ bhagavatā”ti?

“So what now has been declared by the Buddha?”

“Idaṃ ‘dukkhaṃ’ti kho, āvuso, byākataṃ bhagavatā;

“This is suffering’ has been declared by the Buddha.

ayaṃ ‘dukkhasamudayo’ti byākataṃ bhagavatā;

‘This is the origin of suffering’ ...

ayaṃ ‘dukkhanirodho’ti byākataṃ bhagavatā;

‘This is the cessation of suffering’ ...

ayaṃ ‘dukkhanirodhagāminī paṭipadā’ti byākataṃ bhagavatā”ti.

‘This is the practice that leads to the cessation of suffering’ has been declared by the Buddha.”

“Kasmā cetāṃ, āvuso, byākataṃ bhagavatā”ti?

“And why has this been declared by the Buddha?”

“Etañhi, āvuso, atthasaṃhitāṃ etaṃ ādibrahmacariyakāṃ etaṃ

nibbidāya virāgāya nirodhāya upasamāya abhiññāya

sambodhāya nibbānāya saṃvattati.

“Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā taṃ byākataṃ bhagavatā”ti.

That’s why it has been declared by the Buddha.”

Dvādasamaṃ.

13. Saddhammappatirūpakasutta The Counterfeit of the True Teaching

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā mahākassapo bhagavantam
etadavoca:**

Then Venerable Mahākassapa went up to the Buddha, bowed, sat down to one side, and said to him:

**“ko nu kho, bhante, hetu ko paccayo, yena pubbe appatarāni
ceva sikkhāpadāni ahesuṃ bahutarā ca bhikkhū aññāya
saṅghahimsu?**

“What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants?”

**Ko pana, bhante, hetu ko paccayo, yenetarahi bahutarāni ceva
sikkhāpadāni appatarā ca bhikkhū aññāya saṅghahantī”ti?**

And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?”

**“Evañcetaṃ, kassapa, hoti sattesu hāyamānesu saddhamme
antaradhāyamāne, bahutarāni ceva sikkhāpadāni honti appatarā
ca bhikkhū aññāya saṅghahanti.**

“That’s how it is, Kassapa. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants.

Na tāva, kassapa, saddhammassa antaradhānaṃ hoti yāva na saddhammappatirūpakaṃ loke uppajjati.

The true teaching doesn’t disappear as long the counterfeit of the true teaching hasn’t appeared in the world.

Yato ca kho, kassapa, saddhammappatirūpakaṃ loke uppajjati, atha saddhammassa antaradhānaṃ hoti.

But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

Seyyathāpi, kassapa, na tāva jātarūpassa antaradhānaṃ hoti yāva na jātarūpappatirūpakaṃ loke uppajjati.

It’s like true gold, which doesn’t disappear as long as counterfeit gold hasn’t appeared in the world.

Yato ca kho, kassapa, jātarūpappatirūpakaṃ loke uppajjati, atha kho jātarūpassa antaradhānaṃ hoti.

But when counterfeit gold appears in the world then real gold disappears.

Evameva kho, kassapa, na tāva saddhammassa antaradhānaṃ hoti yāva na saddhammappatirūpakaṃ loke uppajjati.

In the same way, the true teaching doesn’t disappear as long the counterfeit of the true teaching hasn’t appeared in the world.

Yato ca kho, kassapa, saddhammappatirūpakaṃ loke uppajjati, atha saddhammassa antaradhānaṃ hoti.

But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

Na kho, kassapa, pathavīdhātu saddhammaṃ antaradhāpeti, na āpodhātu saddhammaṃ antaradhāpeti, na tejodhātu

saddhammaṃ antaradhāpeti, na vāyodhātu saddhammaṃ antaradhāpeti;

It's not the elements of earth, water, fire, or air that make the true teaching disappear.

atha kho idheva te uppajjanti moghapurisā ye imaṃ saddhammaṃ antaradhāpentī.

Rather, it's the foolish people who appear right here that make the true teaching disappear.

Seyyathāpi, kassapa, nāvā ādikeneva opilavati;

The true teaching doesn't disappear like a ship that sinks all at once.

na kho, kassapa, evaṃ saddhammassa antaradhānaṃ hoti.

Pañca khome, kassapa, okkamaniyā dhammā saddhammassa sammosāya antaradhānāya saṃvattanti.

There are five detrimental things that lead to the decline and disappearance of the true teaching.

Katame pañca?

What five?

Idha, kassapa, bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari agāravā viharanti appatissā, dhamme agāravā viharanti appatissā, saṅghe agāravā viharanti appatissā, sikkhāya agāravā viharanti appatissā, samādhismiṃ agāravā viharanti appatissā—

It's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion.

ime kho, kassapa, pañca okkamaniyā dhammā saddhammassa sammosāya antaradhānāya saṃvattanti.

These five detrimental things lead to the decline and disappearance of the true teaching.

Pañca khome, kassapa, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti.

There are five things that lead to the continuation, persistence, and enduring of the true teaching.

Katame pañca?

What five?

Idha, kassapa, bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari sagāravā viharanti sappatissā, dhamme sagāravā viharanti sappatissā, saṅghe sagāravā viharanti sappatissā, sikkhāya sagāravā viharanti sappatissā, samādhismiṃ sagāravā viharanti sappatissā—

It's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion.

ime kho, kassapa, pañca dhammā saddhammassa ṭhitiyā asamosāya anantaradhānāya samvattanti”ti.

These five things lead to the continuation, persistence, and enduring of the true teaching.”

Terasamaṃ.

Kassapavaggo paṭhamo.

Tassuddānaṃ

**Santuṭṭhañca anottappī,
candūpamaṃ kulūpakaṃ;
Jiṇṇaṃ tayo ca ovādā,
jhānābhiññā upassayaṃ;
Cīvaraṃ paraṃmaraṇaṃ,
saddhammappatirūpakanti.**

Kassapasāmyuttaṃ samattaṃ.

The Linked Discourses with Kassapa are complete.

17. Lābhasakkāra Saṃyutta:
On Gains and Honor

Saṃyutta Nikāya 17
Linked Discourses 17

1. Paṭhamavagga
Chapter One

1. Dāruṇasutta Brutal

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso
antarāyiko anuttarassa yogakkhemassa adhigamāya.**

“Possessions, honor, and popularity are brutal, bitter, and harsh.
They’re an obstacle to reaching the supreme sanctuary.

Tasmātiha, bhikkhave, evam sikkhitabbam:

So you should train like this:

**‘uppannam lābhasakkārasilokam pajahissāma, na ca no
uppanno lābhasakkārasiloko cittam pariyādāya ṭhassatī’ti.**

‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’

Evañhi vo, bhikkhave, sikkhitabban”ti.

That’s how you should train.”

Paṭhamam.

Saṃyutta Nikāya 17
Linked Discourses 17

1. Paṭhamavagga
Chapter One

2. Baḷisasutta A Hook

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso
antarāyiko anuttarassa yogakkhemassa adhigamāya.**
“Possessions, honor, and popularity are brutal, bitter, and harsh.
They’re an obstacle to reaching the supreme sanctuary.

**Seyyathāpi, bhikkhave, bāḷisiko āmisagataṃ baḷisaṃ gambhīre
udakarahade pakkhipeyya.**
Suppose a fisherman was to cast a baited hook into a deep lake.

Tamenam̐ aññataro āmisacakkhu maccho gileyya.
Seeing the bait, a fish would swallow it.

**Evañhi so, bhikkhave, maccho gilabaḷiso bāḷisikassa anayaṃ
āpanno byasanaṃ āpanno yathākāmakaraṇīyo bāḷisikassa.**
And so the fish that swallowed the hook would meet with tragedy
and disaster, and the fisherman can do what he wants with it.

Bāḷisikoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ.
‘Fisherman’ is a term for Māra the Wicked.

**Baḷisanti kho, bhikkhave, lābhasakkārasilokassetam̐
adhivacanaṃ.**

‘Hook’ is a term for possessions, honor, and popularity.

**Yo hi koci, bhikkhave, bhikkhu uppannaṃ lābhasakkārasilokaṃ
assādeti nikāmeti, ayaṃ vuccati, bhikkhave, bhikkhu gilabaḷiso**

mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmakaraṇīyo pāpimato.

Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has swallowed Māra's hook. They've met with tragedy and disaster, and the Wicked One can do what he wants with them.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.

So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘uppannaṃ lābhasakkārasilokaṃ pajahissāma, na ca no uppanno lābhasakkārasiloko cittaṃ pariyādāya ṭhassatī’ti.

‘We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.’

Evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That's how you should train.”

Dutiyaṃ.

Saṃyutta Nikāya 17
Linked Discourses 17

1. Paṭhamavagga
Chapter One

3. Kummasutta A Turtle

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe... adhigamāya.
“Possessions, honor, and popularity are brutal ...

**Bhūtapubbaṃ, bhikkhave, aññatarasmim udakarahade
mahākummaḥkulaṃ ciranivāsi ahoṣi.**

Once upon a time in a certain lake there was a large family of turtles that had lived there for a long time.

**Atha kho, bhikkhave, aññataro kummo aññataraṃ kummaṃ
etadavoca:**

Then one of the turtles said to another,

‘mā kho tvaṃ, tāta kumma, etaṃ padesaṃ agamāsi’ti.
‘My dear turtle, don’t you go to that place.’

Agamāsi kho, bhikkhave, so kummo taṃ padesaṃ.
But that turtle did go to that place,

Tameṇaṃ luddo papatāya vijjhi.
and a hunter pierced her with a harpoon.

**Atha kho, bhikkhave, so kummo yena so kummo
tenupasaṅkami.**

Then that turtle went back to the other turtle.

Addasā kho, bhikkhave, so kummo taṃ kummaṃ dūratova āgacchantam.

When the other turtle saw her coming off in the distance,

Disvāna taṃ kummaṃ etadavoca:

he said,

‘kacci tvaṃ, tāta kumma, na taṃ padesaṃ agamāsī’ti?

‘My dear turtle, I hope you didn’t go to that place!’

‘Agamāsiṃ khvāham, tāta kumma, taṃ padesaṃ’ti.

‘I did.’

‘Kacci panāsi, tāta kumma, akkhato anupahato’ti?

‘But my dear turtle, I hope you’re not hurt or injured!’

‘Akkhato khomhi, tāta kumma, anupahato, atthi ca me idaṃ suttakaṃ piṭṭhito piṭṭhito anubandhan’ti.

‘I’m not hurt or injured. But this cord keeps dragging behind me.’

‘Tagghasi, tāta kumma, khato, taggha upahato.

‘Indeed, my dear turtle, you’re hurt and injured!’

Etena hi te, tāta kumma, suttakena pitaro ca pitāmahā ca anayaṃ āpannā byasanaṃ āpannā.

Your father and grandfather met with tragedy and disaster because of such a cord.

Gaccha dāni tvaṃ, tāta kumma, na dāni tvaṃ amhākan’ti.

Go now, you are no longer one of us.’

Luddoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ.

‘Hunter’ is a term for Māra the Wicked.

**Papatāti kho, bhikkhave, lābhasakkārasilokassetam
adhivacanaṃ.**

'Harpoon' is a term for possessions, honor, and popularity.

Suttakanti kho, bhikkhave, nandīrāgassetam̐ adhivacanam̐.

'Cord' is a term for desire with relishing.

**Yo hi koci, bhikkhave, bhikkhu uppannam̐ lābhasakkārasilokam̐
assādeti nikāmeti—**

Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has been pierced with a harpoon. They've met with tragedy and disaster, and the Wicked One can treat them however he wants.

**ayam̐ vuccati, bhikkhave, bhikkhu giddho papatāya anayam̐
āpanno byasanam̐ āpanno yathākāmakaraṇīyo pāpimato.**

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...

So brutal are possessions, honor, and popularity. ..."

evañhi vo, bhikkhave, sikkhitabban"ti.

Tatīyam̐.

4. Dīghalomikasutta A Fleecy Sheep

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe... adhigamāya.
“Possessions, honor, and popularity are brutal ...

**Seyyathāpi, bhikkhave, dīghalomikā eḷakā kaṇṭakagahaṇaṃ
paviseyya.**

Suppose a fleecy sheep was to enter a briar patch.

**Sā tatra tatra sajjeyya, tatra tatra gayheyya, tatra tatra
bajjheyya, tatra tatra anayabyasaṇaṃ āpajjeyya.**

She'd get caught, snagged, and trapped at every turn, coming to ruin.

**Evameva kho, bhikkhave, idhekacco bhikkhu
lābhasakkārasilokena abhibhūto pariyādiṇṇacitto
pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā
nigamaṃ vā piṇḍāya pavisati.**

In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms.

**So tatra tatra sajjati, tatra tatra gayhati, tatra tatra bajjhati, tatra
tatra anayabyasaṇaṃ āpajjati.**

They get caught, snagged, and trapped at every turn, coming to ruin.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Catuttham.

Saṃyutta Nikāya 17
Linked Discourses 17

1. Paṭhamavagga
Chapter One

5. Mīḷhakasutta A Dung Beetle

Sāvattiyam viharati.
At Sāvattihī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe... adhigamāya.
“Possessions, honor, and popularity are brutal ...

Seyyathāpi, bhikkhave, mīḷhakā gūthādī gūthapūrā puṇṇā
gūthassa. Purato cassa mahāgūthapuñjo.
Suppose there was a dung-eating beetle full of dung, stuffed with
dung, and before her was a huge pile of dung.

Sā tena aññā mīḷhakā atimaññeyya:
She'd look down on other beetles, thinking:

‘ahamhi gūthādī gūthapūrā puṇṇā gūthassa, purato ca myāyaṃ
mahāgūthapuñjo’ti.
‘For I am a dung-eating beetle full of dung, stuffed with dung, and
before me is a huge pile of dung.’

Evameva kho, bhikkhave, idhekacco bhikkhu
lābhasakkārasilokena abhibhūto pariyādiṇṇacitto
pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā
nigamaṃ vā piṇḍāya pavisati.
In the same way, take a certain mendicant whose mind is overcome
and overwhelmed by possessions, honor, and popularity. They robe
up in the morning and, taking their bowl and robe, enter the village or
town for alms.

So tattha bhuttāvī ca hoti yāvadattho, nimantito ca svātanāya, piṇḍapāto cassa pūro.

There they eat as much as they like, get invited back tomorrow, and have plenty of alms-food.

So ārāmaṃ gantvā bhikkhugaṇassa majjhe vikatthati:

When they get back to the monastery, they boast in the middle of a group of mendicants:

‘bhuttāvī camhi yāvadattho, nimantito camhi svātanāya, piṇḍapāto ca myāyaṃ pūro, lābhī camhi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna ṃ, ime panaññe bhikkhū appapuññā appesakkhā na lābhino cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānan ’ti.

‘I ate as much as I liked, got invited back tomorrow, and had plenty of alms-food. I get robes, alms-food, lodgings, and medicines and supplies for the sick. But these other mendicants have little merit or significance, so they don’t get these things.’

So tena lābhasakkārasilokena abhibhūto pariyādiṇṇacitto aññe pesale bhikkhū atimaññati.

With a mind overcome and overwhelmed by possessions, honor, and popularity, they look down on other good-hearted mendicants.

Tañhi tassa, bhikkhave, moghapurisassa hoti dīgharattaṃ ahitāya dukkhāya.

This will be for their lasting harm and suffering.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...

So brutal are possessions, honor, and popularity. ...”

evañhi vo bhikkhave, sikkhitabban”ti.

Pañcamaṃ.

Saṃyutta Nikāya 17
Linked Discourses 17

1. Paṭhamavagga
Chapter One

6. Asanisutta A Bolt of Lightning

Sāvattiyam viharati.
At Sāvattihī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe... adhigamāya.
“Possessions, honor, and popularity are brutal ...

Kaṃ, bhikkhave, asanivicakkaṃ āgacchatu, sekhaṃ
appattamānasam lābhasakkārasiloko anupāpuṇātu.
Who should be struck by lightning? A trainee who comes into
possessions, honor, and popularity before they achieve their heart’s
desire.

Asanivicakkanti kho, bhikkhave, lābhasakkārasilokassetam
adhivacanam.
‘Lightning strike’ is a term for possessions, honor, and popularity.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Chaṭṭham.

Saṃyutta Nikāya 17
Linked Discourses 17

1. Paṭhamavagga
Chapter One

7. Diddhasutta A Poisoned Arrow

Sāvattiyaṃ viharati.
At Sāvattihī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe... adhigamāya.
“Possessions, honor, and popularity are brutal ...

Kaṃ, bhikkhave, diddhagatena visallena sallena vijjhatu,
sekhaṃ appattamānaṃ lābhasakkārasiloko anupāpuṇātu.
Who should be pierced by a poisoned arrow? A trainee who comes into possessions, honor, and popularity before they achieve their heart’s desire.

Sallanti kho, bhikkhave, lābhasakkārasilokassetam
adhivacanam.
‘Arrow’ is a term for possessions, honor, and popularity.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Sattamaṃ.

Saṃyutta Nikāya 17
Linked Discourses 17

1. Paṭhamavagga
Chapter One

8. Siṅgālasutta A Jackal

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe... adhigamāya.
“Possessions, honor, and popularity are brutal ...

**Assuttha no tumhe, bhikkhave, rattiyā paccūsasamayaṃ
jarasiṅgālassa vassamānassā”ti?**
Mendicants, did you hear an old jackal howling at the crack of
dawn?”

“Evaṃ, bhante”.
“Yes, sir.”

**“Eso kho, bhikkhave, jarasiṅgālo ukkaṇḍakena nāma rogajātena
phuṭṭho neva bilagato ramati, na rukkhamūlagato ramati, na
ajjhokāsagato ramati;**
“That old jackal has the disease called mange. He’s not happy in his
den, or at the root of a tree, or out in the open.

**yena yena gacchati, yattha yattha tiṭṭhati, yattha yattha nisīdati,
yattha yattha nipajjati; tattha tattha anayabyasanam āpajjati.**
Wherever he goes, stands, sits, or lies down he meets with tragedy
and disaster.

**Evameva kho, bhikkhave, idhekacco bhikkhu
lābhasakkārasilokena abhibhūto pariyādiṇṇacitto neva**

**suññāgāragato ramati, na rukkhamūlagato ramati, na
ajjhokāsagato ramati;**

In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They're not happy in an empty hut, at the root of a tree, or out in the open.

**yena yena gacchati, yattha yattha tiṭṭhati, yattha yattha nisīdati,
yattha yattha nipajjati; tatha tatha anayabyasanam āpajjati.**

Wherever they go, stand, sit, or lie down they meet with tragedy and disaster.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...

So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Aṭṭhamam.

9. Verambhasutta Gale-force Winds

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe... adhigamāya.
“Possessions, honor, and popularity are brutal ...

Upari, bhikkhave, ākāse verambhā nāma vātā vāyanti.
High in the sky there are gale-force winds blowing.

Tattha yo pakkhī gacchati tamenam verambhā vātā khipanti.
Any bird that flies there is flung about by those gale-force winds.

**Tassa verambhavātakkhittassa aññeneva pādā gacchanti,
aññena pakkhā gacchanti, aññena sīsam gacchati, aññena kāyo
gacchati.**
Their feet go one way, their wings another, their head another, and
their body another.

**Evameva kho, bhikkhave, idhekacco bhikkhu
lābhasakkārasilokena abhibhūto pariyādiṇṇacitto
pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā
nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya
vācāya arakkhitena cittena, anupaṭṭhitāya satiyā, asaṃvutehi
indriyehi.**

In the same way, take a certain monk whose mind is overcome and
overwhelmed by possessions, honor, and popularity. He robes up in
the morning and, taking his bowl and robe, enters the village or town

for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

So tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā.
There he sees a female scantily clad, with revealing clothes.

Tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhaṃseti.

Lust infects his mind.

So rāgānuddhaṃsitena cittaṃ sikkhaṃ paccakkhāya hīnāyāvattati.

He rejects the training and returns to a lesser life.

Tassa aññe cīvaraṃ haranti, aññe pattaṃ haranti, aññe nisīdanaṃ haranti, aññe sūcigharaṃ haranti, verambhavātakkhittasseva sakuṇassa.

Some take his robe, others his bowl, others his sitting cloth, others his needle case, just like the bird flung about by the gale-force winds.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...

So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Navamaṃ.

10. Sagāthakasutta With Verses

Sāvattiyam viharati.
At Sāvattihī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe... adhigamāya.
“Possessions, honor, and popularity are brutal ...

**Idhāham, bhikkhave, ekaccaṃ puggalaṃ passāmi sakkārena
abhibhūtaṃ pariyādiṇṇacittaṃ, kāyassa bhedaṃ paraṃ maraṇā
apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ.**

Take a case where I see a certain person whose mind is overcome and overwhelmed by honor. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

**Idha panāham, bhikkhave, ekaccaṃ puggalaṃ passāmi
asakkārena abhibhūtaṃ pariyādiṇṇacittaṃ, kāyassa bhedaṃ
paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapannaṃ.**

Take another case where I see a certain person whose mind is overcome and overwhelmed by lack of honor. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

**Idha panāham, bhikkhave, ekaccaṃ puggalaṃ passāmi
sakkārena ca asakkārena ca tadubhayena abhibhūtaṃ
pariyādiṇṇacittaṃ, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapannaṃ.**

And take another case where I see a certain person whose mind is overcome and overwhelmed by both honor and lack of honor. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...

So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Yassa sakkariyamānassa,

“Whether they're honored

asakkārena cūbhayaṃ;

or not honored, or both,

Samādhi na vikampati,

their immersion doesn't waver

appamāṇavīhārino.

as they live diligently.

Taṃ jhāyinaṃ sātatikaṃ,

They persistently meditate

sukhumaṃ diṭṭhivipassakaṃ;

with subtle view and discernment.

Upādānakkhayārāmaṃ,

Rejoicing in the ending of grasping,

āhu sappuriso itī”ti.

they're said to be a good person.”

Dasamaṃ.

Paṭhamo vaggo.

Tassuddānaṃ

**Dāruṇo baḷisaṃ kummaṃ,
dīghalomi ca mīḷhakaṃ;
Asani diddhaṃ siṅgālaṃ,
verambhena sagāthakanti.**

11. Suvaṇṇapātisutta A Golden Bowl

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe... adhigamāya.
“Possessions, honor, and popularity are brutal ...

**Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ evaṃ cetasā ceto
paricca pajānāmi:**

When I’ve comprehended the mind of a certain person, I understand:

**‘na cāyamāyasmā suvaṇṇapātiyāpi rūpiyacuṇṇaparipūrāya hetu
sampajānamusā bhāseyyā’ti.**

‘This venerable would not tell a deliberate lie even for the sake of a golden bowl filled with silver powder.’

**Tameṇaṃ passāmi aparena samayena lābhasakkārasilokena
abhibhūtaṃ pariyādiṇṇacittaṃ sampajānamusā bhāsantaṃ.**

But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Paṭhamam.

12. Rūpiyapāṭisutta A Silver Bowl

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe...
“Possessions, honor, and popularity are brutal ...

**idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ evaṃ cetasā ceto
paricca pajānāmi:**

When I’ve comprehended the mind of a certain person, I understand:

**‘na cāyamāyasmā rūpiyapāṭiyāpi suvaṇṇacuṇṇaparipūrāya hetu
sampajānamusā bhāseyyā’ti.**

‘This venerable would not tell a deliberate lie even for the sake of a silver bowl filled with gold powder.’

**Tameṇaṃ passāmi apareṇa samayena lābhasakkārasilokena
abhibhūtaṃ pariyādiṇṇacittaṃ sampajānamusā bhāsantaṃ.**

But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Dutiyam.

13–20. Savaṇṇanikkhasuttādiṭṭhaka
13–20. A Gold Coin, Etc.

Sāvattiyam viharati.
At Sāvattihī.

**“Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ evaṃ cetasā ceto
paricca pajānāmi:**

“Mendicants, when I’ve comprehended the mind of a certain person,
I understand:

‘na cāyamāyasmā savaṇṇanikkhassāpi hetu ...pe...

‘This venerable would not tell a deliberate lie even for the sake of a
gold coin.’ ...

savaṇṇanikkhasatassāpi hetu ...

‘... for the sake of a hundred gold coins.’ ...

siṅgīnikkhassāpi hetu ...

‘... for the sake of a gold doubloon.’ ...

siṅgīnikkhasatassāpi hetu ...

‘... for the sake of a hundred gold doubloons.’ ...

pathaviyāpi jātarūpaparipūrāya hetu ...

‘... for the sake of the whole earth full of gold.’ ...

āmisakiñcikkhahetupi ...

‘... for any kind of material reward.’ ...

jīvitahetupi ...

‘... for the sake of life.’ ...

janapadakalyāṇiyāpi hetu sampajānamusā bhāseyyā’ti.

‘... for the sake of the finest lady in the land.’

**Tamenam̐ passāmi aparena samayena lābhasakkārasilokena
abhibhūtam̐ pariyādiṇṇacittam̐ sampajānamusā bhāsantam̐.**

But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...

So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Dasamaṃ.

Dutiyo vaggo.

Tassuddānam̐

Dve pāti dve suvaṇṇā ca,

Siṅgīhi apare duve;

Pathavī kiñcikkhajīvitam̐,

Janapadakalyāṇiyā dasāti.

Saṃyutta Nikāya 17
Linked Discourses 17

3. Tatiyavagga
Chapter Three

21. Mātugāmasutta A Female

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe...
“Possessions, honor, and popularity are brutal ...

na tassa, bhikkhave, mātugāmo eko ekassa cittaṃ pariyādāya
tiṭṭhati yassa lābhasakkārasiloko cittaṃ pariyādāya tiṭṭhati.
Even if you're alone with a female she might not occupy your mind,
but possessions, honor and popularity would still occupy your mind.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Paṭhamam.

Saṃyutta Nikāya 17
Linked Discourses 17

3. Tatiyavagga
Chapter Three

22. Kalyāṇīsutta The Finest Lady in the Land

Sāvattiyam viharati.
At Sāvattihī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe...
“Possessions, honor, and popularity are brutal ...

**na tassa, bhikkhave, janapadakalyāṇī ekā ekassa cittaṃ
pariyādāya tiṭṭhati yassa lābhasakkārasiloko cittaṃ pariyādāya
tiṭṭhati.**

Even if you're alone with the finest lady in the land she might not occupy your mind, but possessions, honor and popularity would still occupy your mind.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Dutiyam.

23. Ekaputtakasutta An Only Son

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe...
“Possessions, honor, and popularity are brutal ...

**saddhā, bhikkhave, upāsikā ekaputtakaṃ piyaṃ manāpaṃ
evaṃ sammā āyācamānā āyāceyya:**
A faithful laywoman with a dear and beloved only son would rightly
appeal to him,

**‘tādiso, tāta, bhavāhi yādiso citto ca gahapati hatthako ca
āḷavako’ti.**
‘My darling, please be like the householder Citta and Hatthaka of
Aḷavī.’

**Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvakānaṃ
upāsakānaṃ, yadidaṃ citto ca gahapati hatthako ca āḷavako.**
These are a standard and a measure for my male lay disciples, that
is, the householder Citta and Hatthaka of Aḷavī.

Sace kho tvaṃ, tāta, agārasmā anagāriyaṃ pabbajasi;
‘But my darling, if you go forth from the lay life to homelessness,
tādiso, tāta, bhavāhi yādisā sārīputtamoggallānāti.
please be like Sāriputta and Moggallāna.’

**Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvakaṇaṃ
bhikkhūnaṃ, yadidaṃ sāriputtamoggalānā.**

These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.

**Mā ca kho tvaṃ, tāta, sekhaṃ appattamānaṃ
lābhasakkārasiloko anupāpuṇātīti.**

‘And my darling, may you not come into possessions, honor, and popularity while you’re still a trainee and haven’t achieved your heart’s desire.’

**Tañce, bhikkhave, bhikkhuṃ sekhaṃ appattamānaṃ
lābhasakkārasiloko anupāpuṇāti, so tassa hoti antarāyāya.**

If a trainee who hasn’t achieved their heart’s desire comes into possessions, honor, and popularity it’s an obstacle for them.

**Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”**

evañhi vo, bhikkhave, sikkhitabban”ti.

Tatiyaṃ.

Saṃyutta Nikāya 17
Linked Discourses 17

3. Tatiyavagga
Chapter Three

24. Ekadhītusutta An Only Daughter

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko ...pe...
“Possessions, honor, and popularity are brutal ...

saddhā bhikkhave upāsikā ekaṃ dhītaraṃ piyaṃ manāpaṃ
evaṃ sammā āyācamānā āyāceyya:
A faithful laywoman with a dear and beloved only daughter would
rightly appeal to her,

‘tādisā, ayye, bhavāhi yādisā khujjuttarā ca upāsikā
veḷukaṇḍakiyā ca nandamātā’ti.

‘My darling, please be like the laywomen Khujjuttarā and
Veḷukaṇḍakī, Nanda’s mother.’

Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvikanāṃ
upāsikanāṃ, yadidaṃ khujjuttarā ca upāsikā veḷukaṇḍakiyā ca
nandamātā.

These are a standard and a measure for my female lay disciples,
that is, the laywomen Khujjuttarā and Veḷukaṇḍakī, Nanda’s mother.

Sace kho tvaṃ, ayye, agārasmā anagāriyaṃ pabbajasi;

‘But my darling, if you go forth from the lay life to homelessness,
please be like the nuns Khemā and Uppalavaṇṇā.’

tādisā, ayye, bhavāhi yādisā khemā ca bhikkhunī uppalavaṇṇā
cāti.

**Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvikaṇaṃ
bhikkhunīnaṃ, yadidaṃ khemā ca bhikkhunī uppalavaṇṇā ca.**
These are a standard and a measure for my nun disciples, that is,
the nuns Khemā and Uppalavaṇṇā.

**Mā ca kho tvaṃ, ayye, sekhaṃ appattamānaṃ
lābhasakkārasiloko anupāpuṇātūti.**

‘And my darling, may you not come into possessions, honor, and
popularity while you’re still a trainee and haven’t achieved your
heart’s desire.’

**Taṅce, bhikkhave, bhikkhuniṃ sekhaṃ appattamānaṃ
lābhasakkārasiloko anupāpuṇāti, so tassā hoti antarāyāya.**

If a trainee who hasn’t achieved their heart’s desire comes into
possessions, honor, and popularity it’s an obstacle for them.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Catutthaṃ.

25. Samaṇabrāhmaṇasutta Ascetics and Brahmins

Sāvattھیyaṃ viharati.

At Sāvattthī.

**“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā
lābhasakkārasilokassa assādañca ādīnavañca nissaraṇaṇca
yathābhūtaṃ nappajānanti,**

“Mendicants, there are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity.

**na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca
pana te āyasmantā sāmāññatthaṃ vā brahmaññatthaṃ vā
diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja
viharanti.**

I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā
lābhasakkārasilokassa assādañca ādīnavañca nissaraṇaṇca
yathābhūtaṃ pajānanti,**

There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity.

**te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu
ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca**

panāyasmanto sāmaññaṭṭhañca brahmaññaṭṭhañca diṭṭheva dhamme sayam abhiñña sacchikatvā upasampajja viharanti”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Pañcamaṃ.

Saṃyutta Nikāya 17
Linked Discourses 17

3. Tatiyavagga
Chapter Three

26. Dutiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (2nd)

Sāvattthiyaṃ viharati.

At Sāvattthī.

**“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā
lābhasakkārasilokassa samudayañca atthaṅgamañca
assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānanti
...pe...**

“There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to possessions, honor, and popularity ...

pajānanti ...pe...

There are ascetics and brahmins who do truly understand ...”

sayam abhiññā sacchikatvā upasampajja viharanti”ti.

Chaṭṭham.

27. Tatiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (3rd)

Sāvattthiyaṃ viharati.
At Sāvattthī.

**“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā
lābhasakkārasilokaṃ yathābhūtaṃ nappajānanti,
lābhasakkārasilokasamudayaṃ nappajānanti,
lābhasakkārasilokanirodhaṃ nappajānanti,
lābhasakkārasilokanirodhagāminīṃ paṭipadaṃ nappajānanti ...
pe...**

“There are ascetics and brahmins who don’t truly understand
possessions, honor, and popularity, their origin, their cessation, and
the path that leads to their cessation ...

pajānanti ...pe...

There are ascetics and brahmins who do truly understand ...”

sayāṃ abhiññā sacchikatvā upasampajja viharantī”ti.

Sattamaṃ.

Saṃyutta Nikāya 17
Linked Discourses 17

3. Tatiyavagga
Chapter Three

28. Chavisutta

Skin

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal ...

**Lābhasakkārasiloko, bhikkhave, chaviṃ chindati, chaviṃ
chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati,
maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā aṭṭhiṃ
chindati, aṭṭhiṃ chetvā aṭṭhimiñjaṃ āhacca tiṭṭhati.**
They cut through the outer skin, the inner skin, the flesh, sinews, and
bones, until they reach the marrow and stay pressing there.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”

evañhi vo bhikkhave, sikkhitabban”ti.

Aṭṭhamāṃ.

Saṃyutta Nikāya 17
Linked Discourses 17

3. Tatiyavagga
Chapter Three

29. Rajjusutta A Rope

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal ...

Lābhasakkārasiloko, bhikkhave, chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā aṭṭhiṃ chindati, aṭṭhiṃ chetvā aṭṭhimiñjaṃ āhacca tiṭṭhati.

They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there.

Seyyathāpi, bhikkhave, balavā puriso daḥhāya vālarajjuyā jaṅghaṃ veṭṭhetvā ghaṃseyya.

Suppose a strong man was to twist a tough horse-hair rope around your shin and tighten it.

Sā chaviṃ chindeyya, chaviṃ chetvā cammaṃ chindeyya, cammaṃ chetvā maṃsaṃ chindeyya, maṃsaṃ chetvā nhāruṃ chindeyya, nhāruṃ chetvā aṭṭhiṃ chindeyya, aṭṭhiṃ chetvā aṭṭhimiñjaṃ āhacca tiṭṭheyya.

It would cut through the outer skin, the inner skin, the flesh, sinews, and bones, until it reached the marrow and stayed pressing there.

Evameva kho, bhikkhave, lābhasakkārasiloko chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ

**chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā
aṭṭhiṃ chindati, aṭṭhiṃ chetvā aṭṭhimiñjaṃ āhacca tiṭṭhati.**

In the same way, possessions, honor, and popularity cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...

So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Navamaṃ.

30. Bhikkhusutta A Mendicant With Defilements Ended

Sāvattiyam viharati.
At Sāvattihī.

“Yopi so, bhikkhave, bhikkhu araham khīṇāsavo tassapāham lābhasakkārasiloko antarāyāya vadāmi”ti.

“Mendicants, possessions, honor, and popularity are an obstacle even for a mendicant who is perfected, with defilements ended.”

Evam vutte, āyasmā ānando bhagavantam etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“kissa pana, bhante, khīṇāsavassa bhikkhuno lābhasakkārasiloko antarāyāya”ti?

“Sir, what do possessions, honor, and popularity obstruct for a mendicant with defilements ended?”

“Yā hissa sā, ānanda, akuppā cetovimutti nāham tassā lābhasakkārasilokam antarāyāya vadāmi.

“Ānanda, I don’t say that possessions, honor, and popularity obstruct the unshakable freedom of heart.

Ye ca khvassa, ānanda, appamattassa ātāpino pahitattassa viharato diṭṭhadhammasukhavihārā adhigatā tesāhamassa lābhasakkārasilokam antarāyāya vadāmi.

But I do say that possessions, honor, and popularity obstruct the achievement of blissful meditations in this very life for a meditator who is diligent, keen, and resolute.

Evaṃ dāruṇo kho, ānanda, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.

So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary.

Tasmātihānanda, evaṃ sikkhitabbaṃ:

So you should train like this:

‘uppannaṃ lābhasakkārasilokaṃ pajahissāma, na ca no uppanno lābhasakkārasiloko cittaṃ pariyādāya ṭhassatī’ti.

‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’

Evañhi vo, ānanda, sikkhitabbaṃ”ti.

That’s how you should train.”

Dasamaṃ.

Tatiyo vaggo.

Tassuddānaṃ

Mātugāmo ca kalyāṇī,

putto ca ekadhītu ca;

Samaṇabrāhmaṇā tīṇi,

chavi rajju ca bhikkhunāti.

Saṃyutta Nikāya 17
Linked Discourses 17

4. Catutthavagga
Chapter Four

31. Bhindisutta Schism

Sāvattiyam viharati.
At Sāvattī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal ...

Lābhasakkārasilokena abhibhūto pariyādiṇṇacitto, bhikkhave,
devadatto saṅgham bhindi.

Devadatta caused a schism in the Saṅgha because his mind was overcome and overwhelmed by possessions, honor, and popularity.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”

sikkhitabban”ti.

Paṭhamam.

Saṃyutta Nikāya 17
Linked Discourses 17

4. Catutthavagga
Chapter Four

32. Kusalamūlasutta Skillful Root

Sāvattiyam viharati.
At Sāvattihī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal ...

Lābhasakkārasilokena abhibhūtassa pariyādiṇṇacittassa,
bhikkhave, devadattassa kusalamūlam samucchadamagamā.
Devadatta cut off his skillful root because his mind was overcome
and overwhelmed by possessions, honor, and popularity.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”
sikkhitabban”ti.

Dutiyam.

Saṃyutta Nikāya 17
Linked Discourses 17

4. Catutthavagga
Chapter Four

33. Kusaladhammasutta Skillful Quality

Sāvattiyam viharati.
At Sāvattihī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal ...

Lābhasakkārasilokena abhibhūtassa pariyādiṇṇacittassa,
bhikkhave, devadattassa kusalo dhammo samucchedamagamā.
Devadatta cut off his skillful quality because his mind was overcome
and overwhelmed by possessions, honor, and popularity.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”
sikkhitabban”ti.

Tatīyam.

Saṃyutta Nikāya 17
Linked Discourses 17

4. Catutthavagga
Chapter Four

34. Sukkadhammasutta Bright Quality

Sāvattiyam viharati.
At Sāvattī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal ...

Lābhasakkārasilokena abhibhūtassa pariyādiṇṇacittassa,
bhikkhave, devadattassa sukko dhammo samucchedamagamā.
Devadatta cut off his bright quality because his mind was overcome
and overwhelmed by possessions, honor, and popularity.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...
So brutal are possessions, honor, and popularity. ...”
sikkhitabban”ti.

Catuttham.

35. Acirapakkantasutta Shortly After He Left

Ekam̐ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

Tatra kho bhagavā devadattaṃ ārabba bhikkhū āmantesi:
There the Buddha spoke to the mendicants about Devadatta:

“attavadhāya, bhikkhave, devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

“Possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

Seyyathāpi, bhikkhave, kadalī attavadhāya phalaṃ deti, parābhavāya phalaṃ deti;
It's like a banana tree ...

evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

Seyyathāpi, bhikkhave, veḷu attavadhāya phalaṃ deti, parābhavāya phalaṃ deti;
or a bamboo ...

evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

**Seyyathāpi, bhikkhave, naḷo attavadhāya phalaṃ deti,
parābhavāya phalaṃ deti;**

or a reed, all of which bear fruit to their own ruin and downfall ...

**evameva kho, bhikkhave, attavadhāya devadattassa
lābhasakkārasiloko udapādi, parābhavāya devadattassa
lābhasakkārasiloko udapādi.**

**Seyyathāpi, bhikkhave, assatarī attavadhāya gabbhaṃ gaṇhāti,
parābhavāya gabbhaṃ gaṇhāti;**

It's like a mule, which becomes pregnant to its own ruin and downfall.

**evameva kho, bhikkhave, attavadhāya devadattassa
lābhasakkārasiloko udapādi, parābhavāya devadattassa
lābhasakkārasiloko udapādi.**

In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko.

So brutal are possessions, honor, and popularity. ...”

Evañhi vo, bhikkhave, sikkhitabban”ti.

That's how you should train.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Phalaṃ ve kadaliṃ hanti,

“The banana tree is destroyed by its own fruit,

phalaṃ veḷuṃ phalaṃ naḷaṃ;

as are the bamboo and the reed.

Sakkāro kāpurisaṃ hanti,

Honor destroys a sinner,
gabbho assatarim yathā”ti.
as pregnancy destroys a mule.”

Pañcamañ.

36. Pañcarathasatasutta Five Hundred Carts

Rājagahe viharati veļuvane kalandakanivāpe.

Near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena devadattassa ajātasattukumāro pañcahi rathasatehi sāyaṃ pātaṃ upaṭṭhānaṃ gacchati, pañca ca thālipākasatāni bhattābhihāro abhiharīyati.

Now at that time Prince Ajātasattu was going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

“devadattassa, bhante, ajātasattukumāro pañcahi rathasatehi sāyaṃ pātaṃ upaṭṭhānaṃ gacchati, pañca ca thālipākasatāni bhattābhihāro abhiharīyati”ti.

“Sir, Prince Ajātasattu is going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food.”

“Mā, bhikkhave, devadattassa lābhasakkārasilokaṃ pihayittha.

“Mendicants, don't envy Devadatta's possessions, honor, and popularity.

Yāvakīvañca, bhikkhave, devadattassa ajātasattukumāro pañcahi rathasatehi sāyaṃ pātaṃ upaṭṭhānaṃ gamissati, pañca ca thālipākasatāni bhattābhihāro āharīyissati, hāniyeva, bhikkhave, devadattassa pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

As long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.

Seyyathāpi, bhikkhave, caṇḍassa kukkurassa nāsāya pittaṃ bhindeyyuṃ, evañhi so, bhikkhave, kukkuro bhiyyoso mattāya caṇḍataro assa;

If bile were to burst from a wild dog's nose, it would become even wilder.

evameva, bhikkhave, yāvakīvañca devadattassa ajātasattukumāro pañcahi rathasatehi sāyaṃ pātaṃ upaṭṭhānaṃ gamissati, pañca ca thālipākasatāni bhattābhihāro āharīyissati, hāniyeva, bhikkhave, devadattassa pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

In the same way, as long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ...pe...

So brutal are possessions, honor, and popularity. ...”

evañhi vo, bhikkhave, sikkhitabban”ti.

Chaṭṭhaṃ.

37. Mātusutta Mother

Sāvattthiyaṃ viharati.

At Sāvattthī.

**“Dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso
antarāyiko anuttarassa yogakkhemassa adhigamāya.**

“Possessions, honor, and popularity are brutal, bitter, and harsh.
They’re an obstacle to reaching the supreme sanctuary.

**Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ evaṃ cetasā ceto
paricca pajānāmi:**

When I’ve comprehended the mind of a certain person, I understand:

‘na cāyamāyasmā mātupi hetu sampajānamusā bhāseyyā’ti.

‘This venerable would not tell a deliberate lie even for the sake of
their mother.’

**Tamenam passāmi aparena samayena lābhasakkārasilokena
abhibhūtaṃ pariyādiṇṇacittaṃ sampajānamusā bhāsantaṃ.**

But some time later I see them tell a deliberate lie because their
mind is overcome and overwhelmed by possessions, honor, and
popularity.

**Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko kaṭuko
pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.**

So brutal are possessions, honor, and popularity—bitter and harsh,
an obstacle to reaching the supreme sanctuary.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘uppannaṃ lābhasakkārasilokaṃ pajahissāma.

‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’

**Na ca no uppanno lābhasakkārasiloko cittaṃ pariyādāya
ṭhassatī’ti.**

Evañhi vo, bhikkhave, sikkhitabban”ti.

That’s how you should train.”

Sattamaṃ.

38–43. Pitusuttādichakka
38–43. Father, Etc.

Sāvattiyam viharati.

At Sāvattihī.

**“Dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso
antarāyiko anuttarassa yogakkhemassa adhigamāya.**

“Possessions, honor, and popularity are brutal, bitter, and harsh.
They’re an obstacle to reaching the supreme sanctuary.

**Idhāham, bhikkhave, ekaccaṃ puggalaṃ evaṃ cetasā ceto
paricca pajānāmi:**

When I’ve comprehended the mind of a certain person, I understand:

‘na cāyamāyasmā pitupi hetu ...pe...

‘This venerable would not tell a deliberate lie even for the sake of
their father. ...

(vitthāretabbaṃ) ...

(To be expanded as in SN 17.37.)

bhātupi hetu ...

brother ...

bhaginiyāpi hetu ...

sister ...

puttassapi hetu ...

son ...

dhītuyāpi hetu ...
daughter ...

pajāpatiyāpi hetu sampajānamusā bhāseyyā'ti.
wife.'

Tamenam̐ passāmi aparena samayena lābhasakkārasilokena abhibhūtam̐ pariyādiṇṇacittam̐ sampajānamusā bhāsantam̐.
But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

Evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko kaṭuko pharusō antarāyiko anuttarassa yogakkhemassa adhigamāya.
So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:
So you should train like this:

'uppannam̐ lābhasakkārasilokam̐ pajahissāma, na ca no uppanno lābhasakkārasiloko cittam̐ pariyādāya ṭhassatī'ti.
'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.'

Evañhi vo, bhikkhave, sikkhitabban'ti.
That's how you should train."

Terasamaṃ.

Catuttho vaggo.

Tassuddānam̐

Bhindi mūlam̐ duve dhammā,

pakkantaṃ ratha mātari;

Pitā bhātā ca bhaginī,

putto dhītā pajāpatīti.

Lābhasakkārasaṃyuttaṃ samattaṃ.

The Linked Discourses on possessions, honor, and popularity are complete.

18. Rāhula Saṃyutta:
With Rāhula

Saṃyutta Nikāya 18
Linked Discourses 18

1. Paṭhamavagga
Chapter One

1. Cakkhusutta The Eye, Etc.

Evaṃ me sutāṃ—
So I have heard.

**ekam samayaṃ bhagavā sāvattiyā viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā rāhulo bhagavantaṃ
etadavoca:**

Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him,

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute.”

**“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?**

cakkhuṃ niccaṃ vā aniccaṃ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Sotaṃ niccaṃ vā aniccaṃ vā”ti?

“Is the ear permanent or impermanent?”

“Aniccaṃ, bhante” ...pe....

“Impermanent, sir.” ...

“Ghānaṃ niccaṃ vā aniccaṃ vā”ti?

“Is the nose permanent or impermanent?”

“Aniccaṃ, bhante” ...

“Impermanent, sir.” ...

“Jivhā niccā vā aniccā vā”ti?

“Is the tongue permanent or impermanent?”

“Aniccā, bhante” ...

“Impermanent, sir.” ...

“Kāyo nicco vā anicco vā”ti?

“Is the body permanent or impermanent?”

“Anicco, bhante” ...

“Impermanent, sir.” ...

“Mano nicco vā anicco vā”ti?

“Is the mind permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmimpi nibbindati ...pe... sotasmimpi nibbindati ... ghānasmimpi

**nibbindati ... jivhāyapi nibbindati ... kāyasmimpi nibbindati ...
manasmimpi nibbindati;**

“Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind.

**nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

**‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānātī’**ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

(Etena peyyālena dasa suttantā kātabbā.)

(The ten discourses of this series should be treated in the same way.)

Paṭhamam.

Saṃyutta Nikāya 18
Linked Discourses 18

1. Paṭhamavagga
Chapter One

2. Rūpasutta
Sights, Etc.

Sāvattھیyaṃ viharati.

At Sāvattthī.

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

rūpā niccā vā aniccā vā”ti?

Are sights permanent or impermanent?”

“Aniccā, bhante” ...pe...

“Impermanent, sir.” ...

saddā ...

“... sounds ...

gandhā ...

smells ...

rasā ...

tastes ...

phoṭṭhabbā ...

touches ...

dhammā niccā vā aniccā vā”ti?

Are thoughts permanent or impermanent?”

“Aniccā, bhante” ...

“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako rūpesupi nibbindati ... saddesupi nibbindati ... gandhesupi nibbindati ... rasesupi nibbindati ... phoṭṭhabbesupi nibbindati ... dhammesupi nibbindati;

“Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and thoughts.

nibbindaṃ virajjati ...pe...

Being disillusioned, desire fades away. ...”

pajānāti”ti.

Dutiyāṃ.

Saṃyutta Nikāya 18
Linked Discourses 18

1. Paṭhamavagga
Chapter One

3. Viññāṇasutta Consciousness

Sāvattiyam viharati.
At Sāvattihī.

“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

cakkhaviññāṇam niccam vā aniccam vā”ti?
Is eye consciousness permanent or impermanent?”

“Aniccam, bhante” ...
“Impermanent, sir.” ...

“sotaviññāṇam ...pe...
“... ear consciousness ...

ghānaviññāṇam ...
nose consciousness ...

jivhāviññāṇam ...
tongue consciousness ...

kāyaviññāṇam ...
body consciousness ...

manoviññāṇam niccam vā aniccam vā”ti?
Is mind consciousness permanent or impermanent?”

“Aniccam, bhante” ...
“Impermanent, sir.” ...

**“evaṃ passaṃ, rāhula, sutavā ariyasāvako
cakkhuviññāṇasmimpi nibbindati ...pe... sotaviññāṇasmimpi
nibbindati ... ghānaviññāṇasmimpi nibbindati ...
jivhāviññāṇasmimpi nibbindati ... kāyaviññāṇasmimpi
nibbindati ... manoviññāṇasmimpi nibbindati;**

“Seeing this, a learned noble disciple grows disillusioned with eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness.

nibbindaṃ virajjati ...pe...

Being disillusioned, desire fades away. ...”

pajānātī”ti.

Tatiyaṃ.

4. Samphassasutta Contact

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

cakkhusamphasso nicco vā anicco vā”ti?
Is eye contact permanent or impermanent?”

“Anicco, bhante” ...
“Impermanent, sir.” ...

“sotasamphasso ...pe...
“... ear contact ...

ghānasamphasso ...
nose contact ...

jivhāsamphasso ...
tongue contact ...

kāyasamphasso ...
body contact ...

manosamphasso nicco vā anicco vā”ti?
Is mind contact permanent or impermanent?”

“Anicco, bhante” ...
“Impermanent, sir.” ...

**“evaṃ passaṃ, rāhula, sutavā ariyasāvako
cakkhusamphassasmimpi nibbindati ...pe...
sotasamphassasmimpi nibbindati ... ghānasamphassasmimpi
nibbindati ... jivhāsamphassasmimpi nibbindati ...
kāyasamphassasmimpi nibbindati ... manosamphassasmimpi
nibbindati;**

“Seeing this, a learned noble disciple grows disillusioned with eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact.

nibbindaṃ virajjati ...pe...

Being disillusioned, desire fades away. ...”

pajānāti”ti.

Catuttham.

Saṃyutta Nikāya 18
Linked Discourses 18

1. Paṭhamavagga
Chapter One

5. Vedanāsutta Feeling

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

cakkhusamphassajā vedanā niccā vā aniccā vā”ti?
Is feeling born of eye contact permanent or impermanent?”

“Aniccā, bhante” ...
“Impermanent, sir.” ...

“sotasamphassajā vedanā ...pe...
“... feeling born of ear contact ...

ghānasamphassajā vedanā ...
feeling born of nose contact ...

jivhāsamphassajā vedanā ...
feeling born of tongue contact ...

kāyasamphassajā vedanā ...
feeling born of body contact ...

manosamphassajā vedanā niccā vā aniccā vā”ti?
Is feeling born of mind contact permanent or impermanent?”

“Aniccā, bhante” ...
“Impermanent, sir.” ...

**“evaṃ passaṃ, rāhula, sutavā ariyasāvako
cakkhusamphassajāya vedanāyapi nibbindati ...pe... sota ...
ghāna ... jivhā ... kāya ... manosamphassajāya vedanāyapi
nibbindati ...pe...**

“Seeing this, a learned noble disciple grows disillusioned with feeling born of eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. ...”

pajānātī”ti.

Pañcamaṃ.

Saṃyutta Nikāya 18
Linked Discourses 18

1. Paṭhamavagga
Chapter One

6. Saññāsutta Perceptions

Sāvattiyaṃ viharati.
At Sāvattihī.

“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

rūpasaññā niccā vā aniccā vā”ti?
Is perception of sights permanent or impermanent?”

“Aniccā, bhante” ...
“Impermanent, sir.” ...

“saddasaññā ...pe...
“... perception of sounds ...

gandhasaññā ...
perception of smells ...

rasasaññā ...
perception of tastes ...

phoṭṭhabbasaññā ...
perception of touches ...

dhammasaññā niccā vā aniccā vā”ti?
Is perception of thoughts permanent or impermanent?”

“Aniccā, bhante” ...
“Impermanent, sir.” ...

**“evaṃ passaṃ, rāhula, sutavā ariyasāvako rūpasaññāyapi
nibbindati ...pe... saddasaññāyapi nibbindati ...
gandhasaññāyapi nibbindati ... rasasaññāyapi nibbindati ...
phoṭṭhabbasaññāyapi nibbindati ... dhammasaññāyapi
nibbindati ...pe...**

“Seeing this, a learned noble disciple grows disillusioned with the perception of sights, sounds, smells, tastes, touches, and thoughts.
...”

pajānātī”ti.

Chaṭṭham.

Saṃyutta Nikāya 18
Linked Discourses 18

1. Paṭhamavagga
Chapter One

7. Sañcetanāsutta Intention

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

rūpasañcetanā niccā vā aniccā vā”ti?
Is intention regarding sights permanent or impermanent?”

“Aniccā, bhante” ...
“Impermanent, sir.” ...

“saddasañcetanā ...pe...
“... intention regarding sounds ...

gandhasañcetanā ...
intention regarding smells ...

rasasañcetanā ...
intention regarding tastes ...

phoṭṭhabbasañcetanā ...
intention regarding touches ...

dhammasañcetanā niccā vā aniccā vā”ti?
Is intention regarding thoughts permanent or impermanent?”

“Aniccā, bhante” ...
“Impermanent, sir.” ...

**“evaṃ passaṃ, rāhula, sutavā ariyasāvako rūpasañcetanāyapi
nibbindati ...pe... saddasañcetanāyapi nibbindati ...
gandhasañcetanāyapi nibbindati ... rasasañcetanāyapi
nibbindati ... phoṭṭhabbasañcetanāyapi nibbindati ...
dhammasañcetanāyapi nibbindati ...pe...**

“Seeing this, a learned noble disciple grows disillusioned with
intention regarding sights, sounds, smells, tastes, touches, and
thoughts. ...”

pajānātī”ti.

Sattamaṃ.

Saṃyutta Nikāya 18
Linked Discourses 18

1. Paṭhamavagga
Chapter One

8. Taṇhāsutta Craving

Sāvattiyaṃ viharati.
At Sāvattihī.

“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

rūpataṇhā niccā vā aniccā vā”ti?
Is craving for sights permanent or impermanent?”

“Aniccā, bhante” ...
“Impermanent, sir.” ...

“saddataṇhā ...pe...
“... craving for sounds ...

gandhataṇhā ...
craving for smells ...

rasataṇhā ...
craving for tastes ...

phoṭṭhabbataṇhā ...
craving for touches ...

dhammataṇhā niccā vā aniccā vā”ti?
Is craving for thoughts permanent or impermanent?”

“Aniccā, bhante” ...
“Impermanent, sir.” ...

**“evaṃ passaṃ, rāhula, sutavā ariyasāvako rūpaṇhāyapi
nibbindati ...pe... saddaṇhāyapi nibbindati ...
gandhaṇhāyapi nibbindati ... rasaṇhāyapi nibbindati ...
phoṭṭhabbaṇhāyapi nibbindati ... dhammaṇhāyapi
nibbindati ...pe...**

“Seeing this, a learned noble disciple grows disillusioned with
craving for sights, sounds, smells, tastes, touches, and thoughts. ...”

pajānātī”ti.

Aṭṭhamaṃ.

Saṃyutta Nikāya 18
Linked Discourses 18

1. Paṭhamavagga
Chapter One

9. Dhātusutta Elements

Sāvattiyaṃ viharati.
At Sāvattihī.

“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

pathavīdhātu niccā vā aniccā vā”ti?
Is the earth element permanent or impermanent?”

“Aniccā, bhante” ...
“Impermanent, sir.” ...

“āpodhātu ...pe...
“... the water element ...

tejodhātu ...
the fire element ...

vāyodhātu ...
the air element ...

ākāśadhātu ...
the space element ...

viññāṇadhātu niccā vā aniccā vā”ti?
Is the consciousness element permanent or impermanent?”

“Aniccā, bhante” ...
“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako pathavīdhātuyāpi nibbindati ...pe... āpodhātuyāpi nibbindati ... tejodhātuyāpi nibbindati ... vāyodhātuyāpi nibbindati ... ākāsadhātuyāpi nibbindati ... viññāḍadhātuyāpi nibbindati ...pe...

“Seeing this, a learned noble disciple grows disillusioned with the earth element, water element, fire element, air element, space element, and consciousness element ...”

pajānātī”ti.

Navamaṃ.

Saṃyutta Nikāya 18
Linked Discourses 18

1. Paṭhamavagga
Chapter One

10. Khandhasutta The Aggregates

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...
“Impermanent, sir.” ...

“vedanā ...pe...
“... feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
Is consciousness permanent or impermanent?”

“Aniccaṃ, bhante” ...
“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako rūpasmiṃpi
nibbindati ...pe... vedanāyapi nibbindati ... saññāyapi nibbindati

... saṅkhāresupi nibbindati ... viññāṇasmimpi nibbindati;

“Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

**nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

**‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānātī’**ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Dasamaṃ.

Paṭhamo vaggo.

Tassuddānaṃ

Cakkhu rūpañca viññāṇaṃ,

samphasso vedanāya ca;

Saññā sañcetanā taṇhā,

dhātu khandhena te dasāti.

Saṃyutta Nikāya 18
Linked Discourses 18

2. Dutiyavagga
Chapter Two

11. Cakkhusutta The Eye, Etc.

Evaṃ me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvattiyam viharati.

At one time the Buddha was staying near Sāvattī.

**Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho āyasmantaṃ rāhulaṃ bhagavā
etadavoca:**

Then Venerable Rāhula went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

cakkhum niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Sotaṃ ...pe...

“... the ear ...

ghānaṃ ...

the nose ...

jivhā ...

the tongue ...

kāyo ...

the body ...

mano nicco vā anicco vā”ti?

Is the mind permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.
“No, sir.”

“Evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmimpi nibbindati ...pe... sotasmimpi nibbindati ... ghānasmimpi nibbindati ... jivhāyapi nibbindati ... kāyasmimpi nibbindati ... manasmimpi nibbindati;

“Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’”ti pajānāti”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

(Etena peyyālena dasa suttantā kātabbā.)

(The ten discourses of this series should be treated in the same way.)

Paṭhamam.

Saṃyutta Nikāya 18
Linked Discourses 18

2. Dutiyavagga
Chapter Two

12–20. Rūpādisuttanavaka
12–20. The Nine Discourses on Sights, Etc.

Sāvattھیyaṃ viharati.

At Sāvattthī.

“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

rūpā niccā vā aniccā vā”ti?
Are sights permanent or impermanent?”

“Aniccā, bhante” ...pe...
“Impermanent, sir.” ...

saddā ...
“... sounds ...

gandhā ...
smells ...

rasā ...
tastes ...

phoṭṭhabbā ...
touches ...

dhammā
thoughts ...”

“Cakkhuviññāṇaṃ ...pe...
“... eye consciousness ...

sotaviññāṇaṃ ...

ear consciousness ...

ghānaviññāṇaṃ ...

nose consciousness ...

jivhāviññāṇaṃ ...

tongue consciousness ...

kāyaviññāṇaṃ ...

body consciousness ...

manoviññāṇaṃ

mind consciousness ...”

Cakkhusamphasso ...pe...

“... eye contact ...

sotasamphasso ...

ear contact ...

ghānasamphasso ...

nose contact ...

jivhāsamphasso ...

tongue contact ...

kāyasamphasso ...

body contact ...

manosamphasso

mind contact ...”

Cakkhusamphassajā vedanā ...pe...

“... feeling born of eye contact ...

sotasamphassajā vedanā ...

feeling born of ear contact ...

ghānasamphassajā vedanā ...

feeling born of nose contact ...

jivhāsamphassajā vedanā ...

feeling born of tongue contact ...

kāyasamphassajā vedanā ...

feeling born of body contact ...

manosamphassajā vedanā

feeling born of mind contact ...”

Rūpasaññā ...pe...

“... perception of sights ...

saddasaññā ...

perception of sounds ...

gandhasaññā ...

perception of smells ...

rasasaññā ...

perception of tastes ...

phoṭṭhabbasaññā ...

perception of touches ...

dhammasaññā

perception of thoughts ...”

Rūpasañcetanā ...pe...

“... intention regarding sights ...

saddasañcetanā ...

intention regarding sounds ...

gandhasañcetanā ...

intention regarding smells ...

rasasañcetanā ...

intention regarding tastes ...

phoṭṭhabbasañcetanā ...

intention regarding touches ...

dhammasañcetanā

intention regarding thoughts ...”

Rūpaṇhā ...pe...

“... craving for sights ...

saddaṇhā ...

craving for sounds ...

gandhaṇhā ...

craving for smells ...

rasaṇhā ...

craving for tastes ...

phoṭṭhabbaṇhā ...

craving for touches ...

dhammaṇhā

craving for thoughts ...”

Pathavīdhātu ...pe...

“... the earth element ...

āpodhātu ...

the water element ...

tejodhātu ...

the fire element ...

vāyodhātu ...

the air element ...

ākāśadhātu ...

the space element ...

viññāṇadhātu

the consciousness element ...”

Rūpaṃ ...pe...

“... form ...

vedanā ...

feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

Is consciousness permanent or impermanent?”

Aniccaṃ, bhante ...pe...

“Impermanent, sir.” ...

“evaṃ passaṃ rāhula ...pe...

“Seeing this ...

nāparaṃ itthattāyā’ti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Dasamaṃ.

21. Anusayasutta Tendency

Sāvattthiyaṃ viharati.
At Sāvattthī.

**Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā rāhulo bhagavantam
etadavoca:**

Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

**“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiṅca
saviññāṇake kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānānusayā na hontī”ti?**

“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

**“Yaṃ kiñci, rāhula, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ
vā bahiddhā vā oḷārikaṃ vā sukhumam vā hīnam vā paṇītam vā
yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netam mama,
nesohamasmi, na meso attā’ti evametam yathābhūtam
sammappaññāya passati.**

“Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...pe...

One truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

**yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā
bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netāṃ mama,
nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya passati.**

consciousness at all—past, future, or present; internal or external;
coarse or fine; inferior or superior; far or near: *all* consciousness—
with right understanding: ‘This is not mine, I am not this, this is not
my self.’

**Evaṃ kho, rāhula, jānato evaṃ passato imasmiñca saviññāṇake
kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānānusayā na hontī’ti.**

That’s how to know and see so that there’s no ego, possessiveness,
or underlying tendency to conceit for this conscious body and all
external stimuli.”

Ekādasamaṃ.

Saṃyutta Nikāya 18
Linked Discourses 18

2. Dutiyavagga
Chapter Two

22. Apagatasutta Rid of Conceit

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā rāhulo bhagavantaṃ
etadavoca:**

Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

**“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmim̐ ca
saviññāṇake kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānāpagataṃ mānasaṃ hoti vidhā
samatikkantaṃ santaṃ suvimuttan”ti?**

“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

**“Yaṃ kiñci, rāhula, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ
vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā sabbaṃ rūpaṃ ‘netāṃ mama,
nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya disvā anupādā vimutto hoti.**

“Rāhula, when one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or

near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

Yā kāci vedanā ...pe...

When one truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti.

When one truly sees any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

Evaṃ kho, rāhula, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānasaṃ hoti vidhā samatikkantaṃ santaṃ suvimuttaṃ’ti.

That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

Dvādasamaṃ.

Dutiyo vaggo.

Tassuddānaṃ

**Cakkhu rūpañca viññāṇaṃ,
Samphasso vedanāya ca;
Saññā sañcetanā taṇhā,
Dhātu khandhena te dasa;
Anusayaṃ apagatañceva,
Vaggo tena pavuccatīti.**

Rāhulasamyuttaṃ samattaṃ.

The Linked Discourses with Rāhula are complete.

19. Lakkhaṇa Saṃyutta:
With Lakkhaṇa

Saṃyutta Nikāya 19
Linked Discourses 19

1. Paṭhamavagga
Chapter One

1. Aṭṭhisutta
A Skeleton

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ rājagaha viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā ca lakkhaṇo āyasmā ca
mahāmoggallāno gijjhakūṭe pabbate viharanti.**

Now at that time Venerable Lakkhaṇa and Venerable Mahāmoggallāna were staying on the Vulture's Peak Mountain.

**Atha kho āyasmā mahāmoggallāno pubbaṇhasamayam
nivāsetvā pattacīvaramādāya yenāyasmā lakkhaṇo
tenupasaṅkami; upasaṅkamtvaṃ āyasmantaṃ lakkhaṇam
etadavoca:**

Then Mahāmoggallāna robed up in the morning and, taking his bowl and robe, went to Lakkhaṇa and said to him,

“āyāmāvuso lakkhaṇa, rājagahaṃ piṇḍāya pavisissāmā”ti.

“Come, Reverend Lakkhaṇa, let's enter Rājagaha for alms.”

**“Evamāvuso”ti kho āyasmā lakkhaṇo āyasmato
mahāmoggallānassa paccassosi.**

“Yes, reverend,” Lakkhaṇa replied.

**Atha kho āyasmā mahāmoggallāno gijjhakūṭā pabbatā orohanto
aññatarasmim padese sitam pātvākāsi.**

As Mahāmogallāna was descending from Vulture’s Peak Mountain he smiled at a certain spot.

Atha kho āyasmā lakkhaṇo āyasmantaṃ mahāmogallānaṃ etadavoca:

So Lakkhaṇa said to Mahāmogallāna,

“ko nu kho, āvuso moggallāna, hetu ko paccayo sitassa pātukammāyā”ti?

“What is the cause, Reverend Moggallāna, what is the reason you smiled?”

“Akālo kho, āvuso lakkhaṇa, etassa pañhassa.

“Reverend Lakkhaṇa, it’s the wrong time for this question.

Bhagavato maṃ santike etaṃ pañhaṃ pucchā”ti.

Ask me when we’re in the Buddha’s presence.”

Atha kho āyasmā ca lakkhaṇo āyasmā ca mahāmogallāno rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkantā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisīno kho āyasmā lakkhaṇo āyasmantaṃ mahāmogallānaṃ etadavoca:

Then Lakkhaṇa and Mahāmogallāna wandered for alms in Rājagaha. After the meal, on their return from alms-round, they went to the Buddha, bowed, and sat down to one side. Lakkhaṇa said to Mahāmogallāna:

“idhāyasmā mahāmogallāno gijjhakūṭā pabbatā orohanto aññatarasmim padese sitaṃ pātvākāsi.

“Just now, as Mahāmogallāna was descending from Vulture’s Peak Mountain he smiled at a certain spot.

Ko nu kho, āvuso moggallāna, hetu ko paccayo sitassa pātukammāyā”ti?

What is the cause, Reverend Moggallāna, what is the reason you smiled?”

“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ aṭṭhikasaṅkhalikaṃ vehāsaṃ gacchantiṃ.

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a skeleton flying through the air.

Tameṇaṃ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā phāsuḷantarikāhi vitudenti vitacchenti virājenti.

Vultures, crows, and hawks kept chasing it, pecking and clawing

Sā sudaṃ aṭṭassaraṃ karoti.

as it screeched in pain.

Tassa mayhaṃ, āvuso, etadahosi:

It occurred to me:

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

‘It’s incredible, it’s amazing!

Evarūpopi nāma satto bhavissati.

That there can be such a sentient being,

Evarūpopi nāma yakkho bhavissati.

such an entity,

Evarūpopi nāma attabhāvapaṭilābho bhavissatī””ti.

such an incarnation!”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“cakkhubhūtā vata, bhikkhave, sāvakā viharanti;

“Mendicants, there are disciples who live full of vision and knowledge,

ñāṇabhūtā vata, bhikkhave, sāvakā viharanti, yatra hi nāma sāvako evarūpaṃ ñassati vā dakkhati vā sakkhiṃ vā karissati.

since a disciple knows, sees, and witnesses such a thing.

Pubbeva me so, bhikkhave, satto diṭṭho ahoṣi, api cāhaṃ na byākāsiṃ.

Formerly, I too saw that being, but I did not speak of it.

Ahañcetaṃ byākareyyaṃ, pare ca me na saddaheyyuṃ.

For if I had spoken of it others would not have believed me,

Ye me na saddaheyyuṃ, tesaṃ taṃ assa dīgharattaṃ ahitāya dukkhāya.

which would be for their lasting harm and suffering.

Eso, bhikkhave, satto imasmiṃyeva rājagahe goghātako ahoṣi.

That being used to be a cattle butcher right here in Rājagaha.

So tassa kammaṣṣa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahasāni bahūni vassasatasahasāni niraye paccitvā tasseva kammaṣṣa vipākāvasesena evarūpaṃ attabhāvapaṭilābhaṃ paṭisaṃvedayati”ti.

As a result of that deed he burned in hell for many years, many hundreds, many thousands, many hundreds of thousands of years. Now he experiences the residual result of that deed in such an incarnation.”

(Sabbesaṃ suttantānaṃ eseva peyyālo.)

(All these discourses should be expanded like this.)

Paṭhamam.

Saṃyutta Nikāya 19
Linked Discourses 19

1. Paṭhamavagga
Chapter One

2. Pesisutta A Piece of Meat

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
maṃsapesiṃ vehāsaṃ gacchantiṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak
Mountain I saw a lump of meat flying through the air.

**Tamenam gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā
vitacchenti virājenti.**

Vultures, crows, and hawks kept chasing it, pecking and clawing

Sā sudam aṭṭassaram karoti ...pe...

as it screeched in pain. ...” ...

**eso, bhikkhave, satto imasmiṃyeva rājagahe goghātako ahosi
...pe....**

“That being used to be a cattle butcher right here in Rājagaha. ...”

Dutiyam.

Saṃyutta Nikāya 19
Linked Discourses 19

1. Paṭhamavagga
Chapter One

3. Piṇḍasutta A Piece of Flesh

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
maṃsapiṇḍaṃ vehāsaṃ gacchantaṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak
Mountain I saw a piece of flesh flying through the air.

**Tamenāṃ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā
vitacchenti virājenti.**

Vultures, crows, and hawks kept chasing it, pecking and clawing

Sā sudaṃ aṭṭassaraṃ karoti ...pe...

as it screeched in pain. ...” ...

**eso, bhikkhave, satto imasmiṃyeva rājagahe sākuṇiko ahosi ...
pe....**

“That being used to be a bird hunter right here in Rājagaha. ...”

Tatiyaṃ.

Saṃyutta Nikāya 19
Linked Discourses 19

1. Paṭhamavagga
Chapter One

4. Nicchavisutta A Flayed Man

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
nicchaviṃ purisaṃ vehāsaṃ gacchantaṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a flayed man flying through the air.

**Tamenam gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā
vitacchenti virājenti.**

Vultures, crows, and hawks kept chasing it, pecking and clawing

So sudaṃ aṭṭassaraṃ karoti ...pe...

as he screamed in pain. ...” ...

**eso, bhikkhave, satto imasmiṃyeva rājagahe orabbhiko ahosi
...pe....**

“That being used to be a sheep butcher right here in Rājagaha. ...”

Catutthaṃ.

Saṃyutta Nikāya 19
Linked Discourses 19

1. Paṭhamavagga
Chapter One

5. Asilomasutta Sword Hairs

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
asilomaṃ purisaṃ vehāsaṃ gacchantāṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were swords flying through the air.

Tassa te asī uppativā uppativā tasseva kāye nipatanti.
And those swords kept rising up and falling on his body

So sudaṃ aṭṭassaraṃ karoti ...pe...
as he screamed in pain. ...” ...

**eso, bhikkhave, satto imasmiṃyeva rājagahe sūkariko ahosi ...
pe....**

“That being used to be a pig butcher right here in Rājagaha. ...”

Pañcamaṃ.

Saṃyutta Nikāya 19
Linked Discourses 19

1. Paṭhamavagga
Chapter One

6. Sattisutta
Spear Hairs

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
sattilomaṃ purisaṃ vehāsaṃ gacchantaṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were spears flying through the air.

Tassa tā sattiyo uppativā uppativā tasseva kāye nipatanti.
And those spears kept rising up and falling on his body

So sudaṃ aṭṭassaraṃ karoti ...pe...
as he screamed in pain. ...” ...

**eso, bhikkhave, satto imasmiṃyeva rājagahe māgaviko ahosi ...
pe....**

“That being used to be a deer hunter right here in Rājagaha. ...”

Chaṭṭhaṃ.

Saṃyutta Nikāya 19
Linked Discourses 19

1. Paṭhamavagga
Chapter One

7. Usulomasutta Arrow Hairs

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
usulomaṃ purisaṃ vehāsaṃ gacchantāṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were arrows flying through the air.

Tassa te usū uppativā uppativā tasseva kāye nipatanti.
And those arrows kept rising up and falling on his body

So sudaṃ aṭṭassaraṃ karoti ...pe...
as he screamed in pain. ...” ...

**eso, bhikkhave, satto imasmiṃyeva rājagahe kāraṇiko ahosi ...
pe....**

“That being used to be a torturer right here in Rājagaha. ...”

Sattamaṃ.

Saṃyutta Nikāya 19
Linked Discourses 19

1. Paṭhamavagga
Chapter One

8. Sūcilomasutta Needle Hairs

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
sūcilomaṃ purisaṃ vehāsaṃ gacchantaṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were needles flying through the air.

Tassa tā sūciyo uppativā uppativā tasseva kāye nipatanti.
And those needles kept rising up and falling on his body

So sudaṃ aṭṭassaraṃ karoti ...pe...
as he screamed in pain. ...” ...

eso, bhikkhave, satto imasmimyeva rājagahe sūto ahosi ...pe....
“That being used to be a war herald right here in Rājagaha. ...”

Aṭṭhamaṃ.

9. Dutiyasūcilomasutta Needle Hairs (2nd)

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
sūcilomaṃ purisaṃ vehāsaṃ gacchantaṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were needles flying through the air.

Tassa tā sūciyo sīse pavisitvā mukhato nikkhamanti;

The needles bored into his head and out his mouth,

mukhe pavisitvā urato nikkhamanti;

into his mouth and out his chest,

ure pavisitvā udarato nikkhamanti;

into his chest and out his belly,

udare pavisitvā ūrūhi nikkhamanti;

into his belly and out his thighs,

ūrūsu pavisitvā jaṅghāhi nikkhamanti;

into his thighs and out his calves,

jaṅghāsu pavisitvā pādehi nikkhamanti;

and into his calves and out his feet.

so sudaraṃ aṭṭassaraṃ karoti ...pe...

And he screamed in pain. ...” ...

**eso, bhikkhave, satto imasmimyeva rājagahe sūcako ahosi ...
pe....**

“That being used to be an informant right here in Rājagaha. ...”

Navamañ.

10. Kumbhaṇḍasutta Pot Balls

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
kumbhaṇḍaṃ purisaṃ vehāsaṃ gacchantaṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man with testicles as big as pots flying through the air.

So gacchantopi teva aṇḍe khandhe āropetvā gacchati.

When he was walking he had to lift his testicles on to his shoulder.

Nisīdantopi tesveva aṇḍesu nisīdati.

And when he sat down, he sat right on them.

**Tamenaṃ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā
vitacchenti virājenti.**

Vultures, crows, and hawks kept chasing him, pecking, plucking, and hacking

So sudam aṭṭassaraṃ karoti ...pe...

as he screamed in pain. ...” ...

**eso, bhikkhave, satto imasmimyeva rājagahe gāmakūṭako ahosi
...pe....**

“That being used to be a corrupt official right here in Rājagaha. ...”

Dasamaṃ.

Paṭhamo vaggo.

Tassuddānaṃ

**Aṭṭhi pesi ubho gāvaghātakā,
Piṇḍo sākuṇiyo nicchavorabbhi;
Asi sūkariko sattimāgavi,
Usu kāraṇiko sūci sārathi;
Yo ca sibbiyati sūcako hi so,
Aṇḍabhāri ahu gāmakūṭakoti.**

Saṃyutta Nikāya 19
Linked Discourses 19

2. Dutiyavagga
Chapter Two

11. Sasīsakasutta Over His Head

Evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ rājagahe veḷuvane.
At one time near Rājagaha in the Bamboo Grove...

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
purisaṃ gūthakūpe sasīsaṃ nimuggaṃ ...pe...
“Just now, reverend, as I was descending from Vulture’s Peak
Mountain I saw a man sunk over his head in a sewer. ...” ...**

**eso, bhikkhave, satto imasmimyeva rājagahe pāradāriko ahosi
...pe....
“That being used to be an adulterer right here in Rājagaha. ...”**

Paṭhamam.

12. Gūthakhādasutta A Dung Eater

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
purisaṃ gūthakūpe nimuggaṃ ubhoḥi hatthehi gūthaṃ
khādantaṃ ...pe...**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man sunk in a sewer, eating dung with both hands.
...” ...

**eso, bhikkhave, satto imasmimyeva rājagahe duṭṭhabrahmaṇo
ahosi.**

“That being used to be a nasty brahmin right here in Rājagaha.

**So kassapassa sammāsambuddhassa pāvacane
bhikkhusaṅghaṃ bhattena nimantetvā doṇiyo gūthassa
pūrāpetvā etadavoca—**

In the time of the Buddha Kassapa’s dispensation he invited the Saṅgha of mendicants for a meal. He filled a trough with dung and said:

aho bhonto yāvadatthaṃ bhuñjantu ceva harantu cā’ti ...pe....

‘My good men, eat as much as you like, and take what’s left.’ ...”

Dutiyam.

Saṃyutta Nikāya 19
Linked Discourses 19

2. Dutiyavagga
Chapter Two

13. Nicchavitthisutta A Flayed Woman

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
nicchaviṃ itthiṃ vehāsaṃ gacchantiṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a flayed woman flying through the air.

**Tamenam gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā
vitacchenti virājenti.**

Vultures, crows, and hawks kept chasing her, pecking, plucking, and hacking

Sā sudam aṭṭassaram karoti ...pe...
as she screamed in pain. ...” ...

**esā, bhikkhave, itthī imasmimyeva rājagahe aticārinī ahosi ...
pe....**

“That woman used to be an adulteress right here in Rājagaha. ...”

Tatiyaṃ.

Saṃyutta Nikāya 19
Linked Discourses 19

2. Dutiyavagga
Chapter Two

14. Maṅgulitthisutta A Fishwife

“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ itthiṃ duggandhaṃ maṅguliṃ vehāsaṃ gacchantiṃ.

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a stinking fishwife flying through the air.

Tamenam gijjhāpi kākāpi kulalāpi anupatīvā anupatīvā vitacchenti virājenti.

Vultures, crows, and hawks kept chasing her, pecking, plucking, and hacking

Sā sudaṃ aṭṭassaraṃ karoti ...pe...
as she screamed in pain. ...” ...

esā, bhikkhave, itthī imasmimīyeva rājagahe ikkhaṇikā ahosi ... pe....

“That woman used to be a fortune-teller right here in Rājagaha. ...”

Catutthaṃ.

Saṃyutta Nikāya 19
Linked Discourses 19

2. Dutiyavagga
Chapter Two

15. Okilinīsutta A Sweltering Woman

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ itthiṃ
uppakkaṃ okiliniṃ okiriniṃ vehāsaṃ gacchantiṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a scorched woman, sooty and sweaty, flying through the air,

Sā sudam aṭṭassaram karoti ...pe...
as she screamed in pain. ...” ...

esā, bhikkhave, itthī kaliṅgassa rañño aggamahesī ahosi.
“That woman used to be the king of Kaliṅga’s chief queen.

Sā issāpakatā sapattiṃ aṅgārakaṭāhena okiri ...pe....
She was of jealous nature, and poured a brazier of hot coals over her co-wife. ...” ...

Pañcamaṃ.

Saṃyutta Nikāya 19
Linked Discourses 19

2. Dutiyavagga
Chapter Two

16. Asīsakasutta A Headless Trunk

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
asīsakaṃ kabandhaṃ vehāsaṃ gacchantāṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a headless trunk flying through the air.

Tassa ure akkhīni ceva honti mukhañca.

Its eyes and mouth were on its chest.

**Tamenāṃ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā
vitacchenti virājenti.**

Vultures, crows, and hawks kept chasing it, pecking and clawing

So sudaṃ aṭṭassaraṃ karoti ...pe...

as it screamed in pain. ...” ...

**eso, bhikkhave, satto imasmimyeva rājagahe hāriko nāma
coraghātako ahosi ...pe....**

“That being used to be an executioner called Hārika right here in Rājagaha. ...”

Chaṭṭhaṃ.

Samyutta Nikāya 19
Linked Discourses 19

2. Dutiyavagga
Chapter Two

17. Pāpabhikkhusutta A Bad Monk

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
bhikkhuṃ vehāsaṃ gacchantam.**

“Just now, reverend, as I was descending from Vulture’s Peak
Mountain I saw a monk flying through the air.

**Tassa saṅghāṭipi ādittā sampajjalitā sajotibhūtā, pattopi āditto
sampajjalito sajotibhūto, kāyabandhanampi ādittam
sampajjalitam sajotibhūtam, kāyopi āditto sampajjalito
sajotibhūto.**

His outer robe, bowl, belt, and body were burning, blazing, and
glowing

So sudaṃ aṭṭassaram karoti ...pe...

as he screamed in pain. ...” ...

**eso, bhikkhave, bhikkhu kassapassa sammāsambuddhassa
pāvacane pāpabhikkhu ahosi ...pe....**

“That monk used to be a bad monk in the time of Buddha Kassapa’s
dispensation. ...”

Sattamaṃ.

Saṃyutta Nikāya 19
Linked Discourses 19

2. Dutiyavagga
Chapter Two

18. Pāpabhikkhunīsutta A Bad Nun

“Addasaṃ bhikkhuniṃ vehāsaṃ gacchantiṃ.

“I saw a nun flying through the air.

Tassā saṅghāṭipi ādittā ...pe...

Her outer robe was burning ...” ...

pāpabhikkhuniṃ ahosi ...pe....

“She used to be a bad nun ...”

Aṭṭhamaṃ.

Saṃyutta Nikāya 19
Linked Discourses 19

2. Dutiyavagga
Chapter Two

19. Pāpasikkhamānasutta A Bad Trainee Nun

“Addasaṃ sikkhamānaṃ vehāsaṃ gacchantiṃ.

“I saw a trainee nun flying through the air.

Tassā saṅghāṭipi ādittā ...pe...

Her outer robe was burning ...” ...

pāpasikkhamānā ahosi ...pe....

“She used to be a bad trainee nun ...”

Navamaṃ.

Saṃyutta Nikāya 19
Linked Discourses 19

2. Dutiyavagga
Chapter Two

20. Pāpasāmaṇerasutta A Bad Novice Monk

“Addasaṃ sāmaṇeraṃ vehāsaṃ gacchantaṃ.

“I saw a novice monk flying through the air.

Tassa saṅghāṭipi ādittā ...pe...

His outer robe was burning ...” ...

pāpasāmaṇero ahosi ...pe....

“He used to be a bad novice monk ...”

Dasamaṃ.

21. Pāpasāmaṇerīsutta A Bad Novice Nun

**“Idhāhaṃ, āvuso, gijjhakūṭā pabbatā orohanto addasaṃ
sāmaṇeraṃ vehāsaṃ gacchantiṃ.**

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a novice nun flying through the air.

**Tassā saṅghāṭipi ādittā sampajjalitā sajotibhūtā, pattopi āditto
sampajjalito sajotibhūto, kāyabandhanampi ādittam
sampajjalitam sajotibhutam, kāyopi āditto sampajjalito
sajotibhūto.**

Her outer robe, bowl, belt, and body were burning, blazing, and glowing

Sā sudam aṭṭassaram karoti.

as she screamed in pain.

Tassa mayham, āvuso, etadahosi:

It occurred to me:

‘acchariyam vata bho, abbhutam vata bho.

‘It’s incredible, it’s amazing!

Evarūpopi nāma satto bhavissati.

That there can be such a sentient being,

Evarūpopi nāma yakkho bhavissati.

such an entity,

Evarūpopi nāma attabhāvapaṭilābho bhavissatī””ti.

such an incarnation!”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“cakkhubhūtā vata, bhikkhave, sāvakā viharanti;

“Mendicants, there are disciples who live full of vision and knowledge,

ñāṇabhūtā vata, bhikkhave, sāvakā viharanti, yatra hi nāma sāvako evarūpaṃ ñassati vā dakkhati vā sakkhiṃ vā karissati.

since a disciple knows, sees, and witnesses such a thing.

Pubbeva me sā, bhikkhave, sāmaṇerī diṭṭhā ahoṣi.

Formerly, I too saw that novice nun, but I did not speak of it.

Api cāhaṃ na byākāsim.

Ahañcetaṃ byākareyyaṃ, pare ca me na saddaheyyuṃ.

For if I had spoken of it others would not have believed me,

Ye me na saddaheyyuṃ, tesaṃ taṃ assa dīgharattaṃ ahitāya dukkhāya.

which would be for their lasting harm and suffering.

Esā, bhikkhave, sāmaṇerī kassapassa sammāsambuddhassa pāvacane pāpasāmaṇerī ahoṣi.

That female novice used to be a bad novice nun in the time of the Buddha Kassapa’s dispensation.

Sā tassa kammaṣṣa vipākena bahūni vassāni bahūni

vassasatāni bahūni vassasahassāni bahūni

vassasatasahassāni niraye paccitvā tasseva kammaṣṣa

vipākāvasesena evarūpaṃ attabhāvapaṭilābhaṃ

paṭisaṃvedayati”ti.

As a result of that deed she burned in hell for many years, many hundreds, many thousands, many hundreds of thousands of years. Now she experiences the residual result of that deed in such an incarnation.”

Ekādasamaṃ.

Dutiyo vaggo.

Tassuddānaṃ

**Kūpe nimuggo hi so pāradāriko,
Gūthakhādi ahu duṭṭhabrāhmaṇo;
Nicchavitthi aticārinī ahu,
Maṅgulitthi ahu ikkhaṇitthikā;
Okilini sapattaṅgārokiri,
Sīsacchinno ahu coraghātako.**

**Bhikkhu bhikkhunī sikkhamānā,
Sāmaṇero atha sāmaṇerikā;
Kassapassa vinayasmiṃ pabbajjaṃ,
Pāpakammaṃ karim̐su tāvadeti.**

Lakkhaṇasaṃyuttaṃ samattaṃ.

The Linked Discourses with Lakkhaṇa are complete.

20. Opamma Saṃyutta: With Similes

Saṃyutta Nikāya 20
Linked Discourses 20

1. Opammavagga
1. Similes

1. Kūṭasutta
A Roof Peak

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagavā ...pe... etadvoca:

There the Buddha ... said:

**“seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā
tā kūṭaṅgamā kūṭasamosaraṇā kūṭasamugghātā sabbā tā
samugghātaṃ gacchanti;**

“Mendicants, the rafters of a bungalow all lean to the peak and meet
at the peak, and when the peak is demolished they’re all demolished
too.

**evameva kho, bhikkhave, ye keci akusalā dhammā sabbe te
avijjāmūlakā avijjāsamosaṇā avijjāsamugghātā, sabbe te
samugghātaṃ gacchanti.**

In the same way any unskillful qualities are rooted in ignorance and
meet in ignorance, and when ignorance is demolished they’re all
demolished too.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘appamattā viharissāmā’ti.

‘We will stay diligent.’

Evañhi vo, bhikkhave, sikkhitabban”ti.

That’s how you should train.”

Paṭhamam.

Saṃyutta Nikāya 20
Linked Discourses 20

1. Opammavagga
1. Similes

2. Nakhasikhasutta A Fingernail

Sāvattthiyaṃ viharati.
At Sāvattthī.

**Atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsuṃ āropetvā
bhikkhū āmantesi:**

Then the Buddha, picking up a little bit of dirt under his fingernail,
addressed the mendicants:

“Taṃ kiṃ maññatha, bhikkhave,
“What do you think, mendicants?

**katamaṃ nu kho bahutaraṃ, yo cāyaṃ mayā paritto
nakhasikhāyaṃ paṃsu āropito yā cāyaṃ mahāpathavī”ti?**
Which is more: the little bit of dirt under my fingernail, or this great
earth?”

“Etadeva, bhante, bahutaraṃ yadidaṃ mahāpathavī.
“Sir, the great earth is far more.

**Appamattakoyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu
āropito.**

The little bit of dirt under your fingernail is tiny.

**Saṅkhampi na upeti upanidhimpī na upeti kalabhāgampi na
upeti mahāpathaviṃ upanidhāya bhagavatā paritto
nakhasikhāyaṃ paṃsu āropito”ti.**

Compared to the great earth, it can't be reckoned or compared, it's
not even a fraction.”

“Evameva kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti;

“In the same way the sentient beings reborn as humans are few,

atha kho eteyeva bahutarā sattā ye aññatra manussehi paccājāyanti.

while those not reborn as humans are many.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘appamattā viharissāmā’ti.

‘We will stay diligent.’

Evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That’s how you should train.”

Dutiyam.

Saṃyutta Nikāya 20
Linked Discourses 20

1. Opammavagga
1. Similes

3. Kulasutta
Families

Sāvattiyam viharati.
At Sāvattī.

**“Seyyathāpi, bhikkhave, yāni kānici kulāni bahutthikāni
appapurisāni tāni suppadhaṃsiyāni honti corehi
kumbhatthenakehi;**

“Mendicants, those families with many women and few men are easy
prey for bandits and thieves.

**evameva kho, bhikkhave, yassa kassaci bhikkhuno
mettācetovimutti abhāvitā abahulīkatā so suppadhaṃsiyo hoti
amanussehi.**

In the same way any mendicant who has not developed and
cultivated the heart’s release by love is easy prey for non-humans.

**Seyyathāpi, bhikkhave, yāni kānici kulāni appitthikāni
bahupurisāni tāni duppadhaṃsiyāni honti corehi
kumbhatthenakehi;**

Those families with few women and many men are hard prey for
bandits and thieves.

**evameva kho, bhikkhave, yassa kassaci bhikkhuno
mettācetovimutti bhāvitā bahulīkatā so duppadhaṃsiyo hoti
amanussehi.**

In the same way a mendicant who has developed and cultivated the
heart’s release by love is hard prey for non-humans.

Tasmātiha, bhikkhave, evam sikkhitabbaṃ:
So you should train like this:

**‘mettā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā
vatthukatā anuṭṭhitā paricitā susamāradhā’ti.**

‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

Evañhi vo, bhikkhave, sikkhitabban”ti.

That’s how you should train.”

Tatiyaṃ.

Saṃyutta Nikāya 20
Linked Discourses 20

1. Opammavagga
1. Similes

4. Okkhāsutta Rice Pots

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Yo, bhikkhave, pubbaṇhasamayāṃ okkhāsataṃ dānaṃ dadeyya, yo majjhanhikasamayāṃ okkhāsataṃ dānaṃ dadeyya, yo sāyanhasamayāṃ okkhāsataṃ dānaṃ dadeyya, yo vā pubbaṇhasamayāṃ antamaso gadduhanamattampi mettacittaṃ bhāveyya, yo vā majjhanhikasamayāṃ antamaso gadduhanamattampi mettacittaṃ bhāveyya, yo vā sāyanhasamayāṃ antamaso gadduhanamattampi mettacittaṃ bhāveyya, idaṃ tato mahapphalataraṃ.

“Mendicants, suppose one person was to give a gift of a hundred pots of rice in the morning, at midday, and in the evening. And someone else was to develop a heart of love, even just as long as it takes to pull a cow’s udder. The latter would be more fruitful.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:
So you should train like this:

‘mettā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti.

‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

Evañhi vo, bhikkhave, sikkhitabbaṃ”ti.
That’s how you should train.”

Catuttham.

Saṃyutta Nikāya 20
Linked Discourses 20

1. Opammavagga
1. Similes

5. Sattisutta
A Spear

Sāvattھیyaṃ viharati.
At Sāvattthī.

“Seyyathāpi, bhikkhave, satti tiṇhaphalā.
“Mendicants, suppose there was a sharp-pointed spear.

Atha puriso āgaccheyya:
And a man came along and thought,

‘aham̐ imam̐ sattim̐ tiṇhaphalam̐ pāṇinā vā muṭṭhinā vā
paṭileṇissāmi paṭikoṭṭissāmi paṭivaṭṭessāmī’ti.
‘With my hand or fist I’ll fold this sharp spear over, bend it back, and twist it around!’

Tam̐ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

bhabbo nu kho so puriso amum̐ sattim̐ tiṇhaphalam̐ pāṇinā vā
muṭṭhinā vā paṭileṇetum̐ paṭikoṭṭetum̐ paṭivaṭṭetun”ti?
Is that man capable of doing so?”

“No hetam̐, bhante”.
“No, sir.

“Tam̐ kissa hetu”?
Why not?

“Asu hi, bhante, satti tiṇhaphalā na sukarā pāṇinā vā muṭṭhinā
vā paṭileṇetum̐ paṭikoṭṭetum̐ paṭivaṭṭetum̐.

Because it's not easy to fold that sharp spear over, bend it back, and twist it around with the hand or fist.

Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.

That man will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, yassa kassaci bhikkhuno mettācetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, tassa ce amanusso cittaṃ khipitabbaṃ maññeyya;

“In the same way, suppose a mendicant has developed the heart's release by love, has cultivated it, made it a vehicle and a basis, kept it up, consolidated it, and properly implemented it. Should any non-human think to overthrow their mind,

atha kho sveva amanusso kilamathassa vighātassa bhāgī assa.
they'll eventually get weary and frustrated.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘mettā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā’ti.

‘We will develop the heart's release by love. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

Evañhi vo, bhikkhave, sikkhitabban”ti.

That's how you should train.”

Pañcamaṃ.

6. Dhanuggahasutta The Archers

Sāvattھیyaṃ viharati.
At Sāvattthī.

**“Seyyathāpi, bhikkhave, cattāro daḷhadhammā dhanuggahā
susikkhitā katahatthā katūpāsanaṃ catuddisā ṭhitā assu.**

“Mendicants, suppose there were four well-trained expert archers with strong bows standing in the four directions.

Atha puriso āgaccheyya:

And a man came along and thought,

**‘ahaṃ imesaṃ catunnaṃ daḷhadhammānaṃ dhanuggahānaṃ
susikkhitānaṃ katahatthānaṃ katūpāsānaṃ catuddisā kaṇḍe
khitte appatiṭṭhite pathaviyaṃ gahetvā āharissāmī’ti.**

‘When these four well-trained expert archers shoot arrows in four directions, I’ll catch them before they reach the ground, and then I’ll bring them back.’

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

**‘javano puriso paramena javena samannāgato’ti
alamvacanāyā’ti?**

Are they qualified to be called ‘a speedster, with ultimate speed’?”

**“Ekassa cepi, bhante, daḷhadhammassa dhanuggahassa
susikkhitassa katahatthassa katūpāsānassa kaṇḍaṃ khittaṃ
appatiṭṭhitaṃ pathaviyaṃ gahetvā āhareyya:**

“If he could catch an arrow shot by just one well-trained expert archer before it reaches the ground and bring it back,

‘javano puriso paramena javena samannāgato’ti alamvacanāya, ko pana vādo catunnaṃ daḷhadhammānaṃ dhanuggahānaṃ susikkhitānaṃ katahatthānaṃ katūpāsanānaṃ’ti?

he’d be qualified to be called ‘a speedster, with ultimate speed’. How much more so arrows shot by four archers!”

“Yathā ca, bhikkhave, tassa purisassa javo, yathā ca candimasūriyānaṃ javo, tato sīghataro.

“As fast as that man is, the sun and moon are faster.

Yathā ca, bhikkhave, tassa purisassa javo yathā ca candimasūriyānaṃ javo yathā ca yā devatā candimasūriyānaṃ purato dhāvanti tāsāṃ devatānaṃ javo, (...) tato sīghataraṃ āyusaṅkhārā khīyanti.

As fast as that man is, as fast as the sun and moon are, and as fast as the deities that run before the sun and moon are, the waning of the life forces is faster.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘appamattā viharissāmā’ti.

‘We will stay diligent.’

Evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

That’s how you should train.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 20
Linked Discourses 20

1. Opammavagga
1. Similes

7. Āṇisutta The Drum Peg

Sāvattiyam viharati.
At Sāvattihī.

“Bhūtapubbam, bhikkhave, dasārahānam ānako nāma mudiṅgo ahosi.

“Once upon a time, mendicants, the Dasārahas had a clay drum called the Commander.

Tassa dasārahā ānake ghaṭite aññam āṇim odahiṃsu.

Each time the Commander split they repaired it by inserting another peg.

Ahu kho so, bhikkhave, samayo yam ānakassa mudiṅgassa porāṇam pokkharaphalakam antaradhāyi.

But there came a time when the clay drum Commander’s original wooden rim disappeared

Āṇisaṅghāṭova avasissi.

and only a mass of pegs remained.

Evameva kho, bhikkhave, bhavissanti bhikkhū anāgatamaddhānam, ye te suttantā tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatappaṭisaṃyuttā, tesu bhaññamānesu na sussūsissanti na sotam odahissanti na aññā cittam upaṭṭhāpessanti na ca te dhamme uggahetabbam pariāpuṇitabbam maññissanti.

In the same way, in a future time there will be mendicants who won’t want to listen when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited.

They won't pay attention or apply their minds to understand them, nor will they think those teachings are worth learning and memorizing.

Ye pana te suttantā kavikatā kāveyyā cittakkharā cittabyañjanā bāhirakā sāvakabhāsītā, tesu bhaññamānesu sussūsissanti, sotam odahissanti, aññā cittaṃ upaṭṭhāpessanti, te ca dhamme uggahetabbaṃ pariyāpuṇitabbaṃ maññissanti.

But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited they will want to listen. They'll pay attention and apply their minds to understand them, and they'll think those teachings are worth learning and memorizing.

Evametesam, bhikkhave, suttantānaṃ tathāgatabhāsītānaṃ gambhīrānaṃ gambhīratthānaṃ lokuttarānaṃ suññatappaṭisaṃyuttānaṃ antaradhānaṃ bhavissati.

And that is how the discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—will disappear.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘ye te suttantā tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatappaṭisaṃyuttā, tesu bhaññamānesu sussūsissāma, sotam odahissāma, aññā cittaṃ upaṭṭhāpessāma, te ca dhamme uggahetabbaṃ pariyāpuṇitabbaṃ maññissāmā’ti.

‘When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited we will want to listen. We will pay attention and apply our minds to understand them, and we will think those teachings are worth learning and memorizing.’

Evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That's how you should train.”

Sattamañ.

Saṃyutta Nikāya 20
Linked Discourses 20

1. Opammavagga
1. Similes

8. Kaliṅgarasutta Wood Blocks

Evam me sutam—
So I have heard.

**ekam samayam bhagava vesāliyam viharati mahāvane
kūṭāgārasālāyam.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tatra kho bhagava bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadavoca:

The Buddha said this:

**“Kaliṅgarūpadhānā, bhikkhave, etarahi licchavī viharanti
appamattā ātāpino upāsanasmim.**

“Mendicants, these days the Licchavis live using wood blocks as pillows, and they exercise diligently and keenly.

**Tesaṃ rājā māgadho ajātasattu vedehiputto na labhati otāraṃ
na labhati ārammaṇaṃ.**

King Ajātasattu Vedehiputta of Magadha finds no vulnerability, he’s got no foothold.

**Bhavissanti, bhikkhave, anāgatamaddhānaṃ licchavī
sukhumālā mudutalunahatthapādā**

But in the future the Licchavis will become delicate, with soft and tender hands and feet.

**te mudukāsu seyyāsu tūlabibbohanāsu yāvasūriyuggamanā
seyyaṃ kappissanti.**

They'll sleep on soft beds with down pillows until the sun comes up.

**Tesaṃ rājā māgadho ajātasattu vedehiputto lacchati otāraṃ
lacchati ārammaṇaṃ.**

King Ajātasattu Vedehiputta of Magadha will find a vulnerability, he'll get his foothold.

**Kaliṅgarūpadhānā, bhikkhave, etarahi bhikkhū viharanti
appamattā ātāpino padhānasmim.**

These days the mendicants live using wood blocks as pillows, and they meditate diligently and keenly.

Tesaṃ māro pāpimā na labhati otāraṃ na labhati ārammaṇaṃ.
Māra the Wicked finds no vulnerability, he's got no foothold.

**Bhavissanti, bhikkhave, anāgatamaddhānaṃ bhikkhū sukhumā
mudutalunahatthapādā.**

But in the future the mendicants will become delicate, with soft and tender hands and feet.

**Te mudukāsu seyyāsu tūlabibbohanāsu yāvasūriyuggamanā
seyyaṃ kappissanti.**

They'll sleep on soft beds with down pillows until the sun comes up.

Tesaṃ māro pāpimā lacchati otāraṃ lacchati ārammaṇaṃ.
Māra the Wicked will find a vulnerability and will get a foothold.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

**'kaliṅgarūpadhānā viharissāma appamattā ātāpino
padhānasmin'ti.**

‘We will live using wood blocks as pillows, and we will meditate diligently and keenly.’

Evañhi vo, bhikkhave, sikkhitabban”ti.

That’s how you should train.”

Aṭṭhamāṇ.

Saṃyutta Nikāya 20
Linked Discourses 20

1. Opammavagga
1. Similes

9. Nāgasutta A Bull Elephant

Evam̐ me sutam̐—
So I have heard.

**ekam̐ samayam̐ bhagavā sāvattiyam̐ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Tena kho pana samayena aññataro navo bhikkhu ativelam̐
kulāni upasaṅkamati.**

Now at that time a certain junior mendicant went to visit families too often.

Tamenam̐ bhikkhū evamāhaṃsu:
The mendicants said to him,

“māyasmā ativelam̐ kulāni upasaṅkamī”ti.

“Venerable, don’t go to visit families too often.”

So bhikkhu bhikkhūhi vuccamāno evamāha:

But that mendicant, when spoken to by the mendicants, said this,

**“ime hi nāma therā bhikkhū kulāni upasaṅkamitabbam̐
maññissanti, kimaṅgam̐ panāhan”ti?**

“But these senior mendicants think they can go to visit families, so why can’t I?”

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamimsu; upasaṅkamitvā bhagavantam̐ abhivādetvā**

ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“idha, bhante, aññataro navo bhikkhu ativelaṃ kulāni upasaṅkamati.

Tamenaṃ bhikkhū evamaṃsu:

‘māyasmā ativelaṃ kulāni upasaṅkamī’ti.

So bhikkhu bhikkhūhi vuccamāno evamaṃha:

‘ime hi nāma therā bhikkhū kulāni upasaṅkamitabbaṃ maññissanti, kimaṅgaṃ panāhan’”ti.

“Bhūtapubbaṃ, bhikkhave, araññāyatane mahāsarasi.

“Once upon a time, mendicants, there was a great lake in the jungle,

Taṃ nāgā upanissāya viharanti.

with bull elephants living nearby.

Te taṃ sarasiṃ ogāhetvā soṇḍāya bhisamuḷālaṃ abbuhetvā suvikkhāritaṃ vikkhāletvā akaddamaṃ saṅkhāditvā ajjhoharanti.

They’d plunge into the lake and pull up lotus bulbs with their trunks. They’d wash them thoroughly until they were free of mud before chewing and swallowing them.

Tesaṃ taṃ vaṇṇāya ceva hoti balāya ca, na ca tatonidānaṃ maraṇaṃ vā nigacchanti maraṇamattaṃ vā dukkhaṃ.

That was good for their appearance and health, and wouldn’t result in death or deadly pain.

Tesaṃyeva kho pana, bhikkhave, mahānāgānaṃ anusikkhamānā taruṇā bhiṅkacchāpā taṃ sarasiṃ ogāhetvā soṇḍāya bhisamuḷālaṃ abbuhetvā na suvikkhāritaṃ vikkhāletvā sakaddamaṃ asaṅkhāditvā ajjhoharanti.

The young cubs, following the example of the great bull elephants, plunged into the lake and pulled up lotus bulbs with their trunks. But they didn't wash them thoroughly, and while they were still muddy they chewed and swallowed them.

Tesaṃ taṃ neva vaṇṇāya hoti na balāya.

That was not good for their appearance and health, and resulted in death or deadly pain.

Tatonidānaṃ maraṇaṃ vā nigacchanti maraṇamattaṃ vā dukkhaṃ.

**Evameva kho, bhikkhave, idha therā bhikkhū
pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā
nigamaṃ vā piṇḍāya pavisanti.**

In the same way, there are senior mendicants who robe up in the morning and, taking their bowl and robe, enter the town or village for alms.

Te tattha dhammaṃ bhāsanti.

There they speak on the teachings,

Tesaṃ gihī pasannākāraṃ karonti.

and lay people demonstrate their confidence in them.

**Te taṃ lābhaṃ agadhitā amucchitā anajjhopannā
ādīnavadassāvino nissaraṇapaññā paribhuñjanti.**

And when they get things, they use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

**Tesaṃ taṃ vaṇṇāya ceva hoti balāya ca, na ca tatonidānaṃ
maraṇaṃ vā nigacchanti maraṇamattaṃ vā dukkhaṃ.**

That's good for their appearance and health, and doesn't result in death or deadly pain.

**Tesaṃyeva kho pana, bhikkhave, therānaṃ bhikkhūnaṃ
anusikkhamānā navā bhikkhū pubbaṅhasamayaṃ nivāsetvā
pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisanti.**

Junior mendicants, following the example of the senior mendicants, robe up in the morning and, taking their bowl and robe, enter the town or village for alms.

Te tattha dhammaṃ bhāsanti.

There they speak on the teachings,

Tesaṃ gihī pasannākāraṃ karonti.

and lay people demonstrate their confidence in them.

**Te taṃ lābhaṃ gadhitā mucchitā ajjhoppānā
anādīnavadassāvino anissaraṇapaññā paribhuñjanti.**

But when they get things, they use them tied, infatuated, attached, blind to the drawbacks, not understanding the escape.

**Tesaṃ taṃ neva vaṇṇāya hoti na balāya, te tatonidānaṃ
maraṇaṃ vā nigacchanti maraṇamattaṃ vā dukkhaṃ.**

That's not good for their appearance and health, and results in death or deadly pain.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

**‘agadhitā amucchitā anajjhoppānā ādīnavadassāvino
nissaraṇapaññā taṃ lābhaṃ paribhuñjissāmā’ti.**

‘When we get things, we will use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.’

Evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That's how you should train.”

Navamaṃ.

Saṃyutta Nikāya 20
Linked Discourses 20

1. Opammavagga
1. Similes

10. Biḷārasutta A Cat

Sāvattthiyaṃ viharati.
At Sāvattthī.

Tena kho pana samayena aññataro bhikkhu ativeლაṃ kulesu cārittaṃ āpajjati.
Now at that time a certain junior mendicant socialized with families too often.

Tameṇaṃ bhikkhū evamaḥṃsu:
The mendicants said to him,

“māyasmā ativeლაṃ kulesu cārittaṃ āpajjī”ti.
“Venerable, don’t socialize with families too often.”

So bhikkhu bhikkhūhi vuccamāno na viramati.
But that mendicant, when spoken to by the mendicants, did not stop.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“idha, bhante, aññataro bhikkhu ativeლაṃ kulesu cārittaṃ āpajjati.

Tamenam̐ bhikkhū evamāhaṃsu:

‘māyasmā ativelaṃ kulesu cārittaṃ āpajjī’ti.

So bhikkhu bhikkhūhi vuccamāno na viramatī’”ti.

**“Bhūtapubbaṃ, bhikkhave, biḷāro sandhisamalasaṅkaṭṭhāre t̐hito
ahosi mudumūsiṃ maggayamāno:**

“Once upon a time, mendicants, a cat was standing by an alley or a drain or a dustbin hunting a little mouse, thinking,

**‘yadāyaṃ mudumūsi gocarāya pakkamissati, tattheva naṃ
gahetvā khādissāmī’ti.**

‘When that little mouse comes out to feed, I’ll catch it right there and eat it!’

Atha kho so, bhikkhave, mudumūsi gocarāya pakkāmi.

And then that little mouse came out to feed.

Tamenam̐ biḷāro gahetvā sahasā saṅkhāditvā ajjhohari.

The cat caught it and hastily swallowed it without chewing.

Tassa so mudumūsi antampi khādi, antaguṇampi khādi.

But that little mouse ate its intestines and mesentery,

**So tatonidānaṃ maraṇampi nigacchi maraṇamattampi
dukkhaṃ.**

resulting in death and deadly pain.

Evameva kho, bhikkhave, idhekacco bhikkhu

**pubbaṇhasamayam̐ nivāsetvā pattacīvaramādāya gāmaṃ vā
nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya
vācāya arakkhitena cittaena, anupaṭṭhitāya satiyā, asaṃvutehi
indriyehi.**

In the same way, take a certain monk who robes up in the morning and, taking his bowl and robe, enters the village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

So tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā.

There he sees a female scantily clad, with revealing clothes.

Tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhaṃseti.

Lust infects his mind,

So rāgānuddhaṃsena cittaṃ maraṇaṃ vā nigacchati maraṇamattaṃ vā dukkhaṃ.

resulting in death or deadly pain.

Maraṇañhetam, bhikkhave, ariyassa vinaye yo sikkhaṃ paccakkhāya hīnāyāvattati.

For it is death in the training of the noble one to reject the training and return to a lesser life.

Maraṇamattañhetam, bhikkhave, dukkhaṃ yadidaṃ aññataraṃ saṅkiliṭṭhaṃ āpattiṃ āpajjati.

And it is deadly pain to commit one of the corrupt offenses

Yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati.

for which rehabilitation is possible.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘rakkhiteneva kāyena rakkhitāya vācāya rakkhitena cittaṃ, upaṭṭhitāya satiyā, saṃvutehi indriyehi gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā’ti.

‘We will enter the village or town for alms guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties.’

Evañhi vo, bhikkhave, sikkhitabban”ti.

That’s how you should train.”

Dasamaṃ.

Saṃyutta Nikāya 20
Linked Discourses 20

1. Opammavagga
1. Similes

11. Singālasutta A Jackal

Sāvattthiyaṃ viharati.
At Sāvattthī.

“Assuttha no tumhe, bhikkhave, rattiyā paccūsasamayaṃ jarasiṅgālassa vassamānassā”ti?
“Mendicants, did you hear an old jackal howling at the crack of dawn?”

“Evaṃ, bhante”.
“Yes, sir.”

“Eso kho, bhikkhave, jarasiṅgālo ukkaṇḍakena nāma rogajātena phuṭṭho.
“That old jackal has the disease called mange.

So yena yena icchati tena tena gacchati;
Yet it still goes where it wants,

yattha yattha icchati tattha tattha tiṭṭhati;
stands where it wants,

yattha yattha icchati tattha tattha nisīdati;
sits where it wants,

yattha yattha icchati tattha tattha nipajjati;
and lies down where it wants.

sītakopi naṃ vāto upavāyati.
And the cool breeze still blows on it.

Sādhū khvassa, bhikkhave, yaṃ idhekacco sakyaputtiyapaṭiñño evarūpampi atabhāvapaṭilābhaṃ paṭisaṃvediyetha.

A certain person here who claims to be a follower of the Sakyan son would be lucky to experience even such an incarnation.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘appamattā viharissāmā’ti.

‘We will stay diligent.’

Evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That’s how you should train.”

Ekādasamaṃ.

12. Dutiyasiṅgālasutta A Jackal (2nd)

Sāvattiyaṃ viharati.

At Sāvattihī.

“Assuttha no tumhe, bhikkhave, rattiyā paccūsasamayaṃ jarasiṅgālassa vassamānassā”ti?

“Mendicants, did you hear an old jackal howling at the crack of dawn?”

“Evaṃ, bhante”.

“Yes, sir.”

“Siyā kho, bhikkhave, tasmim jarasiṅgāle yā kāci kataññutā kataveditā, na tveva idhekacce sakyaputtiyapaṭiñṇe siyā yā kāci kataññutā kataveditā.

“There might be some gratitude and thankfulness in that old jackal, but there is none in a certain person here who claims to be a follower of the Sakyan son.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘kataññuno bhavissāma katavedino;

‘We will be grateful and thankful.

na ca no amhesu appakampi kataṃ nassissatī’ti.

We won’t forget even a small thing done for us.’

Evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That's how you should train.”

Dvādasamaṃ.

Opammavaggo paṭhamo.

Tassuddānaṃ

**Kūṭaṃ nakhasikhaṃ kulaṃ,
okkhā satti dhanuggaho;
Āṇi kaliṅgaro nāgo,
biḷāro dve siṅgālakāti.**

Opammasaṃyuttaṃ samattaṃ.

The Linked Discourses with similes are complete.

21. Bhikkhu Saṃyutta: With Monks

Saṃyutta Nikāya 21
Linked Discourses 21

1. Bhikkhuvagga
1. Monks

1. Kolitasutta With Kolita

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:

There Venerable Mahāmoggallāna addressed the mendicants:

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

**“Āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa
paccassosum.**

“Reverend,” they replied.

Āyasmā mahāmoggallāno etadavoca:

Venerable Mahāmoggallāna said this:

**“idha mayhaṃ, āvuso, rahogatassa paṭisallīnassa evaṃ cetaso
parivitakko udapādi:**

“Just now, reverends, as I was in private retreat this thought came to mind:

‘ariyo tuṇhībhāvo, ariyo tuṇhībhāvoti vuccati.

‘They speak of this thing called “noble silence”.

Katamo nu kho ariyo tuṇhībhāvo’ti?

What then is this noble silence?’

Tassa mayham āvuso, etadahosi:

It occurred to me:

**‘idha bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ
samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.**

‘As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṃ vuccati ariyo tuṅhībhāvo’ti.

This is called noble silence.’

**So khvāhaṃ, āvuso, vitakkavicārānaṃ vūpasamā ajjhataṃ
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ
samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharim.**

And so, as the placing of the mind and keeping it connected were stilled, I was entering and remaining in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**Tassa mayham, āvuso, iminā vihārena viharato vitakkasahagatā
saññā manasikārā samudācaranti.**

While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me.

**Atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamtivā
etadavoca:**

Then the Buddha came up to me with his psychic power and said,

‘moggallāna moggallāna, mā, brāhmaṇa, ariyaṃ tuṇhībhāvaṃ pamādo, ariye tuṇhībhāve cittaṃ saṅṭhapehi, ariye tuṇhībhāve cittaṃ ekodibhāvaṃ karohi, ariye tuṇhībhāve cittaṃ samādahā’ti.

‘Moggallāna, Moggallāna! Don’t neglect noble silence, brahmin! Settle your mind in noble silence; unify your mind and bring it to immersion in noble silence.’

So khvāhaṃ, āvuso, aparena samayena vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāmi.

And so, after some time, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ...

Yañhi taṃ, āvuso, sammā vadamāno vadeyya:

So if anyone should be rightly called

‘satthārā anuggahito sāvako mahābhiññataṃ patto’ti, mamaṃ taṃ sammā vadamāno vadeyya:

a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

‘satthārā anuggahito sāvako mahābhiññataṃ patto’”ti.

Paṭhamam.

Saṃyutta Nikāya 21
Linked Discourses 21

1. Bhikkhuvagga
1. Monks

2. Upatissasutta With Upatissa

Sāvattihinidānaṃ.
At Sāvattihī.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum̃.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Idha mayhaṃ, āvuso, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:
“Just now, reverends, as I was in private retreat this thought came to mind:

‘atthi nu kho taṃ kiñci lokasmiṃ yassa me vipariṇāmaññathābhāvā uppajjeyyum̃ sokaparidevadukkhadomanassupāyāsā’ti?’

‘Is there anything in the world whose changing and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me?’

Tassa mayhaṃ, āvuso, etadahosi:
It occurred to me:

**‘natthi kho taṃ kiñci lokasmim̐ yassa me
vipariṇāmaññathābhāvā uppajjeyyum̐
sokaparidevadukkhadomanassupāyāsā’”ti.**

‘There is nothing in the world whose changing and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me.’”

**Evaṃ vutte, āyasmā ānando āyasmantaṃ sāriputtaṃ
etadavoca:**

When he said this, Venerable Ānanda said to him,

**“satthupi kho te, āvuso sāriputta, vipariṇāmaññathābhāvā
nuppajjeyyum̐ sokaparidevadukkhadomanassupāyāsā”ti?**

“Even if the Teacher were to decay and perish? Wouldn’t that give rise to sorrow, lamentation, pain, sadness, and distress in you?”

**“Satthupi kho me, āvuso, vipariṇāmaññathābhāvā
nuppajjeyyum̐ sokaparidevadukkhadomanassupāyāsā, api ca
me evamassa:**

“Even if the Teacher were to decay and perish, that wouldn’t give rise to sorrow, lamentation, pain, sadness, and distress in me. Still, I would think:

**‘mahesakkho vata bho satthā antarahito mahiddhiko
mahānubhāvo.**

‘Alas, the illustrious Teacher, so mighty and powerful, has vanished!

**Sace hi bhagavā ciraṃ dīghamaddhānaṃ tiṭṭheyya tadassa
bahujanahitāya bahujanasukhāya lokānukampāya atthāya
hitāya sukhāya devamanussānaṃ’ti.**

If the Buddha was to remain for a long time, that would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.’”

**Tathā hi panāyasmato sāriputtassa dīgharattaṃ
ahaṅkāramamaṅkāramānānusayā susamūhatā.**

“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to

conceit.

**Tasmā āyasmato sārīputtassa satthupi vipariṇāmaññathābhāvā
nuppajjeyyum sokaparidevadukkhadomanassupāyāsā”ti.**

So even if the Teacher were to decay and perish, it wouldn't give rise to sorrow, lamentation, pain, sadness, and distress in him.”

Dutiyam.

Saṃyutta Nikāya 21
Linked Discourses 21

1. Bhikkhuvagga
1. Monks

3. Ghaṭasutta A Mound of Salt

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā ca sāriputto āyasmā ca
mahāmogallāno rājagahe viharanti veḷuvane kalandakanivāpe
ekavihāre.**

At that time Venerables Sāriputta and Moggallāna were staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.

**Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā mahāmogallāno tenupasaṅkami;
upasaṅkamtivā āyasmatā mahāmogallānena saddhiṃ
sammodi.**

Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Moggallāna, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ
mahāmogallānaṃ etadavoca:**

When the greetings and polite conversation were over, Sāriputta sat down to one side, and said to Mahāmogallāna:

“Vipprasannāni kho te, āvuso moggallāna, indriyāni;

“Reverend Moggallāna, your faculties are so very clear, and your complexion is pure and bright.

parisuddho mukhavaṇṇo pariyodāto santena nūnāyasmā mahāmoggallāno ajja vihārena vihāsī”ti.

Have you spent the day in a peaceful meditation?”

“Oḷārikena khvāhaṃ, āvuso, ajja vihārena vihāsīm.

“Reverend, I’ve spent the day in a coarse meditation.

Api ca me ahosi dhammī kathā”ti.

But I have had some Dhamma talk.”

“Kena saddhiṃ panāyasmato mahāmoggallānassa ahosi dhammī kathā”ti?

“Who did you have a Dhamma talk with?”

“Bhagavatā kho me, āvuso, saddhiṃ ahosi dhammī kathā”ti.

“With the Buddha.”

“Dūre kho, āvuso, bhagavā etarahi sāvattiyāṃ viharati jetavane anāthapiṇḍikassa ārāme.

“But Reverend, the Buddha is far away. He’s staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Kiṃ nu kho āyasmā mahāmoggallāno bhagavantāṃ iddhiyā upasaṅkami;

Did you go to him with your psychic power,

udāhu bhagavā āyasmantaṃ mahāmoggallānaṃ iddhiyā upasaṅkamī”ti?

or did he come to you?”

“Na khvāhaṃ, āvuso, bhagavantāṃ iddhiyā upasaṅkamim;

“No reverend, I didn’t go to him with my psychic power,

napi maṃ bhagavā iddhiyā upasaṅkami.

nor did he come to me.

Api ca me yāvatā bhagavā ettāvatā dibbacakkhu visujjhi dībā ca sotadhātu.

Rather, the Buddha cleared his clairvoyance and clairauidence towards me,

Bhagavatopi yāvatāhaṃ ettāvatā dibbacakkhu visujjhi dībā ca sotadhātū”ti.

and I cleared my clairvoyance and clairauidence towards him.”

“Yathākathaṃ paṇāyasmato mahāmoggallānassa bhagavatā saddhiṃ ahosi dhammī kathā”ti?

“But what manner of Dhamma talk did you have together?”

“Idhāhaṃ, āvuso, bhagavantam etadavocaṃ:

“Well, reverend, I said to the Buddha,

‘āraddhavīriyo āraddhavīriyoti, bhante, vuccati.

‘Sir, they speak of one who is energetic.

Kittāvatā nu kho, bhante, āraddhavīriyo hotī’ti?

How is an energetic person defined?’

Evaṃ vutte, maṃ, āvuso, bhagavā etadavoca:

When I said this, the Buddha said,

‘idha, moggallāna, bhikkhu āraddhavīriyo viharati—

‘Moggallāna, it’s when a mendicant lives with energy roused up:

kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā vīriyassa saṅghānaṃ bhavissatīti.

“Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.”

Evaṃ kho, moggallāna, āraddhavīriyo hotī’ti.

That's how a person is energetic.'

**Evaṃ kho me, āvuso, bhagavatā saddhiṃ ahosi dhammī
kathā”ti.**

That's the Dhamma talk I had together with the Buddha.”

**“Seyyathāpi, āvuso, himavato pabbatarājassa parittā
pāsāṇasakkharā yāvadeva upanikkhepanamattāya;**

“Reverend, next to Venerable Mahāmoggallāna I'm like a few pieces of gravel next to the Himalayas, the king of mountains.

**evameva kho mayaṃ āyasmato mahāmoggallānassa yāvadeva
upanikkhepanamattāya.**

**Āyasmā hi mahāmoggallāno mahiddhiko mahānubhāvo
ākaṅkhamāno kappaṃ tiṭṭheyyā”ti.**

Venerable Mahāmoggallāna is so mighty and powerful he could, if he wished, live on for the eon.”

**“Seyyathāpi, āvuso, mahatiyā loṇaghaṭṭāya parittā
loṇasakkharāya yāvadeva upanikkhepanamattāya;**

“Reverend, next to Venerable Sāriputta I'm like a few grains of salt next to a mound of salt.

**evameva kho mayaṃ āyasmato sāriputtassa yāvadeva
upanikkhepanamattāya.**

**Āyasmā hi sāriputto bhagavatā anekapariyāyena thomito
vaṇṇito pasattho:**

Venerable Sāriputta has been commended, complimented, and praised by the Buddha:

‘Sāriputtova paññāya,

‘In wisdom,

sīlena upasamena ca;

ethics, and peace,

Yopi pāraṅgato bhikkhu,
any mendicant who has crossed over
etāvaparamo siyā”ti.
can at best equal Sāriputta.”

**Itiha te ubho mahānāgā aññamaññassa subhāsitaṃ sulapitaṃ
samanumodiṃsūti.**

And so these two spiritual giants agreed with each others’ fine words.

Tatiyaṃ.

4. Navasutta A Junior Mendicant

Sāvattthiyaṃ viharati.
At Sāvattthī.

**Tena kho pana samayena aññataro navo bhikkhu
pacchābhattaṃ piṇḍapātaṭṭikkanto vihāraṃ pavisitvā
apossukko tuṇhībhūto saṅkasāyati, na bhikkhūnaṃ
veyyāvaccam karoti cīvarakārasamaye.**

Now at that time a certain junior monk, after his meal, on his return from alms-round, entered his dwelling, where he adhered to passivity and silence. And he didn't help the mendicants out when it was time to sew robes.

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamimṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho te bhikkhū
bhagavantaṃ etadavocum:**

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

**“idha, bhante, aññataro navo bhikkhu pacchābhattaṃ
piṇḍapātaṭṭikkanto vihāraṃ pavisitvā appossukko tuṇhībhūto
saṅkasāyati, na bhikkhūnaṃ veyyāvaccam karoti
cīvarakārasamaye”ti.**

Atha kho bhagavā aññataram bhikkhum āmantesi:
So the Buddha said to a certain monk,

**“ehi tvam, bhikkhu, mama vacanena taṃ bhikkhum āmantehi
‘sattā taṃ, āvuso, āmanteti’”ti.**

“Please, monk, in my name tell that monk that the Teacher summons him.”

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena so bhikkhu tenupasaṅkami; upasaṅkamtivā taṃ bhikkhuṃ etadavoca:

“Yes, sir,” that monk replied. He went to that monk and said to him,

“sathā taṃ, āvuso, āmantetī”ti.

“Reverend, the teacher summons you.”

“Evamāvuso”ti kho so bhikkhu tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ bhikkhuṃ bhagavā etadavoca:

“Yes, reverend,” that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“saccaṃ kira tvaṃ, bhikkhu, pacchābhattaṃ piṇḍapātaṭikkanto vihāraṃ pavisitvā appossukko tuṅhībhūto saṅkasāyasi, na bhikkhūnaṃ veyyāvaccam karosi cīvarakārasamaye”ti?

“Is it really true, monk, that after your meal, on your return from alms-round, you entered your dwelling, where you adhered to passivity and silence, and you didn’t help the mendicants out when it was time to sew robes?”

“Ahampi kho, bhante, sakaṃ kiccaṃ karomī”ti.

“Sir, I am doing my own work.”

Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi:

Then the Buddha, knowing what that monk was thinking, addressed the mendicants:

“mā kho tumhe, bhikkhave, etassa bhikkhuno ujjhāyittha.

“Mendicants, don’t complain about this monk.

**Eso kho, bhikkhave, bhikkhu catunnaṃ jhānaṃ
ābhisetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī
akicchālābhī akasiralābhī, yassa catthāya kulaputtā sammadeva
agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ
brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja viharatī”ti.**

This monk gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty. He has realized the supreme culmination of the spiritual path in this very life, and lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Nayidaṃ sithilamārabha,

“Not by being slack,

nayidaṃ appena thāmasā;

or with little strength

Nibbānaṃ adhigantabbaṃ,

is extinguishment realized,

sabbadukkhappamocanaṃ.

the freedom from all suffering.

Ayañca daharo bhikkhu,

This young monk,

ayamuttamapuriso;

this best of men,

Dhāreti antimam deham,
carries his final body,

jetvā maram savāhinin”ti.
having vanquished Māra and his mount.”

Catuttham.

Saṃyutta Nikāya 21
Linked Discourses 21

1. Bhikkhuvagga
1. Monks

5. Sujātasutta With Sujāta

Sāvattiyam viharati.
At Sāvattī.

Atha kho āyasmā sujāto yena bhagavā tenupasaṅkami.
Then Venerable Sujāta went to see the Buddha.

**Addasā kho bhagavā āyasmantaṃ sujātaṃ dūratova
āgacchantaṃ.**

The Buddha saw him coming off in the distance,

Disvāna bhikkhū āmantesi:
and addressed the mendicants:

“ubhayenevāyaṃ, bhikkhave, kulaputto sobhati—
“This gentleman is beautiful in both ways.

**yañca abhirūpo dassanīyo pāsādiko paramāya
vaṇṇapokkharatāya samannāgato, yassa catthāya kulaputtā
sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ
brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā
sacchikatvā upasampajja viharatī”ti.**

He’s attractive, good-looking, lovely, of surpassing beauty. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

Idamavoca bhagavā ...pe...
That is what the Buddha said.

sathā:

Then the Holy One, the Teacher, went on to say:

“Sobhati vatāyaṃ bhikkhu,

“This mendicant is truly beautiful.

ujubhūtena cetasā;

His heart is upright,

Vippayutto visaṃyutto,

he’s unfettered, detached,

anupādāya nibbuto;

extinguished by not grasping.

Dhāreti antimam deham,

He carries his final body,

jetvā māram savāhinin”ti.

having vanquished Māra and his mount.”

Pañcamaṃ.

6. Lakuṇḍakabhaddiyasutta With Lakuṇṭaka Bhaddiya

Sāvattھیyaṃ viharati.
At Sāvattthī.

**Atha kho āyasmā lakuṇḍakabhaddiyo yena bhagavā
tenupasaṅkami.**

Then Venerable Lakuṇṭaka Bhaddiya went to see the Buddha.

**Addasā kho bhagavā āyasmantaṃ lakuṇḍakabhaddiyaṃ
dūratova āgacchantaṃ.**

The Buddha saw him coming off in the distance,

Disvāna bhikkhū āmantesi:
and addressed the mendicants:

**“passatha no tumhe, bhikkhave, etaṃ bhikkhuṃ āgacchantaṃ
dubbaṅgaṃ duddasikaṃ okoṭimakaṃ bhikkhūnaṃ
paribhūtarūpan”ti?**

“Mendicants, do you see this monk coming—ugly, unsightly,
deformed, and despised by the mendicants?”

“Evaṃ, bhante”.
“Yes, sir.”

**“Eso kho, bhikkhave, bhikkhu mahiddhiko mahānubhāvo, na ca
sā samāpatti sulabharūpā yā tena bhikkhunā
asamāpannapubbā.**

“That mendicant is very mighty and powerful. It’s not easy to find an
attainment that he has not already attained.

Yassa catthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti.

And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

Idamavoca bhagavā ...pe...

That is what the Buddha said.

satthā:

Then the Holy One, the Teacher, went on to say:

“Haṃsā koñcā mayūrā ca,

“Geese, herons, and peacocks,

hatthayo pasadā migā;

elephants and spotted deer—

Sabbe sīhassa bhāyanti,

though their bodies are not equal,

natthi kāyasmim tulyatā.

they all fear the lion.

Evameva manussesu,

So it is for humans—

daharo cepi paññavā;

if a little person is wise,

So hi tattha mahā hoti,

they’re the truly great one,

neva bālo sarīravā”ti.

not the fool with a good body.”

Chaṭṭham.

7. Visākhasutta With Visākha, Pañcālī's Son

Evaṃ me sutam—
So I have heard.

**ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena āyasmā visākho pañcālaputto
upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti
samādapeti samuttejeti sampahaṃseti, poriyā vācāya
vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya
anissitāya.**

Now at that time Venerable Visākha, Pañcālī's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent.

**Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena
upaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane
nisīdi.**

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

**“ko nu kho, bhikkhave, upaṭṭhānasālāyaṃ bhikkhū dhammiyā
kathāya sandasseti samādapeti samuttejeti sampahaṃseti**

**poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā
pariyāpannāya anissitāyā”ti?**

“Mendicants, who was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk?”

**“Āyasmā, bhante, visākho pañcālaputto upaṭṭhānasālāyaṃ
bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti
sampahaṃseti, poriyā vācāya vissaṭṭhāya anelagalāya atthassa
viññāpaniyā pariyāpannāya anissitāyā”ti.**

“Sir, it was Venerable Visākha, Pañcāli’s son.”

**Atha kho bhagavā āyasmantaṃ visākhaṃ pañcālaputtaṃ
āmantesi:**

Then the Buddha said to Visākha:

“sādhu sādhu, visākha,

“Good, good, Visākha!

**sādhu kho tvaṃ, visākha, bhikkhū dhammiyā kathāya
sandassesī ...pe... atthassa viññāpaniyā pariyāpannāya
anissitāyā”ti.**

It’s good that you educate, encourage, fire up, and inspire the mendicants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Nābhāsamānaṃ jānanti,

“Though an astute person is mixed up with fools,

missaṃ bālehi paṇḍitaṃ;

they don't know unless he speaks.

Bhāsamānañca jānanti,

But when he speaks they know,

desentaṃ amataṃ padaṃ.

he's teaching the deathless state.

Bhāsaye jotaye dhammaṃ,

He should speak and illustrate the teaching,

paggaṇhe isinaṃ dhajaṃ;

holding up the banner of the hermits.

Subhāsitadhajā isayo,

Words well spoken are the hermits' banner,

dhammo hi isinaṃ dhajo'ti.

for the teaching is the banner of the hermits."

Sattamaṃ.

8. Nandasutta With Nanda

Sāvattthiyaṃ viharati.
At Sāvattthī.

**Atha kho āyasmā nando bhagavato mātucchāputto
ākoṭitapaccākoṭitāni cīvarāni pārūpitvā akkhīni añjetvā acchaṃ
pattaṃ gahetvā yena bhagavā tenupasaṅkami; upasaṅkamtvā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ
nisinnaṃ kho āyasmantaṃ nandaṃ bhagavā etadavoca:**

Then Venerable Nanda—the Buddha’s cousin on his mother’s side—
dressed in nicely pressed and ironed robes, applied eyeshadow, and
took a polished black bowl. He went to the Buddha, bowed, and sat
down to one side. The Buddha said to him:

**“na kho te taṃ, nanda, patirūpaṃ kulaputtassa saddhā
agārasmā anagāriyaṃ pabbajitassa, yaṃ tvaṃ
ākoṭitapaccākoṭitāni cīvarāni pārūpeyyāsi, akkhīni ca añjeyyāsi,
acchaṅca pattaṃ dhāreyyāsi.**

“Nanda, as a gentleman who has gone forth in faith from the lay life
to homelessness, it’s not appropriate for you to dress in nicely
pressed and ironed robes, apply eyeshadow, and carry a polished
black bowl.

**Etaṃ kho te, nanda, patirūpaṃ kulaputtassa saddhā agārasmā
anagāriyaṃ pabbajitassa, yaṃ tvaṃ āraññiko ca assasi,
piṇḍapātiko ca paṃsukūliko ca kāmesu ca anapekkho
vihareyyāsi”ti.**

It’s appropriate for you to stay in the wilderness, eat only alms-food,
wear rag robes, and live without concern for sensual pleasures.”

Idamavoca bhagavā ...pe...

That is what the Buddha said.

satthā:

Then the Holy One, the Teacher, went on to say:

“Kadāhaṃ nandaṃ passeyyaṃ,

“When will I see Nanda

āraññaṃ paṃsukūlikaṃ;

in the wilderness, wearing rag robes,

Aññātuñchena yāpentaṃ,

feeding on scraps offered by strangers,

kāmesu anapekkhinaṃ”ti.

unconcerned for sensual pleasures?”

**Atha kho āyasmā nando aparena samayena āraññiko ca
piṇḍapātiko ca paṃsukūlika ca kāmesu ca anapekkho vihāsīti.**

Then some time later Venerable Nanda stayed in the wilderness, ate only alms-food, wore rag robes, and lived without concern for sensual pleasures.

Aṭṭhamaṃ.

Saṃyutta Nikāya 21
Linked Discourses 21

1. Bhikkhuvagga
1. Monks

9. Tissasutta With Tissa

Sāvattiyaṃ viharati.
At Sāvattihī.

Atha kho āyasmā tisso bhagavato pitucchāputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi dukkhī dummano assūni pavattayamāno.

Atha kho bhagavā āyasmantaṃ tissaṃ etadavoca:

Then Venerable Tissa—the Buddha’s cousin on his father’s side—went to the Buddha, bowed, and sat down to one side. He was miserable and sad, with tears flowing. Then the Buddha said to him:

“kiṃ nu kho tvaṃ, tissa, ekamantaṃ nisinno dukkhī dummano assūni pavattayamāno”ti?

“Tissa, why are you sitting there so miserable and sad, with tears flowing?”

“Tathā hi pana maṃ, bhante, bhikkhū samantā vācāyasannitodakena saṅjambharimakamsū”ti.

“Sir, it’s because the mendicants on all sides provoke me with barbed words.”

“Tathāhi pana tvaṃ, tissa, vattā no ca vacanakkhamo;

“That’s because you admonish others, but don’t accept admonition yourself.

na kho te taṃ, tissa, patirūpaṃ kulaputtassa saddhā agāasmā anagāriyaṃ pabbajitassa, yaṃ tvaṃ vattā no ca vacanakkhamo.

As a gentleman who has gone forth in faith from the lay life to homelessness, it's not appropriate for you to admonish others without accepting admonition yourself.

Etaṃ kho te, tissa, patirūpaṃ kulaputtassa saddhā agāasmā anagāriyaṃ pabbajitassa:

It's appropriate for you to

'yaṃ tvaṃ vattā ca assa vacanakkhamo cā'”ti.
admonish others and accept admonition yourself.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Kiṃ nu kujjhasi mā kujjhi,

“Why are you angry? Don't be angry!

Akkodho tissa te varaṃ;

It's better to not be angry, Tissa.

Kodhamānamakkhavinayatthañhi,

For this spiritual life is lived

Tissa brahmacariyaṃ vussatī'”ti.

in order to remove anger, conceit, and denigration.”

Navamaṃ.

10. Theranāmakasutta A Mendicant Named Senior

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena aññataro bhikkhu theranāmako
ekavihārī ceva hoti ekavihārassa ca vaṇṇavādī.**

Now at that time there was a certain mendicant named Senior. He lived alone and praised living alone.

**So eko gāmaṃ piṇḍāya pavisati eko paṭikkamati eko raho
nisīdati eko caṅkamaṃ adhiṭṭhāti.**

He entered the village for alms alone, returned alone, sat in private alone, and concentrated on walking mindfully alone.

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamim̐su; upasaṅkamtivā bhagavantam̐ abhivādetvā
ekamantam̐ nisīdim̐su. Ekamantam̐ nisinnā kho te bhikkhū
bhagavantam̐ etadavocuṃ:**

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

**“idha, bhante, aññataro bhikkhu theranāmako ekavihārī
ekavihārassa ca vaṇṇavādī”ti.**

“Sir, there's a certain mendicant named Senior who lives alone and praises living alone.”

Atha kho bhagavā aññataram̐ bhikkhum̐ āmantesi:

So the Buddha said to a certain monk,

**“ehi tvaṃ, bhikkhu, mama vacanena therāṃ bhikkhuṃ
āmantehi:**

“Please, monk, in my name tell the mendicant Senior that

‘satthā taṃ, āvuso therā, āmantetī’”ti.

the teacher summons him.”

**“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā
yenāyasmā therō tenupasaṅkami; upasaṅkamtivā āyasmantaṃ
therāṃ etadavoca:**

“Yes, sir,” that monk replied. He went to Venerable Senior and said to him,

“satthā taṃ, āvuso therā, āmantetī”ti.

“Reverend Senior, the teacher summons you.”

**“Evaṃāvuso”ti kho āyasmā therō tassa bhikkhuno paṭissutvā
yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho
āyasmantaṃ therāṃ bhagavā etadavoca:**

“Yes, reverend,” that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

**“saccaṃ kira tvaṃ, therā, ekavihārī ekavihārassa ca
vaṇṇavādī”ti?**

“Is it really true, Senior, that you live alone and praise living alone?”

“Evaṃ, bhante”.

“Yes, sir.”

**“Yathā kathaṃ pana tvaṃ, therā, ekavihārī ekavihārassa ca
vaṇṇavādī”ti?**

“But in what way do you live alone and praise living alone?”

“Idhāhaṃ, bhante, eko gāmaṃ piṇḍāya pavisāmi eko paṭikkamāmi eko raho nisīdāmi eko caṅkamaṃ adhiṭṭhāmi.

“Well, sir, I enter the village for alms alone, return alone, sit in private alone, and concentrate on walking mindfully alone.

Evaṃ khvāhaṃ, bhante, ekavihārī ekavihārassa ca vaṇṇavādī”ti.
That’s how I live alone and praise living alone.”

“Attheso, therā, ekavihāro neso natthīti vadāmi.

“That is a kind of living alone, I don’t deny it.

Api ca, therā, yathā ekavihāro vitthārena paripuṇṇo hoti

But as to how living alone is fulfilled in detail,

taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti.

listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho ...pe....

“Yes, sir,” he replied.

“Kathaṅca, therā, ekavihāro vitthārena paripuṇṇo hoti.

“And how, Senior, is living alone fulfilled in detail?

Idha, therā, yaṃ atītaṃ taṃ pahīnaṃ, yaṃ anāgataṃ taṃ paṇiṇissaṭṭhaṃ, paccuppannesu ca attabhāvapaṭilābhesu chandarāgo suppaṭiviniṭo.

It’s when what’s in the past is given up, what’s in the future is relinquished, and desire and greed for present incarnations is eliminated.

Evaṃ kho, therā, ekavihāro vitthārena paripuṇṇo hotī”ti.

That’s how living alone is fulfilled in detail.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Sabbābhibhum̐ sabbavidum̐ sumedham̐,

“The sage, champion, knower of all,

Sabbesu dhammesu anūpalittam̐;

is unsullied in the midst of all things.

Sabbañjaham̐ taṇhākkhaye vimuttam̐,

He’s given up all, freed in the ending of craving:

Tamaham̐ naram̐ ekavihārīti brūmī”ti.

I declare that man to be one who lives alone.”

Dasamam̐.

Saṃyutta Nikāya 21
Linked Discourses 21

1. Bhikkhuvagga
1. Monks

11. Mahākappinasutta With Mahākappina

Sāvattiyam viharati.
At Sāvattī.

Atha kho āyasmā mahākappino yena bhagavā tenupasaṅkami.
Then Venerable Mahākappina went to see the Buddha.

Addasā kho bhagavā āyasmantaṃ mahākappinaṃ dūratova āgacchantaṃ.

The Buddha saw him coming off in the distance,

Disvāna bhikkhū āmantesi:
and addressed the mendicants:

“passatha no tumhe, bhikkhave, etaṃ bhikkhuṃ āgacchantaṃ odātakaṃ tanukaṃ tuṅganāsikaṃ”ti?

“Mendicants, do you see that monk coming—white, thin, with a pointy nose?”

“Evaṃ, bhante”.
“Yes, sir.”

“Eso kho, bhikkhave, bhikkhu mahiddhiko mahānubhāvo.
“That mendicant is very mighty and powerful. It’s not easy to find an attainment that he has not already attained.

Na ca sā samāpatti sulabharūpā yā tena bhikkhunā asamāpannapubbā.

Yassa catthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti.

And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Khattiyo seṭṭho janetasmim̐,

“The aristocrat is best of those people

ye gottapaṭisārino;

who take clan as the standard.

Vijjācaraṇasampanno,

But one accomplished in knowledge and conduct

so seṭṭho devamānuse.

is best of gods and humans.

Divā tapati ādicco,

The sun shines by day,

rattimābhāti candimā;

the moon glows at night,

Sannaddho khattiyo tapati,

the aristocrat shines in armor,

jhāyī tapati brāhmaṇo;

and the brahmin shines in absorption.

Atha sabbamahorattim̐,

But all day and all night,

buddho tapati tejasā”ti.
the Buddha shines with glory.”

Ekādasamañ.

Saṃyutta Nikāya 21
Linked Discourses 21

1. Bhikkhuvagga
1. Monks

12. Sahāyakasutta Companions

Sāvattiyaṃ viharati.
At Sāvattihī.

**Atha kho dve bhikkhū sahāyakā āyasmato mahākappinassa
saddhivihārino yena bhagavā tenupasaṅkamimsu.**

Then two mendicants who were companions, pupils of Venerable Mahākappina, went to see the Buddha.

Addasā kho bhagavā te bhikkhū dūratova āgacchante.
The Buddha saw them coming off in the distance,

Disvāna bhikkhū āmantesi:
and addressed the mendicants:

**“passatha no tumhe, bhikkhave, ete bhikkhū sahāyake
āgacchante kappinassa saddhivihārino”ti?**

“Mendicants, do you see those monks coming who are companions, pupils of Venerable Mahākappina?”

“Evaṃ, bhante”.
“Yes, sir.”

“Ete kho te bhikkhū mahiddhikā mahānubhāvā.

“Those mendicants are very mighty and powerful. It’s not easy to find an attainment that they have not already attained.

**Na ca sā samāpatti sulabharūpā, yā tehi bhikkhūhi
asamāpannapubbā.**

Yassa catthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti”ti.

And they’ve realized the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Sahāyāvatime bhikkhū,

“These companion mendicants

cirarattaṃ sametikā;

have been together for a long time.

Sameti nesaṃ saddhammo,

The true teaching has brought them together,

dhamme buddhappavedite.

the teaching proclaimed by the Buddha.

Suvinītā kappinena,

They’ve been well trained by Kappina

dhamme ariyappavedite;

in the teaching proclaimed by the noble one.

Dhārenti antimāṃ dehaṃ,

They bear their final body,

jetvā māraṃ savāhinin”ti.

having vanquished Māra and his mount.”

Dvādasamaṃ.

Bhikkhuvaggo paṭhamo.

Tassuddānaṃ

**Kolito upatisso ca,
ghaṭo cāpi pavuccati;
Navo sujāto bhaddi ca,
visākho nando tisso ca;
Theranāmo ca kappino,
sahāyena ca dvādasāti.**

Bhikkhusaṃyuttaṃ samattaṃ.

The Linked Discourses on monks are complete.

Nidānavaggo dutiyo.

Tassuddānaṃ

**Nidānābhisamayadhātu,
anamataggena kassapaṃ;
Sakkārarāhulalakkhaṇo,
opammabhikkhunā vaggo.**

Dutiyo tena pavuccatīti.

Nidānavaggasaṃyuttapāḷi niṭṭhitā.

The Book of Causality is finished.

Khandhavagga:
The Book of the Aggregates

22. Khandha Saṃyutta: On the Aggregates

Saṃyutta Nikāya 22
Linked Discourses 22

1. Nakulapituvagga
1. Nakula's Father

1. Nakulapitusutta Nakula's Father

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā bhaggesu viharati susumāragire
bhesakaḷāvane migadāye.**

At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

**Atha kho nakulapitā gahapati yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho nakulapitā gahapati bhagavantam
etadavoca:**

Then the householder Nakula's father went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

**“Ahamasmi, bhante, jiṇṇo vuḍḍho mahallako addhagato
vayoanuppatto āturakāyo abhikkhaṇātaṅko.**

“Sir, I'm an old man, elderly and senior. I'm advanced in years and have reached the final stage of life. My body is ailing and I'm constantly unwell.

**Aniccadassāvī kho panāham, bhante, bhagavato
manobhāvanīyānañca bhikkhūnam.**

I hardly ever get to see the esteemed mendicants.

Ovadam, bhante, bhagavā;

May the Buddha please advise me,

anusāsatu maṃ, bhante, bhagavā;

and instruct me. It will be for my lasting welfare and happiness.”

yaṃ mamassa dīgharattaṃ hitāya sukhāyā”ti.

“Evametaṃ, gahapati, evametaṃ, gahapati.

“That’s so true, householder! That’s so true, householder!

Āturo hāyaṃ, gahapati, kāyo aṇḍabhūto pariyaṇaddho.

For this body is ailing, trapped in its shell.

**Yo hi, gahapati, imaṃ kāyaṃ pariharanto muhuttampi ārogyaṃ
paṭijāneyya, kimaññaṭṭha bālyā?**

If anyone dragging around this body claimed to be healthy even for a minute, what’s that but foolishness?

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

So you should train like this:

‘āturakāyassa me sato cittaṃ anāturaṃ bhavissatī’ti.

‘Though my body is ailing, my mind will be healthy.’

Evañhi te, gahapati, sikkhitabbaṃ”ti.

That’s how you should train.”

**Atha kho nakulapitā gahapati bhagavato bhāsitaṃ abhinanditvā
anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā
padakkhiṇaṃ katvā yenāyasmā sāriputto tenupasaṅkamaṃ;
upasaṅkamtvā āyasmantaṃ sāriputtaṃ abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho nakulapitaraṃ
gahapatiṃ āyasmā sāriputto etadavoca:**

And then the householder Nakula’s father approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, bowed, and sat down to one side. Sāriputta said to him:

“vip̐pasannāni kho te, gahapati, indriyāni;

“Householder, your faculties are so very clear,

parisuddho mukhavaṇṇo pariyodāto.

and your complexion is pure and bright.

**Alattha no ajja bhagavato sammukhā dhammiṃ katham
savanāyā”ti?**

Did you get to hear a Dhamma talk in the Buddha’s presence today?”

“Kathañhi no siyā, bhante.

“What else, sir, could it possibly be?

**Idānāhaṃ, bhante, bhagavatā dhammiyā kathāya amatena
abhisitto”ti.**

Just now the Buddha anointed me with the deathless ambrosia of a Dhamma talk.”

**“Yathā katham pana tvaṃ, gahapati, bhagavatā dhammiyā
kathāya amatena abhisitto”ti?**

“But what kind of ambrosial Dhamma talk has the Buddha anointed you with?”

**“Idhāhaṃ, bhante, yena bhagavā tenupasaṅkamim;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdim.
Ekamantaṃ nisinno khvāhaṃ, bhante, bhagavantam
etadavocaṃ:**

So Nakula’s father told Sāriputta all that had happened, and said,

**‘ahamasmi, bhante, jīṇṇo vuḍḍho mahallako addhagato
vayoanuppatto āturakāyo abhikkhaṇātaṅko.**

**Aniccadassāvī kho panāhaṃ, bhante, bhagavato
manobhāvanīyānañca bhikkhūnaṃ.**

Ovadamu maṃ, bhante, bhagavā;

anusāsatu maṃ, bhante, bhagavā;

yaṃ mamassa dīgharattaṃ hitāya sukhāyā'ti.

Evaṃ vutte, maṃ, bhante, bhagavā etadavoca:

'evametaṃ, gahapati, evametaṃ, gahapati.

Āturo hāyaṃ, gahapati, kāyo aṇḍabhūto pariyonaddho.

**Yo hi, gahapati, imaṃ kāyaṃ pariharanto muhuttampi ārogyaṃ
paṭijāneyya, kimaññatra bālyā?**

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ—

āturakāyassa me sato cittaṃ anāturaṃ bhavissatīti.

Evañhi te, gahapati, sikkhitabbaṃ'ti.

**Evaṃ khvāhaṃ, bhante, bhagavatā dhammiyā kathāya amatena
abhisitto'ti.**

“That’s the ambrosial Dhamma talk that the Buddha anointed me
with.”

**“Na hi pana taṃ, gahapati, paṭibhāsi bhagavantaṃ uttariṃ
paṭipucchituṃ:**

“But didn’t you feel the need to ask the Buddha the further question:

**'kittāvatā nu kho, bhante, āturakāyo ceva hoti āturacitto ca,
kittāvatā ca pana āturakāyo hi kho hoti no ca āturacitto'ti?**

‘Sir, how do you define someone ailing in body and ailing in mind,
and someone ailing in body and healthy in mind?’”

**“Dūratopi kho mayaṃ, bhante, āgaccheyyāma āyasmato
sāriputtassa santike etassa bhāsitassa atthamaññātuṃ.**

“Sir, we would travel a long way to learn the meaning of this
statement in the presence of Venerable Sāriputta.

**Sādhu vatāyasmantaṃyeva sāriputtaṃ paṭibhātu etassa
bhāsitassa attho'ti.**

May Venerable Sāriputta himself please clarify the meaning of this.”

“Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti.

“Well then, householder, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho nakulapitā gahapati āyasmato sāriputtassa paccassosi.

“Yes, sir,” replied Nakula’s father.

Āyasmā sāriputto etadavoca:

Sāriputta said this:

“Kathañca, gahapati, āturakāyo ceva hoti, āturacitto ca?”

“And how is a person ailing in body and ailing in mind?”

Idha, gahapati, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the qualities of a noble one. They’ve not seen good persons, and are neither skilled nor trained in the qualities of a good person.

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmim vā attānaṃ.

They regard form as self, self as having form, form in self, or self in form.

‘Ahaṃ rūpaṃ, mama rūpan’ti pariyuṭṭhaṭṭhāyī hoti.

They’re obsessed with the thought: ‘I am form, form is mine!’

Tassa ‘ahaṃ rūpaṃ, mama rūpan’ti pariyuṭṭhaṭṭhāyino taṃ rūpaṃ vipariṇamati aññathā hoti.

But that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

which gives rise to sorrow, lamentation, pain, sadness, and distress.

**Vedanam attato samanupassati, vedanavantaṃ vā attānaṃ;
attani vā vedanaṃ, vedanāya vā attānaṃ.**

They regard feeling as self, self as having feeling, feeling in self, or self in feeling.

‘Ahaṃ vedanā, mama vedanā’ti pariyuṭṭhaṭṭhāyī hoti.

They’re obsessed with the thought: ‘I am feeling, feeling is mine!’

**Tassa ‘ahaṃ vedanā, mama vedanā’ti pariyuṭṭhaṭṭhāyino, sā
vedanā vipariṇamati aññathā hoti.**

But that feeling of theirs decays and perishes,

**Tassa vedanāvipariṇāmaññathābhāvā uppajjanti
soka-parideva-dukkhadomanassupāyāsā.**

which gives rise to sorrow, lamentation, pain, sadness, and distress.

**Saññaṃ attato samanupassati, sañnavantaṃ vā attānaṃ; attani
vā saññaṃ, saññāya vā attānaṃ.**

They regard perception as self, self as having perception, perception in self, or self in perception.

‘Ahaṃ saññā, mama saññā’ti pariyuṭṭhaṭṭhāyī hoti.

They’re obsessed with the thought: ‘I am perception, perception is mine!’

**Tassa ‘ahaṃ saññā, mama saññā’ti pariyuṭṭhaṭṭhāyino, sā saññā
vipariṇamati aññathā hoti.**

But that perception of theirs decays and perishes,

**Tassa sañnavipariṇāmaññathābhāvā uppajjanti
soka-parideva-dukkhadomanassupāyāsā.**

which gives rise to sorrow, lamentation, pain, sadness, and distress.

**Saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ;
attani vā saṅkhāre, saṅkhāresu vā attānaṃ.**

They regard choices as self, self as having choices, choices in self, or self in choices.

‘Ahaṃ saṅkhārā, mama saṅkhārā’ti pariyuṭṭhaṭṭhāyī hoti.

They're obsessed with the thought: 'I am choices, choices are mine!'

Tassa 'aham saṅkhārā, mama saṅkhārā'ti pariyuṭṭhaṭṭhāyino, te saṅkhārā vipariṇamanti aññathā honti.

But those choices of theirs decay and perish,

Tassa saṅkhāravipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

which gives rise to sorrow, lamentation, pain, sadness, and distress.

Viññāṇam attato samanupassati, viññāṇavantam vā attānam; attani vā viññāṇam, viññāṇasmim vā attānam.

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

'Aham viññāṇam, mama viññāṇan'ti pariyuṭṭhaṭṭhāyī hoti.

They're obsessed with the thought: 'I am consciousness, consciousness is mine!'

Tassa 'aham viññāṇam, mama viññāṇan'ti pariyuṭṭhaṭṭhāyino, tam viññāṇam vipariṇamati aññathā hoti.

But that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

which gives rise to sorrow, lamentation, pain, sadness, and distress.

Evaṃ kho, gahapati, āturakāyo ceva hoti āturacitto ca.

That's how a person is ailing in body and ailing in mind.

Kathaṅca, gahapati, āturakāyo hi kho hoti no ca āturacitto?

And how is a person ailing in body and healthy in mind?

Idha, gahapati, sutavā ariyasāvako ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānam dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto

It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmim vā attānaṃ.

They don't regard form as self, self as having form, form in self, or self in form.

'Ahaṃ rūpaṃ, mama rūpaṃ'ti na pariyuṭṭhaṭṭhāyī hoti.

They're not obsessed with the thought: 'I am form, form is mine!'

Tassa 'ahaṃ rūpaṃ, mama rūpaṃ'ti apariyuṭṭhaṭṭhāyino, taṃ rūpaṃ vipariṇamati aññathā hoti.

So when that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.

it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

Na vedanaṃ attato samanupassati, na vedanāvantaṃ vā attānaṃ; na attani vā vedanaṃ, na vedanāya vā attānaṃ.

They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling.

'Ahaṃ vedanā, mama vedanā'ti na pariyuṭṭhaṭṭhāyī hoti.

They're not obsessed with the thought: 'I am feeling, feeling is mine!'

Tassa 'ahaṃ vedanā, mama vedanā'ti apariyuṭṭhaṭṭhāyino, sā vedanā vipariṇamati aññathā hoti.

So when that feeling of theirs decays and perishes,

Tassa vedanāvipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.

it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

**Na saññaṃ attato samanupassati, na saññāvantam vā attānaṃ;
na attani vā saññaṃ, na saññāya vā attānaṃ.**

They don't regard perception as self, self as having perception, perception in self, or self in perception.

'Ahaṃ saññā, mama saññā'ti na pariyuṭṭhaṭṭhāyī hoti.

They're not obsessed with the thought: 'I am perception, perception is mine!'

**Tassa 'ahaṃ saññā, mama saññā'ti apariyuṭṭhaṭṭhāyino, sā
saññā vipariṇamati aññathā hoti.**

So when that perception of theirs decays and perishes,

**Tassa saññāvipariṇāmaññathābhāvā nuppajjanti
sokaparidevadukkhadomanassupāyāsā.**

it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

**Na saṅkhāre attato samanupassati, na saṅkhāravantaṃ vā
attānaṃ; na attani vā saṅkhāre, na saṅkhāresu vā attānaṃ.**

They don't regard choices as self, self as having choices, choices in self, or self in choices.

'Ahaṃ saṅkhārā, mama saṅkhārā'ti na pariyuṭṭhaṭṭhāyī hoti.

They're not obsessed with the thought: 'I am choices, choices are mine!'

**Tassa 'ahaṃ saṅkhārā, mama saṅkhārā'ti apariyuṭṭhaṭṭhāyino,
te saṅkhārā vipariṇamanti aññathā honti.**

So when those choices of theirs decay and perish,

**Tassa saṅkhāravipariṇāmaññathābhāvā nuppajjanti
sokaparidevadukkhadomanassupāyāsā.**

it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

**Na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā
attānaṃ; na attani vā viññāṇaṃ, na viññāṇasmim vā attānaṃ.**

They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

'Ahaṃ viññāṇaṃ, mama viññāṇaṃ'ti na pariyuṭṭhaṭṭhāyī hoti.

They're not obsessed with the thought: 'I am consciousness, consciousness is mine!'

Tassa 'ahaṃ viññāṇaṃ, mama viññāṇaṃ'ti apariyuṭṭhaṭṭhāyino, taṃ viññāṇaṃ vipariṇamati aññathā hoti.

So when that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.

it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

Evaṃ kho, gahapati, āturakāyo hoti no ca āturacitto'ti.

That's how a person is ailing in body and healthy in mind."

Idamavoca āyasmā sāriputto.

That's what Venerable Sāriputta said.

Attamano nakulapitā gahapati āyasmato sāriputtassa bhāsitaṃ abhinandīti.

Satisfied, Nakula's father was happy with what Sāriputta said.

Paṭhamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

1. Nakulapituvagga
1. Nakula's Father

2. Devadahasutta At Devadaha

Evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā sakkesu viharati devadahaṃ nāma sakyānaṃ nigamo.

At one time the Buddha was staying in the land of the Sakyans, where they have a town named Devadaha.

Atha kho sambahulā pacchābhūmagamikā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

Then several mendicants who were heading for the west went up to the Buddha, bowed, sat down to one side, and said to him,

“icchāma mayaṃ, bhante, pacchābhūmaṃ janapadaṃ gantuṃ, pacchābhūme janapade nivāsaṃ kappetun”ti.

“Sir, we wish to go to a western land to take up residence there.”

“Apalokito pana vo, bhikkhave, sāriputto”ti?

“But mendicants, have you consulted with Sāriputta?”

“Na kho no, bhante, apalokito āyasmā sāriputto”ti.

“No, sir, we haven't.”

“Apaloketha, bhikkhave, sāriputtaṃ.

“You should consult with Sāriputta.

Sāriputto, bhikkhave, paṇḍito, bhikkhūnaṃ anuggāhako sabrahmacārīnaṃ”ti.

He’s astute, and supports his spiritual companions, the mendicants.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Tena kho pana samayena āyasmā sāriputto bhagavato avidūre aññatarasmim̐ eḷagalāgumbe nisinno hoti.

Now at that time Venerable Sāriputta was meditating not far from the Buddha in a clump of golden shower trees.

Atha kho te bhikkhū bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yenāyasmā sāriputto tenupasaṅkamim̐su; upasaṅkamtivā āyasmatā sāriputtena saddhim̐ sammodim̐su.

And then those mendicants approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ sāriputtaṃ etadavocum̐:

When the greetings and polite conversation were over, they sat down to one side and said to him,

“icchāma mayaṃ, āvuso sāriputta, pacchābhūmaṃ janapadaṃ gantum̐, pacchābhūme janapade nivāsaṃ kappetum̐.

“Reverend Sāriputta, we wish to go to a western land to take up residence there.

Apalokito no satthā”ti.

We have consulted with the Teacher.”

“Santi hāvuso, nānāverajjagataṃ bhikkhuṃ pañhaṃ pucchitāro

—
“Reverends, there are those who question a mendicant who has gone abroad—

**khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi
samaṇapaṇḍitāpi.**

astute aristocrats, brahmins, householders, and ascetics—

Paṇḍitā hāvuso, manussā vīmaṃsakā:

for astute people are inquisitive:

**‘kiṃvādī panāyasmantānaṃ satthā kimakkhāyī’ti, kacci vo
āyasmantānaṃ dhammā sussutā suggahitā sumanasikatā
sūpadhāritā suppaṭividdhā paññāya, yathā byākaramānā
āyasmanto vuttavādino ceva bhagavato assatha, na ca
bhagavantaṃ abhūtena abbhācikkheyyātha, dhammassa
cānudhammaṃ byākareyyātha, na ca koci sahadhammiko
vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyā’ti?**

‘But what does the venerables’ Teacher teach? What does he explain?’ I trust the venerables have properly heard, learned, attended, and remembered the teachings, and penetrated them with wisdom. That way, when answering you will repeat what the Buddha has said and not misrepresent him with an untruth. You will explain in line with the teaching, with no legitimate grounds for rebuke and criticism.

**“Dūratopi kho mayaṃ, āvuso, āgaccheyyāma āyasmato
sāriputtassa santike etassa bhāsitassa atthamaññātuṃ.**

“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta.

**Sādhu vatāyasmantaṃyeva sāriputtaṃ paṭibhātu etassa
bhāsitassa attho’ti.**

May Venerable Sāriputta himself please clarify the meaning of this.”

“Tena hāvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

“Well then, reverends, listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum.

“Yes, reverend,” they replied.

Āyasmā sāriputto etadavoca:

Sāriputta said this:

“Santi hāvuso, nānāverajjagataṃ bhikkhum pañhaṃ pucchitāro

—

“Reverends, there are those who question a mendicant who has gone abroad—

khattiyapaṇḍitāpi ...pe... samaṇapaṇḍitāpi.

astute aristocrats, brahmins, householders, and ascetics—

Paṇḍitā hāvuso, manussā vīmaṃsakā:

for astute people are inquisitive:

‘kiṃvādī panāyasmantānaṃ satthā kimakkhāyī’ti?

‘But what does the venerables’ Teacher teach? What does he explain?’

Evaṃ puṭṭhā tumhe, āvuso, evaṃ byākareyyātha:

When questioned like this, reverends, you should answer:

‘chandarāgavinayakkhāyī kho no, āvuso, satthā’ti.

‘Reverend, our Teacher explained the removal of desire and lust.’

Evaṃ byākatēpi kho, āvuso, assuyeva uttarim pañhaṃ pucchitāro—

When you answer like this, such astute people may inquire further:

khattiyapaṇḍitāpi ...pe... samaṇapaṇḍitāpi.

Paṇḍitā hāvuso, manussā vīmaṃsakā:

‘kismiṃ panāyasmantānaṃ chandarāgavinayakkhāyī satthā’ti?

‘But regarding what does the venerables’ teacher explain the removal of desire and lust?’

Evaṃ puṭṭhā tumhe, āvuso, evaṃ byākareyyātha:

When questioned like this, reverends, you should answer:

‘rūpe kho, āvuso, chandarāgavinayakkhāyī satthā,

‘Our teacher explains the removal of desire and lust for form,

vedanāya ...

feeling,

saññāya ...

perception,

saṅkhāresu ...

choices,

viññāṇe chandarāgavinayakkhāyī satthā’ti.

and consciousness.’

**Evaṃ byākatepi kho, āvuso, assuyeva uttarim pañhaṃ
pucchitāro—**

When you answer like this, such astute people may inquire further:

khattiyapaṇḍitāpi ...pe... samaṇapaṇḍitāpi.

Paṇḍitā hāvuso, manussā vīmaṅsakā:

‘kiṃ panāyasmantānaṃ ādīnavaṃ disvā rūpe

chandarāgavinayakkhāyī satthā,

‘But what drawback has he seen that he teaches the removal of desire and lust for form,

vedanāya ...

feeling,

saññāya ...

perception,

saṅkhāresu ...

choices,

viññāṇe chandarāgavinayakkhāyī satthā'ti?

and consciousness?'

Evaṃ puṭṭhā tumhe, āvuso, evaṃ byākareyyātha:

When questioned like this, reverends, you should answer:

**'rūpe kho, āvuso, avigatarāgassa avigatacchandassa
avigatapemassa avigatapipāsassa avigatapariḷāhassa
avigatataṇhassa tassa rūpassa vipariṇāmaññathābhāvā
uppajjanti sokaparidevadukkhadomanassupāyāsā.**

'If you're not free of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress.

Vedanāya ...

If you're not free of greed, desire, fondness, thirst, passion, and craving for feeling ...

saññāya ...

perception ...

saṅkhāresu avigatarāgassa ...pe...

choices ...

**avigatataṇhassa tesaṃ saṅkhārānaṃ vipariṇāmaññathābhāvā
uppajjanti sokaparidevadukkhadomanassupāyāsā.**

**Viññāṇe avigatarāgassa avigatacchandassa avigatapemassa
avigatapipāsassa avigatapariḷāhassa avigatataṇhassa tassa
viññāṇassa vipariṇāmaññathābhāvā uppajjanti
sokaparidevadukkhadomanassupāyāsā.**

consciousness, when that consciousness decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress.

**Idaṃ kho no, āvuso, ādīnavaṃ disvā rūpe
chandarāgavinayakkhāyī satthā,**

This is the drawback our Teacher has seen that he teaches the removal of desire and lust for form,

vedanāya ...

feeling,

saññāya ...

perception,

saṅkhāresu ...

choices,

viññāṇe chandarāgavinayakkhāyī satthā'ti.

and consciousness.'

**Evam byākatepi kho, āvuso, assuyeva uttarim pañham
pucchitāro—**

When you answer like this, such astute people may inquire further:

**khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi
samaṇapaṇḍitāpi.**

Paṇḍitā hāvuso, manussā vīmaṃsakā:

**'kiṃ panāyasmantānaṃ ānisaṃsaṃ disvā rūpe
chandarāgavinayakkhāyī satthā,**

'But what benefit has he seen that he teaches the removal of desire
and lust for form,

vedanāya ...

feeling,

saññāya ...

perception,

saṅkhāresu ...

choices,

viññāṇe chandarāgavinayakkhāyī satthā'ti?

and consciousness?'

Evam puṭṭhā tumhe, āvuso, evam byākareyyātha:

When questioned like this, reverends, you should answer:

**‘rūpe kho, āvuso, vigatarāgassa vigatacchandassa
vigatapemassa vigatapipāsassa vigataparīḷhassa
vigatataṇhassa tassa rūpassa vipariṇāmaññathābhāvā
nuppajjanti sokaparidevadukkhadomanassupāyāsā.**

‘If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Vedanāya ...

If you are rid of greed, desire, fondness, thirst, passion, and craving for feeling ...

saññāya ...

perception ...

**saṅkhāresu vigatarāgassa vigatacchandassa vigatapemassa
vigatapipāsassa vigataparīḷhassa vigatataṇhassa tesam
saṅkhārānam vipariṇāmaññathābhāvā nuppajjanti
sokaparidevadukkhadomanassupāyāsā.**

choices ...

**Viññāṇe vigatarāgassa vigatacchandassa vigatapemassa
vigatapipāsassa vigataparīḷhassa vigatataṇhassa tassa
viññāṇassa vipariṇāmaññathābhāvā nuppajjanti
sokaparidevadukkhadomanassupāyāsā.**

consciousness, when that consciousness decays and perishes it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

**Idam kho no, āvuso, ānisaṃsam disvā rūpe
chandarāgavinayakkhāyī satthā, vedanāya ...**

This is the benefit our Teacher has seen that he teaches the removal of desire and lust for form, feeling,

saññāya ...

perception,

saṅkhāresu ...

choices,

viññāṇe chandarāgavinayakkhāyī satthā’ti.

and consciousness.'

Akusale cāvuso, dhamme upasampajja viharato diṭṭhe ceva dhamme sukho vihāro abhavissa avighāto anupāyāso apariḷāho, kāyassa ca bhedaṃ paraṃ maraṇā sugati pāṭikaṅkhā, nayidaṃ bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeyya.

If those who acquired and kept unskillful qualities were to live happily in the present life, free of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a good place, the Buddha would not praise giving up unskillful qualities.

Yasmā ca kho, āvuso, akusale dhamme upasampajja viharato diṭṭhe ceva dhamme dukkho vihāro savighāto saupāyāso sapaṇḷāho, kāyassa ca bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā, tasmā bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeti.

But since those who acquire and keep unskillful qualities live unhappily in the present life, full of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a bad place, the Buddha praises giving up unskillful qualities.

Kusale cāvuso, dhamme upasampajja viharato diṭṭhe ceva dhamme dukkho vihāro abhavissa savighāto saupāyāso sapaṇḷāho, kāyassa ca bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā, nayidaṃ bhagavā kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇeyya.

If those who embraced and kept skillful qualities were to live unhappily in the present life, full of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a bad place, the Buddha would not praise embracing skillful qualities.

Yasmā ca kho, āvuso, kusale dhamme upasampajja viharato diṭṭhe ceva dhamme sukho vihāro avighāto anupāyāso apariḷāho, kāyassa ca bhedaṃ paraṃ maraṇā sugati pāṭikaṅkhā,

**tasmā bhagavā kusalānaṃ dhammānaṃ upasampadaṃ
vaṇṇeti”ti.**

But since those who embrace and keep skillful qualities live happily in the present life, free of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a good place, the Buddha praises embracing skillful qualities.”

Idamavocāyasmā sāriputto.

This is what Venerable Sāriputta said.

**Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ
abhinanduntī.**

Satisfied, the mendicants were happy with what Sāriputta said.

Dutiyaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

1. Nakulapituvagga
1. Nakula's Father

3. Hāliddikānisutta With Hāliddikāni

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ āyasmā mahākaccāno avantīsu viharati
kuraraghare papāte pabbate.**

At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

**Atha kho hāliddikāni gahapati yenāyasmā mahākaccāno
tenupasaṅkami; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho
hāliddikāni gahapati āyasmantaṃ mahākaccānaṃ etadavoca:**

Then the householder Hāliddikāni went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him,

**“vuttamidam, bhante, bhagavatā aṭṭhakavaggiye
māgaṇḍiyapaṇhe:**

“Sir, this was said by the Buddha in the Chapter of the Eights, in ‘The Questions of Māgandiya’:

‘Okam pahāya aniketasārī,

‘After leaving shelter to become an unsettled migrant,

Gāme akubbaṃ muni santhavāni;

a sage doesn't get close to anyone in town.

Kāmehi ritto apurakkharāno,

Rid of sensual pleasures, expecting nothing,

Kathaṃ na viggayha janena kayirā'ti.

they don't argue with anyone.'

Imassa nu kho, bhante, bhagavatā saṅkhittena bhāsitassa katham̐ vitthārena attho daṭṭhabbo”ti?

How should we see the detailed meaning of the Buddha's brief statement?"

“Rūpadhātu kho, gahapati, viññāṇassa oko.

“Householder, the form element is a shelter for consciousness.

Rūpadhāturāgavinibandhañca pana viññāṇam̐ ‘okasārī’ti vuccati.

One whose consciousness is shackled to greed for the form element is called a migrant going from shelter to shelter.

Vedanādhātu kho, gahapati, viññāṇassa oko.

The feeling element is a shelter for consciousness.

Vedanādhāturāgavinibandhañca pana viññāṇam̐ ‘okasārī’ti vuccati.

One whose consciousness is attached to greed for the feeling element is called a migrant going from shelter to shelter.

Saññādhātu kho, gahapati, viññāṇassa oko.

The perception element is a shelter for consciousness.

Saññādhāturāgavinibandhañca pana viññāṇam̐ ‘okasārī’ti vuccati.

One whose consciousness is attached to greed for the perception element is called a migrant going from shelter to shelter.

Saṅkhāradhātu kho, gahapati, viññāṇassa oko.

The choices element is a shelter for consciousness.

Saṅkhāradhāturāgavinibandhañca pana viññāṇam̐ ‘okasārī’ti vuccati.

One whose consciousness is attached to greed for the choices element is called a migrant going from shelter to shelter.

Evaṃ kho, gahapati, okasārī hoti.

That's how one is a migrant going from shelter to shelter.

Kathañca, gahapati, anokasārī hoti?

And how is one a migrant without a shelter?

Rūpadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvañkatā āyatim̐ anuppādadhammā.

The Realized One has given up any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Tasmā tathāgato 'anokasārī'ti vuccati.

That's why the Realized One is called a migrant without a shelter.

Vedanādhātuyā kho, gahapati ...

The Realized One has given up any desire, greed, relishing, and craving for the feeling element ...

saññādhātuyā kho, gahapati ...

the perception element ...

saṅkhāradhātuyā kho, gahapati ...

the choices element ...

viññāḍadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvañkatā āyatim̐ anuppādadhammā.

the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Tasmā tathāgato 'anokasārī'ti vuccati.

That's why the Realized One is called a migrant without a shelter.

Evaṃ kho, gahapati, anokasārī hoti.

That's how one is a migrant without a shelter.

Kathaṅca, gahapati, nicketasārī hoti?

And how is one a migrant going from settlement to settlement?

Rūpanimittaniketavisāravini-bandhā kho, gahapati, 'nicketasārī'ti vuccati.

Being attached to migrating from settlement to settlement in pursuit of sights, one is called a migrant going from settlement to settlement.

Saddanimitta ...pe...

Being attached to migrating from settlement to settlement in pursuit of sounds ...

gandhanimitta ...

smells ...

rasanimitta ...

tastes ...

phoṭṭhabbanimitta ...

touches ...

dhammanimittaniketavisāravini-bandhā kho, gahapati, 'nicketasārī'ti vuccati.

thoughts, one is called a migrant going from settlement to settlement.

Evaṃ kho, gahapati, nicketasārī hoti.

That's how one is a migrant going from settlement to settlement.

Kathaṅca, gahapati, anicketasārī hoti?

And how is one an unsettled migrant?

Rūpanimittaniketavisāravini-bandhā kho, gahapati, tathāgatassa pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

The Realized One has given up attachment to migrating from settlement to settlement in pursuit of sights. He has cut it off at the

root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Tasmā tathāgato 'aniketasārī'ti vuccati.

That's why the Realized One is called an unsettled migrant.

Saddanimitta ...

The Realized One has given up attachment to migrating from settlement to settlement in pursuit of sounds ...

gandhanimitta ...

smells ...

rasanimitta ...

tastes ...

phoṭṭhabbanimitta ...

touches ...

dhammanimittaniketavisāravinibandhā kho, gahapati,

tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā

anabhāvaṅkatā āyatim̐ anuppādadhammā.

thoughts. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Tasmā tathāgato 'aniketasārī'ti vuccati.

That's why the Realized One is called an unsettled migrant.

Evaṃ kho, gahapati, aniketasārī hoti.

That's how one is an unsettled migrant.

Kathaṅca, gahapati, gāme santhavajāto hoti?

And how does one get close to people in town?

Idha, gahapati, ekacco gihīhi saṃsaṅgā viharati sahanandī

sahasokī, sukhitesu sukhitō, dukkhitesu dukkhito, uppannesu

kiccakaraṇīyesu attanā tesu yogam̐ āpajjati.

It's when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they're happy and sad when they're sad—and getting involved in their business.

Evaṃ kho, gahapati, gāme santhavajāto hoti.

That's how one gets close to people in town.

Kathaṅca, gahapati, gāme na santhavajāto hoti?

And how does one not get close to people in town?

**Idha, gahapati, bhikkhu gihīhi asaṃsaṭṭho viharati na sahanandī
na sahasokī na sukhitesu sukhitō na dukkhitesu dukkhito,
uppannesu kiccakaraṇīyesu na attanā tesu yogaṃ āpajjati.**

It's when a mendicant doesn't mix closely with laypeople, not sharing their joys and sorrows—not happy when they're happy or sad when they're sad—and not getting involved in their business.

Evaṃ kho, gahapati, gāme na santhavajāto hoti.

That's how one doesn't get close to people in town.

Kathaṅca, gahapati, kāmehi aritto hoti?

And how is one not rid of sensual pleasures?

**Idha, gahapati, ekacco kāmesu avigatarāgo hoti avigatacchando
avigatapemo avigatapipāso avigatapariḷāho avigatataṅho.**

It's when someone isn't rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Evaṃ kho, gahapati, kāmehi aritto hoti.

That's how one is not rid of sensual pleasures.

Kathaṅca, gahapati, kāmehi ritto hoti?

And how is one rid of sensual pleasures?

**Idha, gahapati, ekacco kāmesu vigatarāgo hoti vigatacchando
vigatapemo vigatapipāso vigatapariḷāho vigatataṅho.**

It's when someone is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Evaṃ kho, gahapati, kāmehi ritto hoti.

That's how one is rid of sensual pleasures.

Kathañca, gahapati, purakkharāno hoti?

And how does one have expectations?

Idha, gahapati, ekaccassa evaṃ hoti:

It's when someone thinks:

‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhānan’ti.

‘In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!’

Evaṃ kho, gahapati, purakkharāno hoti.

That's how one has expectations.

Kathañca, gahapati, apurakkharāno hoti?

And how does one expect nothing?

Idha, gahapati, ekaccassa na evaṃ hoti:

It's when someone doesn't think:

‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhānan’ti.

‘In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!’

Evaṃ kho, gahapati, apurakkharāno hoti.

That's how one expects nothing.

Kathañca, gahapati, kathaṃ viggayha janena kattā hoti?

And how does one argue with people?

Idha, gahapati, ekacco evarūpiṃ kathaṃ kattā hoti:

It's when someone takes part in this sort of discussion:

‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi; ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ

**ājānissasi? Micchāpaṭipanno tvamasi; ahamasmi
sammāpaṭipanno. Pure vacanīyaṃ pacchā avaca; pacchā
vacanīyaṃ pure avaca. Sahitaṃ me, asahitaṃ te. Adhiciṇṇaṃ te
viparāvattaṃ. Āropito te vādo; cara vādappamokkhāya.
Niggahitosi; nibbeṭhehi vā sace pahosī'ti.**

'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. You said last what you should have said first. You said first what you should have said last. I stay on topic, you don't. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!'

Evaṃ kho, gahapati, kathaṃ viggayha janena kattā hoti.
That's how one argues with people.

Kathañca, gahapati, kathaṃ na viggayha janena kattā hoti?
And how does one not argue with people?

Idha, gahapati, bhikkhu na evarūpiṃ kathaṃ kattā hoti:
It's when a mendicant doesn't take part in this sort of discussion:

**'na tvaṃ imaṃ dhammavinayaṃ ājānāsi ...pe... nibbeṭhehi vā
sace pahosī'ti.**

'You don't understand this teaching and training ... get yourself out of this—if you can!'

Evaṃ kho, gahapati, kathaṃ na viggayha janena kattā hoti.
That's how one doesn't argue with people.

**Iti kho, gahapati, yaṃ taṃ vuttaṃ bhagavatā aṭṭhakavaggiye
māgaṇḍiyapañhe:**

So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in the Chapter of the Eights, in 'The Questions of Māgandiya':

'Okāṃ pahāya aniketasārī,

‘After leaving shelter to become an unsettled migrant,

Gāme akubbaṃ munisanthavāni;

a sage doesn’t get close to anyone in town.

Kāmehi ritto apurakkharāno,

Rid of sensual pleasures, expecting nothing,

Kathaṃ na viggayha janena kayirā’ti.

they don’t argue with anyone.”

**Imassa kho, gahapati, bhagavatā saṅkhittena bhāsitassa evaṃ
vitthārena attho daṭṭhabbo’ti.**

Tatiyaṃ.

4. Dutiyahāliddikānisutta Hāliddikāni (2nd)

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ āyasmā mahākaccāno avantīsu viharati
kuraraghare papāte pabbate.**

At one time Venerable Mahākaccāna was staying in the land of the Avantīs near Kuraraghara on Steep Mountain.

**Atha kho hāliddikāni gahapati yenāyasmā mahākaccāno ...pe...
ekamantaṃ nisinno kho hāliddikāni gahapati āyasmantaṃ
mahākaccānaṃ etadavoca:**

Then the householder Hāliddikāni went up to Venerable Mahākaccāna ... and asked him,

“vuttamidam, bhante, bhagavatā sakkapañhe:

“Sir, this was said by the Buddha in ‘The Questions of Sakka’:

**‘ye te samaṇabrāhmaṇā taṇhāsaṅkhayavimuttā, te
accantaniṭṭhā accantayogakkhemino accantabrahmacārino
accantapariyosānā seṭṭhā devamanussānan’ti.**

‘Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.’

**Imassa nu kho, bhante, bhagavatā saṅkhittena bhāsitassa
kathaṃ vitthārena attho daṭṭhabbo”ti?**

How should we see the detailed meaning of the Buddha’s brief statement?”

“Rūpadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā ‘cittaṃ suvimuttanti’ vuccati.

“Householder, consider any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be ‘well freed’.

Vedanādhātuyā kho, gahapati ...

Consider any desire, greed, relishing, and craving for the feeling element ...

saññādhātuyā kho, gahapati ...

the perception element ...

saṅkhāradhātuyā kho, gahapati ...

the choices element ...

viññāṇadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā ‘cittaṃ suvimuttanti’ vuccati.

the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be ‘well freed’.

Iti kho, gahapati, yaṃ taṃ vuttaṃ bhagavatā sakkapañhe:

So, householder, that’s how to understand the detailed meaning of what the Buddha said in brief in ‘The Questions of Sakka’:

‘ye te samaṇabrāhmaṇā taṇhāsaṅkhayavimuttā te accantaniṭṭhā accantayogakkhemino accantabrahmacārino accantapariyosānā seṭṭhā devamanussānan’ti.

‘Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.’”

Imassa kho, gahapati, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo”ti.

Catuttham.

Saṃyutta Nikāya 22
Linked Discourses 22

1. Nakulapituvagga
1. Nakula's Father

5. Samādhisutta Development of Immersion

Evaṃ me sutam—
So I have heard.

...pe... sāvattiyam ...
At Sāvattī.

tatra kho ...pe... etadavoca:

“samādhim, bhikkhave, bhāvētha;
“Mendicants, develop immersion.

samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.
A mendicant who has immersion truly understands.

Kiñca yathābhūtaṃ pajānāti?
What do they truly understand?

**Rūpassa samudayañca atthaṅgamañca, vedanāya
samudayañca atthaṅgamañca, saññāya samudayañca
atthaṅgamañca, saṅkhārānaṃ samudayañca atthaṅgamañca,
viññāṇassa samudayañca atthaṅgamañca.**
The origin and ending of form, feeling, perception, choices, and
consciousness.

**Ko ca, bhikkhave, rūpassa samudayo, ko vedanāya samudayo,
ko saññāya samudayo, ko saṅkhārānaṃ samudayo, ko
viññāṇassa samudayo?**
And what is the origin of form, feeling, perception, choices, and
consciousness?

Idha, bhikkhave, bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

It's when a mendicant approves, welcomes, and keeps clinging.

Kiñca abhinandati abhivadati ajjhosāya tiṭṭhati?

What do they approve, welcome, and keep clinging to?

Rūpaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.

They approve, welcome, and keep clinging to form.

Tassa rūpaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

This gives rise to relishing.

Yā rūpe nandī tadupādānaṃ.

Relishing forms is grasping.

Tassupādānapaccayā bhavo;

Their grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṃ

sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Vedanaṃ abhinandati ...pe...

They approve, welcome, and keep clinging to feeling ...

saññaṃ abhinandati ...

perception ...

saṅkhāre abhinandati ...

choices ...

viññānaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.

consciousness.

**Tassa viññāṇaṃ abhinandato abhivadato ajjhosāya tiṭṭhato
uppajjati nandī.**

This gives rise to relishing.

Yā viññāṇe nandī tadupādānaṃ.

Relishing consciousness is grasping.

Tassupādānapaccayā bhavo;

Their grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā ...pe...

Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Ayaṃ, bhikkhave, rūpassa samudayo;

This is the origin of form,

ayaṃ vedanāya samudayo;

feeling,

ayaṃ saññāya samudayo;

perception,

ayaṃ saṅkhārānaṃ samudayo;

choices,

ayaṃ viññāṇassa samudayo.

and consciousness.

Ko ca, bhikkhave, rūpassa atthaṅgamo, ko vedanāya ...

And what is the ending of form, feeling,

ko saññāya ...

perception,

ko saṅkhārānaṃ ...

choices,

ko viññāṇassa atthaṅgamo?

and consciousness?

Idha, bhikkhave, nābhinandati nābhivadati nājhosāya tiṭṭhati.

It's when a mendicant doesn't approve, welcome, or keep clinging.

Kiñca nābhinandati nābhivadati nājhosāya tiṭṭhati?

What don't they approve, welcome, or keep clinging to?

Rūpaṃ nābhinandati nābhivadati nājhosāya tiṭṭhati.

They don't approve, welcome, or keep clinging to form.

**Tassa rūpaṃ anabhinandato anabhivadato anajhosāya tiṭṭhato
yā rūpe nandī sā nirujjhati.**

As a result, relishing of form ceases.

Tassa nandīnirodhā upādānanirodho;

When that relishing ceases, grasping ceases.

upādānanirodhā bhavanirodho ...pe...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Vedanaṃ nābhinandati nābhivadati nājhosāya tiṭṭhati.

They don't approve, welcome, or keep clinging to feeling ...

**Tassa vedanaṃ anabhinandato anabhivadato anajhosāya
tiṭṭhato yā vedanāya nandī sā nirujjhati.**

Tassa nandīnirodhā upādānanirodho;

upādānanirodhā bhavanirodho ...pe...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Saññaṃ nābhinandati ...pe...

perception ...

saṅkhāre nābhinandati nābhivadati nājjhosāya tiṭṭhati.

choices ...

Tassa saṅkhāre anabhinandato anabhivadato anajjhosāya tiṭṭhato yā saṅkhāresu nandī sā nirujjhati.

Tassa nandīnirodhā upādānanirodho;

upādānanirodhā bhavanirodho ...pe...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Viññāṇaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.

consciousness.

Tassa viññāṇaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā viññāṇe nandī sā nirujjhati.

As a result, relishing of consciousness ceases.

Tassa nandīnirodhā upādānanirodho ...pe...

When that relishing ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Ayaṃ, bhikkhave, rūpassa atthaṅgamo, ayaṃ vedanāya atthaṅgamo, ayaṃ saññāya atthaṅgamo, ayaṃ saṅkhārānaṃ atthaṅgamo, ayaṃ viññāṇassa atthaṅgamo”ti.

This is the ending of form, feeling, perception, choices, and consciousness.”

Pañcamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

1. Nakulapituvagga
1. Nakula's Father

6. Paṭisallāṇasutta Retreat

Sāvattihinidānaṃ.
At Sāvattihī.

“Paṭisallāṇe, bhikkhave, yogamāpajjatha.
“Mendicants, meditate in retreat.

Paṭisallīṇo, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.
A mendicant in retreat truly understands.

Kiñca yathābhūtaṃ pajānāti?
What do they truly understand?

**Rūpassa samudayañca atthaṅgamañca, vedanāya
samudayañca atthaṅgamañca, saññāya samudayañca
atthaṅgamañca, saṅkhārānaṃ samudayañca atthaṅgamañca,
viññāṇassa samudayañca atthaṅgamañca ...pe...**
The origin and ending of form, feeling, perception, choices, and
consciousness. ...”

(yathā paṭhamasutte tathā vitthāretabbo.)
(Expand in detail as in the previous discourse.)

Chaṭṭhaṃ.

7. Upādāparitassanāsutta Anxiety Because of Grasping

Sāvattthinidānaṃ.

At Sāvattthī.

**“Upādāparitassanañca vo, bhikkhave, desessāmi
anupādāparitassanañca.**

“Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti, kho te bhikkhū bhagavato paccassosurū.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Kathañca, bhikkhave, upādāparitassanā hoti?

“And how does grasping lead to anxiety?

**Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ
adassāvī sappurisdhammassa akovido sappurisdhamme
avinīto**

It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati, rūpavantam vā attānaṃ; attani vā rūpaṃ, rūpasmim vā attānaṃ.

They regard form as self, self as having form, form in self, or self in form.

Tassa taṃ rūpaṃ vipariṇamati aññathā hoti.

But that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti.

and consciousness latches on to the perishing of form.

Tassa rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles.

Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

So they become frightened, worried, concerned, and anxious because of grasping.

Vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ; attani vā vedanaṃ, vedanāya vā attānaṃ.

They regard feeling as self ...

Tassa sā vedanā vipariṇamati aññathā hoti.

Tassa vedanāvipariṇāmaññathābhāvā vedanāvipariṇāmānuparivatti viññāṇaṃ hoti.

Tassa vedanāvipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

Saññaṃ attato samanupassati ...pe...

They regard perception as self ...

**saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ;
attani vā saṅkhāre, saṅkhāresu vā attānaṃ.**

They regard choices as self ...

Tassa te saṅkhārā vipariṇamanti aññathā honti.

**Tassa saṅkhāravipariṇāmaññathābhāvā
saṅkhāravipariṇāmānuparivatti viññāṇaṃ hoti.**

**Tassa saṅkhāravipariṇāmānuparivattijā paritassanā
dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.**

**Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca
upādāya ca paritassati.**

**Viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ;
attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ.**

They regard consciousness as self, self as having consciousness,
consciousness in self, or self in consciousness.

Tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti.

But that consciousness of theirs decays and perishes,

**Tassa viññāṇavipariṇāmaññathābhāvā
viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti.**

and consciousness latches on to the perishing of consciousness.

**Tassa viññāṇavipariṇāmānuparivattijā paritassanā
dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.**

Anxieties occupy their mind, born of latching on to the perishing of
consciousness, and originating in accordance with natural principles.

**Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca
upādāya ca paritassati.**

So they become frightened, worried, concerned, and anxious
because of grasping.

Evam kho, bhikkhave, upādāparitassanā hoti.

That's how grasping leads to anxiety.

Kathañca, bhikkhave, anupādāparitassanā hoti?

And how does not grasping lead to freedom from anxiety?

**Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī
ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ
dassāvī sappurisadhammassa kovido sappurisadhamme
suvinīto**

It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

**na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na
attani vā rūpaṃ, na rūpasmiraṃ vā attānaṃ.**

They don't regard form as self, self as having form, form in self, or self in form.

Tassa taṃ rūpaṃ vipariṇamati aññathā hoti.

When that form of theirs decays and perishes,

**Tassa rūpavipariṇāmaññathābhāvā na
rūpavipariṇāmānuparivatti viññānaṃ hoti.**

consciousness doesn't latch on to the perishing of form.

**Tassa na rūpavipariṇāmānuparivattijā paritassanā
dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.**

Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don't occupy their mind.

**Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca
apekkhavā, anupādāya ca na paritassati.**

So they don't become frightened, worried, concerned, or anxious because of grasping.

**Na vedanaṃ attato samanupassati, na vedanāvantaṃ vā
attānaṃ; na attani vā vedanaṃ, na vedanāya vā attānaṃ.**

They don't regard feeling as self ...

Tassa sã vedanã vipariṇamati aññathã hoti.

Tassa vedanãvipariṇãmaññathãbhãvã na vedanãvipariṇãmãnuparivatti viññãṇaṃ hoti.

Tassa na vedanãvipariṇãmãnuparivattijã paritassanã dhammasamuppãdã cittaṃ pariyãdãya tiṭṭhanti.

Cetaso apariyãdãnã na cevuttãsavã hoti na ca vighãtavã na ca apekkhavã, anupãdãya ca na paritassati.

Na saññãṃ ...pe... na sañkhãre attato samanupassati,
They don't regard perception as self ...

na attani vã sañkhãre, na sañkhãresu vã attãnaṃ.
They don't regard choices as self ...

na sañkhãravantaṃ vã attãnaṃ;

Tassa te sañkhãrã vipariṇamanti aññathã honti.

Tassa sañkhãravipariṇãmaññathãbhãvã na sañkhãravipariṇãmãnuparivatti viññãṇaṃ hoti.

Tassa na sañkhãravipariṇãmãnuparivattijã paritassanã dhammasamuppãdã cittaṃ pariyãdãya tiṭṭhanti.

Cetaso apariyãdãnã na cevuttãsavã hoti na ca vighãtavã na ca apekkhavã, anupãdãya ca na paritassati.

Na viññãṇaṃ attato samanupassati, na viññãṇavantaṃ vã attãnaṃ ...pe...

They don't regard consciousness as self ...

tassa taṃ viññãṇaṃ vipariṇamati aññathã hoti.

When that consciousness of theirs decays and perishes,

Tassa viññãṇavipariṇãmaññathãbhãvã na viññãṇavipariṇãmãnuparivatti viññãṇaṃ hoti.

consciousness doesn't latch on to the perishing of consciousness.

**Tassa na viññāṇavipariṇāmaṇuparivattijā paritassanā
dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.**

Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't occupy their mind.

**Cetaso apaniyādānā na cevuttāsavā hoti na ca vighātavā na ca
apekkhavā, anupādāya ca na paritassati.**

So they don't become frightened, worried, concerned, or anxious because of grasping.

Evaṃ kho, bhikkhave, anupādā aparitassanaṃ hotī'ti.

That's how not grasping leads to freedom from anxiety.”

Sattamaṃ.

8. Dutiyaupādāparitassanāsutta Anxiety Because of Grasping (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

**“Upādāparitassanañca vo, bhikkhave, desessāmi
anupādāparitassanañca.**

“Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety.

Taṃ suṇātha ...pe...

Listen and pay close attention, I will speak.

kathañca, bhikkhave, upādāparitassanā hoti?

And how does grasping lead to anxiety?

**Idha, bhikkhave, assutavā puthujjano rūpaṃ ‘etaṃ mama,
esohamasmi, eso me attā’ti samanupassati.**

It's when an uneducated ordinary person regards form like this: ‘This is mine, I am this, this is my self.’

Tassa taṃ rūpaṃ vipariṇamati aññathā hoti.

But that form of theirs decays and perishes,

**Tassa rūpavipariṇāmaññathābhāvā uppajjanti
sokaparidevadukkhadomanassupāyāsā.**

which gives rise to sorrow, lamentation, pain, sadness, and distress.

Vedanaṃ etaṃ mama ...pe...

They regard feeling ...

saññaṃ etaṃ mama ...

perception ...

saṅkhāre etaṃ mama ...

choices ...

viññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

consciousness like this: ‘This is mine, I am this, this is my self.’

Tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti.

But that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

which gives rise to sorrow, lamentation, pain, sadness, and distress.

Evaṃ kho, bhikkhave, upādāparitassanā hoti.

That’s how grasping leads to anxiety.

Kathaṅca, bhikkhave, anupādāparitassanā hoti?

And how does not grasping lead to freedom from anxiety?

Idha, bhikkhave, sutavā ariyasāvako rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

It’s when an educated noble disciple regards form like this: ‘This is not mine, I am not this, this is not my self.’

Tassa taṃ rūpaṃ vipariṇamati aññathā hoti.

When that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.

it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Vedanaṃ netam mama ...

They regard feeling ...

saññaṃ netam mama ...

perception ...

saṅkhāre netam mama ...

choices ...

viññāṇaṃ ‘netam̐ mama, nesohamasmi, na meso attā’ti samanupassati.

consciousness like this: ‘This is not mine, I am not this, this is not my self.’

Tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti.

When that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.

it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Evaṃ kho, bhikkhave, anupādāaparitassanā hotī’ti.

That’s how not grasping leads to freedom from anxiety.”

Aṭṭhamāṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

1. Nakulapituvagga
1. Nakula's Father

9. Kālattayaaniccasutta Impermanence in the Three Times

Sāvattthinidānaṃ.

At Sāvattthī.

“Rūpaṃ, bhikkhave, aniccaṃ atītānāgataṃ;

“Mendicants, form of the past and future is impermanent,

ko pana vādo paccuppannaṃ.

let alone the present.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ
rūpasmiṃ anapekkho hoti;**

Seeing this, a learned noble disciple doesn't worry about past form,

anāgataṃ rūpaṃ nābhinandati;

doesn't look forward to enjoying future form,

**paccuppannaṃ rūpassa nibbidāya virāgāya nirodhāya
paṭipanno hoti.**

and they practice for disillusionment, dispassion, and cessation
regarding present form.

Vedanā aniccā ...pe...

Feeling ...

saññā aniccā ...

Perception ...

saṅkhārā aniccā atītānāgatā;

Choices ...

ko pana vādo paccuppanānaṃ.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu
saṅkhāresu anapekkho hoti;**

anāgate saṅkhāre nābhinandati;

**paccuppanānaṃ saṅkhārānaṃ nibbidāya virāgāya nirodhāya
paṭipanno hoti.**

Viññāṇaṃ aniccaṃ atītānāgataṃ;

Consciousness of the past and future is impermanent,

ko pana vādo paccuppanassa.

let alone the present.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ
viññāṇasmiṃ anapekkho hoti;**

Seeing this, a learned noble disciple doesn't worry about past
consciousness,

anāgataṃ viññāṇaṃ nābhinandati;

doesn't look forward to enjoying future consciousness,

**paccuppanassa viññāṇassa nibbidāya virāgāya nirodhāya
paṭipanno hotī"ti.**

and they practice for disillusionment, dispassion, and cessation
regarding present consciousness."

Navamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

1. Nakulapituvagga
1. Nakula's Father

10. Kālattayadukkhassutta Suffering in the Three Times

Sāvattthinidānaṃ.

At Sāvattthī.

“Rūpaṃ, bhikkhave, dukkhaṃ atītānāgataṃ;
“Mendicants, form of the past and future is suffering,

ko pana vādo paccuppannaṃ.
let alone the present.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ
rūpasmiṃ anapekkho hoti;
Seeing this, a learned noble disciple doesn't worry about past form,

anāgataṃ rūpaṃ nābhinandati;
doesn't look forward to enjoying future form,

paccuppannaṃ rūpassa nibbidāya virāgāya nirodhāya
paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation
regarding present form.

Vedanā dukkhā ...

Feeling ...

saññā dukkhā ...

Perception ...

saṅkhārā dukkhā ...

Choices ...

viññāṇaṃ dukkhaṃ atītānāgataṃ;

Consciousness of the past and future is suffering,

ko pana vādo paccuppannaṃ.

let alone the present.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ

viññāṇasmiṃ anapekkho hoti;

Seeing this, a learned noble disciple doesn't worry about past consciousness,

anāgataṃ viññāṇaṃ nābhinandati;

doesn't look forward to enjoying future consciousness,

**paccuppannaṃ viññāṇassa nibbidāya virāgāya nirodhāya
paṭipanno hoti”ti.**

and they practice for disillusionment, dispassion, and cessation regarding present consciousness.”

Dasamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

1. Nakulapituvagga
1. Nakula's Father

11. Kālattayaanattasutta Not-Self in the Three Times

Sāvatthinidānaṃ.

At Sāvatthī.

“Rūpaṃ, bhikkhave, anattā atītānāgataṃ;

“Mendicants, form of the past and future is not-self,

ko pana vādo paccuppannaṃ.

let alone the present.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ
rūpasmiṃ anapekkho hoti;**

Seeing this, a learned noble disciple doesn't worry about past form,

anāgataṃ rūpaṃ nābhinandati;

doesn't look forward to enjoying future form,

**paccuppannaṃ rūpassa nibbidāya virāgāya nirodhāya
paṭipanno hoti.**

and they practice for disillusionment, dispassion, and cessation
regarding present form.

Vedanā anattā ...

Feeling ...

saññā anattā ...

Perception ...

saṅkhārā anattā ...

Choices ...

viññāṇaṃ anattā atītānāgataṃ;

Consciousness of the past and future is not-self,

ko pana vādo paccuppanna.

let alone the present.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ

viññāṇasmiṃ anapekkho hoti;

Seeing this, a learned noble disciple doesn't worry about past consciousness,

anāgataṃ viññāṇaṃ nābhinandati;

doesn't look forward to enjoying future consciousness,

**paccuppanna viññāṇassa nibbidāya virāgāya nirodhāya
paṭipanno hotī'ti.**

and they practice for the disillusionment, dispassion, and cessation regarding present consciousness.”

Ekādasamaṃ.

Nakulapituvaggo paṭhamo.

Tassuddānaṃ

Nakulapitā devadahā,

Dvepi hāliddikāni ca;

Samādhipaṭṭisallāṇā,

Upādāparitassanā duve;

Atītānāgatapaccuppannā,

Vaggo tena pavuccati.

Saṃyutta Nikāya 22
Linked Discourses 22

2. Aniccavagga
2. Impermanence

12. Aniccāsutta Impermanence

Evaṃ me sutam—
So I have heard.

sāvattḥiyam.
At Sāvattḥī.

Tatra kho ...pe...

**“rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā,
saṅkhārā aniccā, viññāṇaṃ aniccaṃ.**

“Mendicants, form, feeling, perception, choices, and consciousness are impermanent.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasamimpi
nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati,
saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.**

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

**Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

**‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā'ti pajānātī'ti.**

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to

any state of existence.”

Paṭhamam.

Saṃyutta Nikāya 22
Linked Discourses 22

2. Aniccavagga
2. Impermanence

13. Dukkhasutta Suffering

Sāvattihinidānaṃ.

At Sāvattihī.

“Rūpaṃ, bhikkhave, dukkhaṃ, vedanā dukkhā, saññā dukkhā, saṅkhārā dukkhā, viññāṇaṃ dukkhaṃ.

“Mendicants, form, feeling, perception, choices, and consciousness are suffering.

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Dutiyāṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

2. Aniccavagga
2. Impermanence

14. Anattasutta Not-Self

Sāvatthinidānaṃ.
At Sāvatthī.

**“Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā,
saṅkhārā anattā, viññāṇaṃ anattā.**

“Mendicants, form, feeling, perception, choices, and consciousness are not-self.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasamimpi
nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati,
saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.**

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

**Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

**‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānātī’ti.**

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Tatiyaṃ.

15. Yadaniccasutta That Which is Impermanent

Sāvatthinidānaṃ.

At Sāvatthī.

“Rūpaṃ, bhikkhave, aniccaṃ.

“Mendicants, form is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What’s impermanent is suffering.

yaṃ dukkhaṃ tadanattā;

What’s suffering is not-self.

**yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanā aniccā.

Feeling is impermanent ...

Yadaniccaṃ taṃ dukkhaṃ;

yaṃ dukkhaṃ tadanattā;

**yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Saññā aniccā ...pe...

Perception is impermanent ...

saṅkhārā aniccā ...

Choices are impermanent ...

viññāṇaṃ aniccaṃ.

Consciousness is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What's impermanent is suffering.

yaṃ dukkhaṃ tadanattā;

What's suffering is not-self.

yadanattā taṃ 'netam mama, nesohamasmi, na meso attā'ti

evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evam passam ...pe...

Seeing this ...

nāparaṃ itthattāyā'ti pajānātī'ti.

They understand: '... there is no return to any state of existence.'"

Catuttham.

Saṃyutta Nikāya 22
Linked Discourses 22

2. Aniccavagga
2. Impermanence

16. Yaṃdukkhasutta That Which is Suffering

Sāvattihinidānaṃ.

At Sāvattihī.

“Rūpaṃ, bhikkhave, dukkhaṃ.

“Mendicants, form is suffering.

Yaṃ dukkhaṃ tadanattā;

What’s suffering is not-self.

**yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanā dukkhā ...

Feeling is suffering ...

saññā dukkhā ...

Perception is suffering ...

saṅkhārā dukkhā ...

Choices are suffering ...

viññāṇaṃ dukkhaṃ.

Consciousness is suffering.

Yaṃ dukkhaṃ tadanattā;

What’s suffering is not-self.

**yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyā’ti pajānātī’ti.

They understand: ‘... there is no return to any state of existence.’”

Pañcamaṃ.

17. Yadanattāsutta That Which is Not-Self

Sāvatthinidānaṃ.
At Sāvatthī.

“Rūpaṃ, bhikkhave, anattā.
“Mendicants, form is not-self.

**Yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**
And what’s not-self should be truly seen with right understanding like
this: ‘This is not mine, I am not this, this is not my self.’

Vedanā anattā ...
Feeling is not-self ...

saññā anattā ...
Perception is not-self ...

saṅkhārā anattā ...
Choices are not-self ...

viññāṇaṃ anattā.
Consciousness is not-self.

**Yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**
And what’s not-self should be truly seen with right understanding like
this: ‘This is not mine, I am not this, this is not my self.’

Evam̐ passam̐, bhikkhave ...pe...

Seeing this ...

nāparam̐ itthattāyā'ti pajānātī'ti.

They understand: '... there is no return to any state of existence.'

Chaṭṭham̐.

Saṃyutta Nikāya 22
Linked Discourses 22

2. Aniccavagga
2. Impermanence

18. Sahetuaniccasutta Impermanence With Its Cause

Sāvattihinidānaṃ.

At Sāvattihī.

“Rūpaṃ, bhikkhave, aniccaṃ.

“Mendicants, form is impermanent.

Yopi hetu, yopi paccayo rūpassa uppādāya, sopi anicco.

The cause and condition that gives rise to form is also impermanent.

Aniccasambhūtaṃ, bhikkhave, rūpaṃ kuto niccaṃ bhavissati.

Since form is produced by what is impermanent, how could it be permanent?

Vedanā aniccā.

Feeling is impermanent ...

Yopi hetu, yopi paccayo vedanāya uppādāya, sopi anicco.

Aniccasambhūtā, bhikkhave, vedanā kuto niccā bhavissati.

Saññā aniccā ...

Perception is impermanent ...

saṅkhārā aniccā.

Choices are impermanent ...

Yopi hetu yopi paccayo saṅkhārānaṃ uppādāya, sopi anicco.

Aniccasambhūtā, bhikkhave, saṅkhārā kuto niccā bhavissanti.

Viññāṇaṃ aniccaṃ.

Consciousness is impermanent.

Yopi hetu yopi paccayo viññāṇassa uppādāya, sopi anicco.

The cause and condition that gives rise to consciousness is also impermanent.

Aniccasambhūtaṃ, bhikkhave, viññāṇaṃ kuto niccaṃ bhavissati.

Since consciousness is produced by what is impermanent, how could it be permanent?

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyā'ti pajānātī'ti.

They understand: '... there is no return to any state of existence.'

Sattamaṃ.

19. Sahetudukkhasutta Suffering With Its Cause

Sāvattthinidānaṃ.

At Sāvattthī.

“Rūpaṃ, bhikkhave, dukkhaṃ.

“Mendicants, form is suffering.

Yopi hetu yopi paccayo rūpassa uppādāya, sopi dukkho.

The cause and condition that gives rise to form is also suffering.

Dukkhasambhūtaṃ, bhikkhave, rūpaṃ kuto sukhaṃ bhavissati.

Since form is produced by what is suffering, how could it be happiness?

Vedanā dukkhā ...

Feeling is suffering ...

saññā dukkhā ...

Perception is suffering ...

saṅkhārā dukkhā ...

Choices are suffering ...

viññāṇaṃ dukkhaṃ.

Consciousness is suffering.

Yopi hetu yopi paccayo viññāṇassa uppādāya, sopi dukkho.

The cause and condition that gives rise to consciousness is also suffering.

Dukkhasambhūtaṃ, bhikkhave, viññāṇaṃ kuto sukhaṃ bhavissati.

Since consciousness is produced by what is suffering, how could it be happiness?

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyā'ti pajānātī'ti.

They understand: '... there is no return to any state of existence.'

Aṭṭhamaṃ.

20. Sahetuanattasutta Not-Self With Its Cause

Sāvatthinidānaṃ.

At Sāvatthī.

“Rūpaṃ, bhikkhave, anattā.

“Mendicants, form is not-self.

Yopi hetu yopi paccayo rūpassa uppādāya, sopi anattā.

The cause and condition that gives rise to form is also not-self.

Anattasambhūtaṃ, bhikkhave, rūpaṃ kuto attā bhavissati.

Since form is produced by what is not-self, how could it be self?

Vedanā anattā ...

Feeling is not-self ...

saññā anattā ...

Perception is not-self ...

saṅkhārā anattā ...

Choices are not-self ...

viññāṇaṃ anattā.

Consciousness is not-self.

Yopi hetu yopi paccayo viññāṇassa uppādāya, sopi anattā.

The cause and condition that gives rise to consciousness is also not-self.

Anattasambhūtaṃ, bhikkhave, viññāṇaṃ kuto attā bhavissati.

Since consciousness is produced by what is not-self, how could it be self?

Evam̐ passam̐ ...pe...

Seeing this ...

nāparam̐ itthattāyā'ti pajānātī'ti.

They understand: '... there is no return to any state of existence.'

Navamam̐.

Saṃyutta Nikāya 22
Linked Discourses 22

2. Aniccavagga
2. Impermanence

21. Ānandasutta With Ānanda

Sāvattthiyaṃ ... ārāme.
At Sāvattthī.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā ānando bhagavantam
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“nirodho nirodho’ti, bhante, vuccati.
“Sir, they speak of ‘cessation’.

**Katamesānaṃ kho, bhante, dhammānaṃ nirodho ‘nirodho’ti
vuccatī’ti?**

The cessation of what things does this refer to?”

**“Rūpaṃ kho, ānanda, aniccaṃ saṅkhataṃ
paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ
virāgadhammaṃ nirodhadhammaṃ.**

“Ānanda, form is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Tassa nirodho ‘nirodho’ti vuccati.

Its cessation is what ‘cessation’ refers to.

**Vedanā aniccā saṅkhataṃ paṭiccasamuppannā khayadhammā
vayadhammā virāgadhammā nirodhadhammā.**

Feeling ...

Tassā nirodho ‘nirodho’ti vuccati.

Saññā ...

Perception ...

**saṅkhārā aniccā saṅkhatā paṭiccasamuppannā khayadhammā
vayadhammā virāgadhammā nirodhadhammā.**

Choices ...

Tesaṃ nirodho ‘nirodho’ti vuccati.

**Viññāṇaṃ aniccaṃ saṅkhatāṃ paṭiccasamuppannaṃ
khayadhammaṃ vayadhammaṃ virāgadhammaṃ
nirodhadhammaṃ.**

Consciousness is impermanent, conditioned, dependently originated,
liable to end, vanish, fade away, and cease.

Tassa nirodho ‘nirodho’ti vuccati.

Its cessation is what ‘cessation’ refers to.

**Imesaṃ kho, ānanda, dhammānaṃ nirodho ‘nirodho’ti
vuccatī”ti.**

When they speak of ‘cessation’, its the cessation of these things that
this refers to.”

Dasamaṃ.

Aniccavaggo dutiyo.

Tassuddānaṃ

**Aniccaṃ dukkhaṃ anattā,
yadaniccāpare tayo;**

**Hetunāpi tayo vuttā,
ānandena ca te dasāti.**

Saṃyutta Nikāya 22
Linked Discourses 22

3. Bhāravagga
3. The Burden

22. Bhārasutta The Burden

Sāvattiyam ... tatra kho ...
At Sāvattī.

**“bhārañca vo, bhikkhave, desessāmi bhārahārañca
bhārādānañca bhāranikkhepanañca.**

“Mendicants, I will teach you the burden, the bearer of the burden,
the picking up of the burden, and the putting down of the burden.

Tam suṇātha.
Listen ...

Katamo ca, bhikkhave, bhāro?
And what is the burden?

Pañcupādānakkhandhā tissa vacanīyam.
The five grasping aggregates, it should be said.

Katame pañca?
What five?

**Rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārupādānakkhandho,
viññāṇupādānakkhandho;**

The grasping aggregates of form, feeling, perception, choices, and
consciousness.

ayam vuccati, bhikkhave, bhāro.
This is called the burden.

Katamo ca, bhikkhave, bhārahāro?

And who is the bearer of the burden?

Puggalo tissa vacanīyaṃ.

The person, it should be said;

Yvāyaṃ āyasmā evaṃnāmo evaṅgotto;

the venerable of such and such name and clan.

ayaṃ vuccati, bhikkhave, bhārahāro.

This is called the bearer of the burden.

Katamañca, bhikkhave, bhārādānaṃ?

And what is the picking up of the burden?

Yāyaṃ taṇhā ponobhavikā nandīrāgasahagatā

tatratatrābhinandinī, seyyathidaṃ—

It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure in various different realms. That is,

kāmataṇhā, bhavataṇhā, vibhavataṇhā.

craving for sensual pleasures, craving to continue existence, and craving to end existence.

Idaṃ vuccati, bhikkhave, bhārādānaṃ.

This is called the picking up of the burden.

Katamañca, bhikkhave, bhāranikkhepanaṃ?

And what is the putting down of the burden?

**Yo tassāyeva taṇhāya asesavirāganīrodho cāgo paṭinissaggo
mutti anālayo.**

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

Idaṃ vuccati, bhikkhave, bhāranikkhepanaṃ”ti.

This is called the putting down of the burden.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Bhārā have pañcakkhandhā,

“The five aggregates are indeed burdens,

bhārahāro ca puggalo;

and the person is the bearer of the burden.

Bhārādānaṃ dukhaṃ loke,

Picking up the burden is suffering in the world,

bhāranikkhepanaṃ sukhaṃ.

and putting the burden down is happiness.

Nikkhipitvā garuṃ bhāraṃ,

When the heavy burden is put down

aññaṃ bhāraṃ anādiya;

without picking up another,

Samūlaṃ taṇhamabbuyha,

and craving's pulled out from the root,

nicchāto parinibbuto”ti.

you're hungerless, extinguished.”

Paṭhamam.

Saṃyutta Nikāya 22
Linked Discourses 22

3. Bhāravagga
3. The Burden

23. Pariññasutta Complete Understanding

Sāvattihinidānaṃ.
At Sāvattihī.

“Pariññeyye ca, bhikkhave, dhamme desessāmi pariññañca.
“Mendicants, I will teach you the things that should be completely understood, and complete understanding.

Taṃ suṇātha.
Listen ...

Katame ca, bhikkhave, pariññeyyā dhammā?
And what things should be completely understood?

Rūpaṃ, bhikkhave, pariññeyyo dhammo, vedanā pariññeyyo dhammo, saññā pariññeyyo dhammo, saṅkhārā pariññeyyo dhammo, viññāṇaṃ pariññeyyo dhammo.
Form, feeling, perception, choices, and consciousness.

Ime vuccanti, bhikkhave, pariññeyyā dhammā.
These are called the things that should be completely understood.

Katamā ca, bhikkhave, pariññā?
And what is complete understanding?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo.
The ending of greed, hate, and delusion.

Ayaṃ vuccati, bhikkhave, pariññā”ti.
This is called complete understanding.”

Dutiyam.

24. Abhijānasutta Directly Knowing

Sāvattthinidānaṃ.
At Sāvattthī.

“Rūpaṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya;
“Mendicants, without directly knowing and completely understanding form, without dispassion for it and giving it up, you can’t end suffering.

vedanaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya;
Without directly knowing and completely understanding feeling ...

saññaṃ anabhijānaṃ ...
perception ...

saṅkhāre anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya;
choices ...

viññāṇaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.
consciousness, without dispassion for it and giving it up, you can’t end suffering.

Rūpaṅca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya;
By directly knowing and completely understanding form, having dispassion for it and giving it up, you can end suffering.

vedanaṃ abhijānaṃ ...

By directly knowing and completely understanding feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

**viññāṇaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāya”ti.**

consciousness, having dispassion for it and giving it up, you can end suffering.”

Tatiyaṃ.

25. Chandarāgasutta Desire and Greed

Sāvattihinidānaṃ.
At Sāvattihī.

“Yo, bhikkhave, rūpasmiṃ chandarāgo taṃ pajahatha.
“Mendicants, give up desire and greed for form.

**Evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ
tālāvatthukatāṃ anabhāvaṅkatāṃ āyatimā anuppādadhammaṃ.**
Thus that form will be given up, cut off at the root, made like a palm
stump, obliterated, and unable to arise in the future.

Yo vedanāya chandarāgo taṃ pajahatha.
Give up desire and greed for feeling ...

**Evaṃ sā vedanā pahīnā bhavissati ucchinnamūlā tālāvatthukatā
anabhāvaṅkatā āyatimā anuppādadhammā.**

Yo saññāya chandarāgo taṃ pajahatha.
perception ...

**Evaṃ sā saññā pahīnā bhavissati ucchinnamūlā tālāvatthukatā
anabhāvaṅkatā āyatimā anuppādadhammā.**

Yo saṅkhāresu chandarāgo taṃ pajahatha.
choices ...

**Evaṃ te saṅkhārā pahīnā bhavissanti ucchinnamūlā
tālāvatthukatā anabhāvaṅkatā āyatimā anuppādadhammā.**

Yo viññāṇasmim chandarāgo taṃ pajahatha.
consciousness.

**Evam taṃ viññāṇaṃ pahīnaṃ bhavissati ucchinnaṃ mūlaṃ
tālāvattukataṃ anabhāvaṅkataṃ āyatīṃ
anuppādadhammaṃ”ti.**

Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Catutthaṃ.

26. Assādasutta Gratification

Sāvattthinidānaṃ.

At Sāvattthī.

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho rūpassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ?’

‘What’s the gratification, the drawback, and the escape when it comes to form ...

Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ?’

feeling ...

Ko saññāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ?’

perception ...

Ko saṅkhārānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ?’

choices ...

Ko viññāṇassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ’ti?’

and consciousness?’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘yaṃ kho rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpassa assādo.

‘The pleasure and happiness that arise from form: this is its gratification.

Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpassa ādīnavo.

That form is impermanent, suffering, and perishable: this is its drawback.

Yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpassa nissaraṇaṃ.

Removing and giving up desire and greed for form: this is its escape.

Yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vedanāya assādo.

The pleasure and happiness that arise from feeling ...

Yaṃ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanāya ādīnavo.

Yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanāya nissaraṇaṃ.

Yaṃ saññaṃ paṭicca uppajjati ...pe...

perception ...

yaṃ saṅkhāre paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ saṅkhārānaṃ assādo.

choices ...

Yaṃ saṅkhārā aniccā dukkhā vipariṇāmadhammā, ayaṃ saṅkhārānaṃ ādīnavo.

Yo saṅkhāresu chandarāgavinayo chandarāgappahānaṃ, idaṃ saṅkhārānaṃ nissaraṇaṃ.

Yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ viññāṇassa assādo.

consciousness: this is its gratification.

Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ viññāṇassa ādīnavo.

That consciousness is impermanent, suffering, and perishable: this is its drawback.

**Yo viññāṇasmim̐ chandarāgavinayo chandarāgappahānaṃ,
idaṃ viññāṇassa nissaraṇaṃ’.**

Removing and giving up desire and greed for consciousness: this is its escape.’

**Yāvakīvañcāhaṃ, bhikkhave, imesaṃ pañcannaṃ
upādānakkhandhānaṃ evaṃ assādañca assādato ādīnavañca
ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ
nābbhaññāsim̐, neva tāvāhaṃ, bhikkhave, ‘sadevake loke
samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya
sadevamanussāya anuttaraṃ sammāsambodhiṃ
abhisambuddho’ti paccaññāsim̐.**

As long as I didn’t truly understand these five grasping aggregates’ gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

**Yato ca khvāhaṃ, bhikkhave, imesaṃ pañcannaṃ
upādānakkhandhānaṃ evaṃ assādañca assādato ādīnavañca
ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ
abbhaññāsim̐;**

But when I did truly understand these five grasping aggregates’ gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

**athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ
sammāsambodhiṃ abhisambuddhoti paccaññāsim̐.**

Ñāṇaṃ pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

**‘akuppā me vimutti; ayamantimā jāti; natthi dāni
punabbhavo’”ti.**

‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Pañcamaṅ.

27. Dutiyaassādasutta Gratification (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

“Rūpassāhaṃ, bhikkhave, assādapariyesanaṃ acarim̃.

“Mendicants, I went in search of form’s gratification,

Yo rūpassa assādo tadajjhagamaṃ.

and I found it.

Yāvatā rūpassa assādo paññāya me so sudiṭṭho.

I’ve seen clearly with wisdom the full extent of form’s gratification.

Rūpassāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim̃.

I went in search of form’s drawback,

Yo rūpassa ādīnavo tadajjhagamaṃ.

and I found it.

Yāvatā rūpassa ādīnavo paññāya me so sudiṭṭho.

I’ve seen clearly with wisdom the full extent of form’s drawback.

Rūpassāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim̃.

I went in search of form’s escape,

Yaṃ rūpassa nissaraṇaṃ tadajjhagamaṃ.

and I found it.

Yāvatā rūpassa nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ.

I’ve seen clearly with wisdom the full extent of form’s escape.

Vedanāyāhaṃ, bhikkhave ...

I went in search of the gratification of feeling ...

saññāyāhaṃ, bhikkhave ...

perception ...

saṅkhārānāhaṃ, bhikkhave ...

choices ...

viññāṇassāhaṃ, bhikkhave, assādapariyesanaṃ acarim.

and consciousness,

Yo viññāṇassa assādo tadajjhagamaṃ.

and I found it.

Yāvatā viññāṇassa assādo paññāya me so sudiṭṭho.

I've seen clearly with wisdom the full extent of consciousness's gratification.

Viññāṇassāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim.

I went in search of consciousness's drawback,

Yo viññāṇassa ādīnavo tadajjhagamaṃ.

and I found it.

Yāvatā viññāṇassa ādīnavo paññāya me so sudiṭṭho.

I've seen clearly with wisdom the full extent of consciousness's drawback.

Viññāṇassāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim.

I went in search of consciousness's escape,

Yaṃ viññāṇassa nissaraṇaṃ tadajjhagamaṃ.

and I found it.

Yāvatā viññāṇassa nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ.

I've seen clearly with wisdom the full extent of consciousness's escape.

Yāvakīvañcāhaṃ, bhikkhave, imesaṃ pañcannaṃ

upādānakkhandhānaṃ assādañca assādato ādīnavañca

ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ

nābbhaññāsim ...pe...

As long as I didn't truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening ...

abbhaññāsim.

But when I did truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening ...

Ñāṇaṅca pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

'akuppā me vimutti; ayamantimā jāti; natthi dāni punabbhavo''ti.

'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'

Chaṭṭham.

28. Tatiyaassādasutta Gratification (3rd)

Sāvattihinidānaṃ.

At Sāvattihī.

**“No cedaṃ, bhikkhave, rūpassa assādo abhavissa nayidaṃ
sattā rūpassiṃ sārājjeyyuṃ.**

“Mendicants, if there were no gratification in form, sentient beings
wouldn’t love it.

**Yasmā ca kho, bhikkhave, atthi rūpassa assādo, tasmā sattā
rūpassiṃ sārājanti.**

But since there is gratification in form, sentient beings do love it.

**No cedaṃ, bhikkhave, rūpassa ādīnavo abhavissa nayidaṃ
sattā rūpassiṃ nibbindeyyuṃ.**

If form had no drawback, sentient beings wouldn’t grow disillusioned
with it.

**Yasmā ca kho, bhikkhave, atthi rūpassa ādīnavo, tasmā sattā
rūpassiṃ nibbindanti.**

But since form has a drawback, sentient beings do grow disillusioned
with it.

**No cedaṃ, bhikkhave, rūpassa nissaraṇaṃ abhavissa nayidaṃ
sattā rūpassiṃ nissareyyuṃ.**

If there were no escape from form, sentient beings wouldn’t escape
from it.

**Yasmā ca kho, bhikkhave, atthi rūpassa nissaraṇaṃ, tasmā
sattā rūpassiṃ nissaranti.**

But since there is an escape from form, sentient beings do escape from it.

No cedaṃ, bhikkhave, vedanāya ...pe...

If there were no gratification in feeling ...

no cedaṃ, bhikkhave, saññāya ...

perception ...

**no cedaṃ, bhikkhave, saṅkhārānaṃ nissaraṇaṃ abhaviṣṣa,
nayidaṃ sattā saṅkhārehi nissareyyuṃ.**

choices ...

**Yasmā ca kho, bhikkhave, atthi saṅkhārānaṃ nissaraṇaṃ,
tasmā sattā saṅkhārehi nissaranti.**

**No cedaṃ, bhikkhave, viññāṇassa assādo abhaviṣṣa, nayidaṃ
sattā viññāṇasmim̐ sārājjeyyuṃ.**

consciousness, sentient beings wouldn't love it.

**Yasmā ca kho, bhikkhave, atthi viññāṇassa assādo, tasmā sattā
viññāṇasmim̐ sārājanti.**

But since there is gratification in consciousness, sentient beings do love it.

**No cedaṃ, bhikkhave, viññāṇassa ādīnava abhaviṣṣa, nayidaṃ
sattā viññāṇasmim̐ nibbindeyyuṃ.**

If consciousness had no drawback, sentient beings wouldn't grow disillusioned with it.

**Yasmā ca kho, bhikkhave, atthi viññāṇassa ādīnava, tasmā
sattā viññāṇasmim̐ nibbindanti.**

But since consciousness has a drawback, sentient beings do grow disillusioned with it.

**No cedaṃ, bhikkhave, viññāṇassa nissaraṇaṃ abhaviṣṣa,
nayidaṃ sattā viññāṇasmā nissareyyuṃ.**

If there were no escape from consciousness, sentient beings wouldn't escape from it.

Yasmā ca kho, bhikkhave, atthi viññāṇassa nissaraṇaṃ, tasmā sattā viññāṇasmā nissaranti.

But since there is an escape from consciousness, sentient beings do escape from it.

Yāvakīvañca, bhikkhave, sattā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ nābbhaññaṃsu;

As long as sentient beings don't truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, they haven't escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don't live detached, liberated, with a mind free of limits.

neva tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭṭhā visaṃyuttā vipparamuttā vimariyādīkatena cetasā viharimāsu.

Yato ca kho, bhikkhave, sattā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ abbhaññaṃsu;

But when sentient beings truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, they've escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭṭhā visaṃyuttā vipparamuttā vimariyādīkatena cetasā viharanti”.

Sattamañ.

29. Abhinandanasutta Taking Pleasure

Sāvattihinidānaṃ.

At Sāvattihī.

“Yo, bhikkhave, rūpaṃ abhinandati, dukkhaṃ so abhinandati.

“Mendicants, if you take pleasure in form, you take pleasure in suffering.

Yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi.

If you take pleasure in suffering, I say you’re not exempt from suffering.

Yo vedanaṃ abhinandati ...

If you take pleasure in feeling ...

yo saññaṃ abhinandati ...

perception ...

yo saṅkhāre abhinandati ...

choices ...

yo viññāṇaṃ abhinandati, dukkhaṃ so abhinandati.

consciousness, you take pleasure in suffering.

Yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi.

If you take pleasure in suffering, I say you’re not exempt from suffering.

Yo ca kho, bhikkhave, rūpaṃ nābhinandati, dukkhaṃ so nābhinandati.

If you don't take pleasure in form, you don't take pleasure in suffering.

Yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmi.

If you don't take pleasure in suffering, I say you're exempt from suffering.

Yo vedanaṃ nābhinandati ...

If you don't take pleasure in feeling ...

yo saññaṃ nābhinandati ...

perception ...

yo saṅkhāre nābhinandati ...

choices ...

yo viññāṇaṃ nābhinandati, dukkhaṃ so nābhinandati.

consciousness, you don't take pleasure in suffering.

Yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmī"ti.

If you don't take pleasure in suffering, I say you're exempt from suffering."

Aṭṭhamaṃ.

30. Uppādasutta Arising

Sāvattihinidānaṃ.

At Sāvattihī.

“Yo, bhikkhave, rūpassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṃ ṭhiti jarāmaṇassa pātubhāvo.
“Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo vedanāya ...pe...

The arising, continuation, rebirth, and manifestation of feeling ...

yo saññāya ...pe...

perception ...

yo saṅkhārānaṃ ...pe...

choices ...

yo viññāṇassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṃ ṭhiti jarāmaṇassa pātubhāvo.
consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṃ vūpasamo jarāmaṇassa atthaṅgamo.

The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death.

Yo vedanāya ...pe...

The cessation, settling, and ending of feeling ...

yo saññāya ...

perception ...

yo saṅkhārānaṃ ...

choices ...

**yo viññāṇassa nirodho vūpasamo atthaṅgamo, dukkhasseso
nirodho rogānaṃ vūpasamo jarāmaraṇassa atthaṅgamo”ti.**

consciousness is the cessation of suffering, the settling of diseases,
and the ending of old age and death.”

Navamaṃ.

31. Aghamūlasutta The Root of Misery

Sāvattthinidānaṃ.

At Sāvattthī.

“Aghañca, bhikkhave, desessāmi aghamūlañca.

“Mendicants, I will teach you misery and the root of misery.

Taṃ suṇātha.

Listen ...

Katamañca, bhikkhave, aghaṃ?

And what is misery?

**Rūpaṃ, bhikkhave, aghaṃ, vedanā aghaṃ, saññā aghaṃ,
saṅkhārā aghaṃ, viññāṇaṃ aghaṃ.**

Form, feeling, perception, choices, and consciousness are misery.

Idaṃ vuccati, bhikkhave, aghaṃ.

This is called misery.

Katamañca, bhikkhave, aghamūlaṃ?

And what is the root of misery?

**Yāyaṃ taṇhā ponobhavikā nandīrāgasahagatā
tatratatrābhinandinī;**

It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure in various different realms. That is,

Seyyathidaṃ—kāmataṇhā, bhavataṇhā, vibhavataṇhā.

craving for sensual pleasures, craving to continue existence, and craving to end existence.

Idaṁ vuccati, bhikkhave, aghamūlan”ti.
This is called the root of misery.”

Dasamaṁ.

Saṃyutta Nikāya 22
Linked Discourses 22

3. Bhāravagga
3. The Burden

32. Pabhaṅgusutta The Breakable

Sāvattthinidānaṃ.
At Sāvattthī.

“Pabhaṅguñca, bhikkhave, desessāmi appabhaṅguñca.
“Mendicants, I will teach you the breakable and the unbreakable.

Taṃ suṇātha.
Listen ...

Kiñca, bhikkhave, pabhaṅgu, kiṃ appabhaṅgu?
And what is the breakable? What is the unbreakable?

Rūpaṃ, bhikkhave, pabhaṅgu.
Form is breakable,

Yo tassa nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgu.
but its cessation, settling, and ending is unbreakable.

Vedanā pabhaṅgu.
Feeling ...

Yo tassā nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgu.

Saññā pabhaṅgu ...
perception ...

saṅkhārā pabhaṅgu.
choices ...

Yo tesam nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgu.

Viññāṇaṃ pabhaṅgu.

consciousness is breakable,

Yo tassa nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgū”ti.

but its cessation, settling, and ending is unbreakable.”

Ekādasamaṃ.

Bhāravaggo tatiyo.

Tassuddānaṃ

Bhāraṃ pariññaṃ abhijānaṃ,

chandarāgaṃ catutthakaṃ;

Assādā ca tayo vuttā,

abhinandanamaṭṭhamaṃ;

Uppādaṃ aghamūlañca,

ekādasamo pabhaṅgūti.

Saṃyutta Nikāya 22
Linked Discourses 22

4. Natumhākavagga
4. It's Not Yours

33. Natumhākasutta It's Not Yours

Sāvattihinidānaṃ.
At Sāvattihī.

“Yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha.
“Mendicants, give up what's not yours.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?
And what isn't yours?

Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha.
Form isn't yours: give it up.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Vedanā na tumhākaṃ, taṃ pajahatha.
Feeling ...

Sā vo pahīnā hitāya sukhāya bhavissati.

Saññā na tumhākaṃ ...
Perception ...

saṅkhārā na tumhākaṃ, te pajahatha.
Choices ...

Te vo pahīnā hitāya sukhāya bhavissanti.

Viññāṇaṃ na tumhākaṃ, taṃ pajahatha.

Consciousness isn't yours: give it up.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

**Seyyathāpi, bhikkhave, yaṃ imasmim̃ jetavane
tiṇakaṭṭhasākḥāpalāsaṃ taṃ jano hareyya vā ḍaheyya vā
yathāpaccayaṃ vā kareyya.**

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them.

Api nu tumhākaṃ evamassa:

Would you think:

‘amhe jano harati vā ḍahati vā yathāpaccayaṃ vā karotī’”ti?

‘This person is carrying us off, burning us, or doing what they want with us?’”

“No hetam̃, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Na hi no etaṃ, bhante, attā vā attaniyaṃ vā”ti.

Because that's neither self nor belonging to self.”

“Evameva kho, bhikkhave, rūpaṃ na tumhākaṃ, taṃ pajahatha.

“In the same way, mendicants, form isn't yours: give it up.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

Vedanā na tumhākaṃ, taṃ pajahatha.

Feeling ...

Sā vo pahīnā hitāya sukhāya bhavissati.

Saññā na tumhākaṃ ...

Perception ...

saṅkhārā na tumhākaṃ ...

Choices ...

viññāṇaṃ na tumhākaṃ, taṃ pajahatha.

Consciousness isn't yours: give it up.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissatī"ti.

Giving it up will be for your welfare and happiness."

Paṭhamam.

Saṃyutta Nikāya 22
Linked Discourses 22

4. Natumhākaṃ
4. It's Not Yours

34. Dutiyānatumhākasutta It's Not Yours (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

“Yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha.

“Mendicants, give up what's not yours.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?

And what isn't yours?

Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha.

Form isn't yours: give it up.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

Vedanā na tumhākaṃ ...

Feeling ...

saññā na tumhākaṃ ...

Perception ...

saṅkhārā na tumhākaṃ ...

Choices ...

viññāṇaṃ na tumhākaṃ, taṃ pajahatha.

Consciousness isn't yours: give it up.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

Yaṃ, bhikkhave, na tumhākaṃ taṃ pajahatha.

Give up what's not yours.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissatī"ti.

Giving it up will be for your welfare and happiness."

Dutiyāṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

4. Natumhā kavagga
4. It's Not Yours

35. Aññatarabhikkhusutta A Mendicant

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:**
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu;
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

**yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho,
appamatto ātāpī pahitatto vihareyyan”ti.**

“Yaṃ kho, bhikkhu, anuseti, tena saṅkhaṃ gacchati;
“Mendicant, you’re defined by what you have an underlying tendency for.

yaṃ nānuseti, na tena saṅkhaṃ gacchatī”ti.
You’re not defined by what you have no underlying tendency for.”

“Aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.
“Understood, Blessed One! Understood, Holy One!”

**“Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena
bhāsitassa vitthārena atthaṃ ājānāsī”ti?**

“But how do you see the detailed meaning of my brief statement?”

“Rūpañce, bhante, anuseti tena saṅkhaṃ gacchati.

“If you have an underlying tendency for form, you’re defined by that.

Vedanañce anuseti tena saṅkhaṃ gacchati.

If you have an underlying tendency for feeling ...

Saññañce anuseti tena saṅkhaṃ gacchati.

perception ...

Saṅkhāre ce anuseti tena saṅkhaṃ gacchati.

choices ...

Viññāṇaṃ anuseti tena saṅkhaṃ gacchati.

consciousness, you’re defined by that.

Rūpañce, bhante, nānuseti na tena saṅkhaṃ gacchati.

If you have no underlying tendency for form, you’re not defined by that.

Vedanañce ...

If you have no underlying tendency for feeling ...

saññañce ...

perception ...

saṅkhāre ce ...

choices ...

viññāṇaṃ nānuseti na tena saṅkhaṃ gacchati.

consciousness, you’re not defined by that.

Imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī”ti.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, bhikkhu.

“Good, good, mendicant!

Sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.

It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Rūpañce, bhikkhu, anuseti tena saṅkhaṃ gacchati.

If you have an underlying tendency for form, you’re defined by that.

Vedanañce ...

If you have an underlying tendency for feeling ...

saññañce ...

perception ...

saṅkhāre ce ...

choices ...

viññāṇaṃce anuseti tena saṅkhaṃ gacchati.

consciousness, you’re defined by that.

Rūpañce, bhikkhu, nānuseti na tena saṅkhaṃ gacchati.

If you have no underlying tendency for form, you’re not defined by that.

Vedanañce ...

If you have no underlying tendency for feeling ...

saññañce ...

perception ...

saṅkhāre ce ...

choices ...

viññāṇaṃce nānuseti na tena saṅkhaṃ gacchati.

consciousness, you’re not defined by that.

Imassa kho, bhikkhu, mayā saṅkhittena, bhāsitassa evaṃ vitthārena attho daṭṭhabbo”ti.

This is how to understand the detailed meaning of what I said in brief.”

Atha kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

And that mendicant became one of the perfected.

Tatiyaṃ.

36. Dutiyaaññatarabhikkhusutta A Mendicant (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

**Atha kho aññataro bhikkhu yena bhagavā ...pe... ekamantaṃ
nisinno kho so bhikkhu bhagavantaṃ etadavoca:**

Then a mendicant went up to the Buddha ... and asked him,

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṃ kho, bhikkhu, anuseti taṃ anumīyati;

“Mendicant, you’re measured against what you have an underlying tendency for,

yaṃ anumīyati tena saṅkhaṃ gacchati.

and you’re defined by what you’re measured against.

Yaṃ nānuseti na taṃ anumīyati;

You’re not measured against what you have no underlying tendency for,

yaṃ nānumīyati na tena saṅkhaṃ gacchatī”ti.

and you’re not defined by what you’re not measured against.”

“Aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

“Understood, Blessed One! Understood, Holy One!”

“Yathā katham̐ pana tvam̐, bhikkhu, mayā saṅkhittena bhāsītassa vitthārena attham̐ ājānāsī”ti?

“But how do you see the detailed meaning of my brief statement?”

“Rūpañce, bhante, anuseti taṃ anumīyati;

“If you have an underlying tendency for form, you’re measured against that,

yaṃ anumīyati tena saṅkham̐ gacchati.

and you’re defined by what you’re measured against.

Vedanañce anuseti ...

If you have an underlying tendency for feeling ...

saññañce anuseti ...

perception ...

saṅkhāre ce anuseti ...

choices ...

viññāṇaṃce anuseti taṃ anumīyati;

consciousness, you’re measured against that,

yaṃ anumīyati tena saṅkham̐ gacchati.

and you’re defined by what you’re measured against.

Rūpañce, bhante, nānuseti na taṃ anumīyati;

If you have no underlying tendency for form, you’re not measured against that,

yaṃ nānumīyati na tena saṅkham̐ gacchati.

and you’re not defined by what you’re not measured against.

Vedanañce nānuseti ...

If you have no underlying tendency for feeling ...

saññañce nānuseti ...

perception ...

saṅkhāre ce nānuseti ...

choices ...

viññāṇaṅce nānuseti na taṃ anumīyati;
consciousness, you're not measured against that,

yaṃ nānumīyati na tena saṅkhaṃ gacchati.
and you're not defined by what you're not measured against.

**Imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa
evaṃ vitthārena atthaṃ ājānāmī”ti.**

That's how I understand the detailed meaning of the Buddha's brief statement.”

“Sādhu sādhu, bhikkhu.

“Good, good, mendicant!

**Sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa
vitthārena atthaṃ ājānāsi.**

It's good that you understand the detailed meaning of what I've said in brief like this.

Rūpaṅce, bhikkhu, anuseti taṃ anumīyati;

If you have an underlying tendency for form, you're measured against that,

yaṃ anumīyati tena saṅkhaṃ gacchati.
and you're defined by what you're measured against.

Vedanaṅce, bhikkhu ...

If you have an underlying tendency for feeling ...

saññaṅce, bhikkhu ...

perception ...

saṅkhāre ce, bhikkhu ...

choices ...

viññāṇaṅce, bhikkhu, anuseti taṃ anumīyati;

consciousness, you're measured against that,

yaṃ anumīyati tena saṅkhaṃ gacchati.

and you're defined by what you're measured against.

Rūpañce, bhikkhu, nānuseti na taṃ anumīyati;

If you have no underlying tendency for form, you're not measured against that,

yaṃ nānumīyati na tena saṅkhaṃ gacchati.

and you're not defined by what you're not measured against.

Vedanañce nānuseti ...

If you have no underlying tendency for feeling ...

saññañce nānuseti ...

perception ...

saṅkhāre ce nānuseti ...

choices ...

viññāṇaṃ ce nānuseti na taṃ anumīyati;

consciousness, you're not measured against that,

yaṃ nānumīyati na tena saṅkhaṃ gacchati.

and you're not defined by what you're not measured against.

**Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṃ
vitthārena attho daṭṭhabbo'ti ...pe...**

This is how to understand the detailed meaning of what I said in brief." ...

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

And that mendicant became one of the perfected.

Catuttham.

Saṃyutta Nikāya 22
Linked Discourses 22

4. Natumhākavagga
4. It's Not Yours

37. Ānandasutta With Ānanda

Sāvattthinidānaṃ.
At Sāvattthī.

Atha kho āyasmā ānando ...pe...
And then Venerable Ānanda ...

**ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā
etadavoca:**

sitting to one side, the Buddha said to him:

“Sace taṃ, ānanda, evaṃ puccheyyumaṃ:
“Ānanda, suppose they were to ask you:

**‘katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyati,
vayo paññāyati, ṭhitassa aññathattaṃ paññāyati’**ti?

‘Reverend Ānanda, what are the things for which arising is evident,
vanishing is evident, and change while persisting is evident?’

Evaṃ puṭṭho tvaṃ, ānanda, kinti byākareyyāsī’ti?
How would you answer?”

“Sace maṃ, bhante, evaṃ puccheyyumaṃ:
“Sir, suppose they were to ask me:

**‘katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyati,
vayo paññāyati, ṭhitassa aññathattaṃ paññāyati’**ti?

‘What are the things for which arising is evident, vanishing is evident,
and change while persisting is evident?’

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I'd answer like this:

‘rūpassa kho, āvuso, uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

‘Reverend, the arising of form is evident, its vanishing is evident, and change while persisting is evident.

Vedanāya ...

The arising of feeling ...

saññāya ...

perception ...

saṅkhārānaṃ ...

choices ...

viññāṇassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

consciousness is evident, its vanishing is evident, and change while persisting is evident.

Imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatī’ti.

These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.’

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyan”ti.

That’s how I’d answer such a question.”

“Sādhu sādhu, ānanda.

“Good, good, Ānanda.

Rūpassa kho, ānanda, uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

The arising of form is evident, its vanishing is evident, and change while persisting is evident.

Vedanāya ...

The arising of feeling ...

saññāya ...
perception ...

saṅkhārānaṃ ...
choices ...

viññāṇassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

consciousness is evident, its vanishing is evident, and change while persisting is evident.

Imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatīti.

These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.

Evaṃ puṭṭho tvaṃ, ānanda, evaṃ byākareyyāsi”ti.

That’s how you should answer such a question.”

Pañcamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

4. Natumhākavagga
4. It's Not Yours

38. Dutiyaānandasutta With Ānanda (2nd)

Sāvattthinidānaṃ.
At Sāvattthī.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā
etadavoca:**

Sitting to one side, the Buddha said to Ānanda:

“Sace taṃ, ānanda, evaṃ puccheyyumaḥ:

“Ānanda, suppose they were to ask you:

**‘katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyittha,
vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha?’**

‘Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident?’

**Katamesaṃ dhammānaṃ uppādo paññāyissati, vayo
paññāyissati, ṭhitassa aññathattaṃ paññāyissati?’**

What are the things for which arising, vanishing, and change while persisting will be evident?’

**Katamesaṃ dhammānaṃ uppādo paññāyati, vayo paññāyati,
ṭhitassa aññathattaṃ paññāyati’ti?’**

What are the things for which arising, vanishing, and change while persisting are evident?’

Evaṃ puṭṭho tvaṃ, ānanda, kinti byākareyyāsī’”ti?’

How would you answer?’”

“Sace maṃ, bhante, evaṃ puccheyyumaḥ:

“Sir, suppose they were to ask me:

‘katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha?’

‘Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident?’

Katamesaṃ dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati?’

What are the things for which arising, vanishing, and change while persisting will be evident?’

Katamesaṃ dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati’ti?’

What are the things for which arising, vanishing, and change while persisting are evident?’

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer like this:

‘yaṃ kho, āvuso, rūpaṃ atītaṃ niruddhaṃ vipariṇataṃ;

‘Whatever form has passed, ceased, and perished,

tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha.

its arising, vanishing, and change while persisting were evident.

Yā vedanā atītā niruddhā vipariṇatā;

Whatever feeling ...

tassā uppādo paññāyittha, vayo paññāyittha, ṭhitāya aññathattaṃ paññāyittha.

Yā saññā ...

perception ...

ye saṅkhārā atītā niruddhā vipariṇatā;

choices ...

tesaṃ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha.

Yaṃ viññāṇaṃ atītaṃ niruddhaṃ vipariṇataṃ;
consciousness has passed, ceased, and perished,

**tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa
aññathattaṃ paññāyittha.**

its arising, vanishing, and change while persisting were evident.

**Imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyittha, vayo
paññāyittha, ṭhitassa aññathattaṃ paññāyittha.**

These the things for which arising, vanishing, and change while persisting were evident.

Yaṃ kho, āvuso, rūpaṃ ajātaṃ apātubhūtaṃ;

Whatever form is not yet born, and has not yet appeared,

**tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa
aññathattaṃ paññāyissati.**

its arising, vanishing, and change while persisting will be evident.

Yā vedanā ajātā apātubhūtā;

Whatever feeling ...

**tassā uppādo paññāyissati, vayo paññāyissati, ṭhitāya
aññathattaṃ paññāyissati.**

Yā saññā ...pe...

perception ...

ye saṅkhārā ajātā apātubhūtā;

choices ...

**tesaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa
aññathattaṃ paññāyissati.**

Yaṃ viññāṇaṃ ajātaṃ apātubhūtaṃ;

consciousness is not yet born, and has not yet appeared,

**tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa
aññathattaṃ paññāyissati.**

its arising, vanishing, and change while persisting will be evident.

Imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati.

These are the things for which arising, vanishing, and change while persisting will be evident.

Yaṃ kho, āvuso, rūpaṃ jātaṃ pātubhūtaṃ;

Whatever form has been born, and has appeared,

tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

its arising, vanishing, and change while persisting is evident.

Yā vedanā jātā pātubhūtā ...pe...

Whatever feeling ...

yā saññā ...

perception ...

ye saṅkhārā jātā pātubhūtā;

choices ...

tesaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

Yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

consciousness has been born, and has appeared, its arising, vanishing, and change while persisting are evident.

Imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatī'ti.

These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.'

Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyan'ti.

That's how I'd answer such a question."

“Sādhu sādhu, ānanda.

“Good, good, Ānanda.

Yaṃ kho, ānanda, rūpaṃ atītaṃ niruddhaṃ vipariṇataṃ;
‘Whatever form has passed, ceased, and perished,

**tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa
aññathattaṃ paññāyittha.**

its arising, vanishing, and change while persisting were evident.

Yā vedanā ...

Whatever feeling ...

yā saññā ...

perception ...

ye saṅkhārā ...

choices ...

yaṃ viññāṇaṃ atītaṃ niruddhaṃ vipariṇataṃ;
consciousness has passed, ceased, and perished,

**tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa
aññathattaṃ paññāyittha.**

its arising, vanishing, and change while persisting were evident.

**Imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyittha, vayo
paññāyittha, ṭhitassa aññathattaṃ paññāyittha.**

These the things for which arising, vanishing, and change while
persisting were evident.

Yaṃ kho, ānanda, rūpaṃ ajātaṃ apātubhūtaṃ;

Whatever form is not yet born, and has not yet appeared,

**tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa
aññathattaṃ paññāyissati.**

its arising, vanishing, and change while persisting will be evident.

Yā vedanā ...

Whatever feeling ...

yā saññā ...

perception ...

ye saṅkhārā ...

choices ...

yaṃ viññāṇaṃ ajātaṃ apātubhūtaṃ;

consciousness is not yet born, and has not yet appeared,

tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati.

its arising, vanishing, and change while persisting will be evident.

Imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati.

These are the things for which arising, vanishing, and change while persisting will be evident.

Yaṃ kho, ānanda, rūpaṃ jātaṃ pātubhūtaṃ;

Whatever form has been born, and has appeared,

tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

its arising, vanishing, and change while persisting are evident.

Yā vedanā jātā pātubhūtā ...

Whatever feeling ...

yā saññā ...

perception ...

ye saṅkhārā ...

choices ...

yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ;

consciousness has been born, and has appeared,

tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

its arising, vanishing, and change while persisting are evident.

Imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatīti.

These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.

Evam puṭṭho tvam, ānanda, evam byākareyyāsi”ti.
That’s how you should answer such a question.”

Chaṭṭham.

39. Anudhammasutta In Line With the Teachings

Sāvattihinidānaṃ.
At Sāvattihī.

**“Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno
ayamanudhammo hoti**

“Mendicants, when a mendicant is practicing in line with the
teachings, this is what's in line with the teachings.

**yaṃ rūpe nibbidābahulo vihareyya, vedanāya nibbidābahulo
vihareyya, saññāya nibbidābahulo vihareyya, saṅkhāresu
nibbidābahulo vihareyya, viññāṇe nibbidābahulo vihareyya.**

They should live full of disillusionment for form, feeling, perception,
choices, and consciousness.

**Yo rūpe nibbidābahulo viharanto, vedanāya ... saññāya ...
saṅkhāresu nibbidābahulo viharanto, viññāṇe nibbidābahulo
viharanto rūpaṃ parijānāti, vedanaṃ ... saññaṃ ... saṅkhāre ...
viññāṇaṃ parijānāti,**

Living in this way, they completely understand form, feeling,
perception, choices, and consciousness.

**so rūpaṃ parijānaṃ, vedanaṃ ... saññaṃ ... saṅkhāre ...
viññāṇaṃ parijānaṃ parimuccati rūpamhā, parimuccati
vedanāya, parimuccati saññāya, parimuccati saṅkhārehi,
parimuccati viññāṇamhā,**

Completely understanding form, feeling, perception, choices, and
consciousness, they're freed from these things.

**parimuccati jātiyā jarāmaṇeṇa sokehi paridevehi dukkhehi
domanassehi upāyāsehi, parimuccati dukkhasmāti vadāmī”ti.**

They’re freed from rebirth, old age, and death, from sorrow,
lamentation, pain, sadness, and distress. They’re freed from
suffering, I say.”

Sattamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

4. Natumhākavagga
4. It's Not Yours

40. Dutiyaanudhammasutta In Line with the Teachings (2nd)

Sāvattihinidānaṃ.
At Sāvattihī.

**“Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno
ayamanudhammo hoti yaṃ rūpe aniccānupassī vihareyya ...
pe...**

“Mendicants, when a mendicant is practicing in line with the teachings, this is what's in line with the teachings. They should live observing impermanence in form, feeling, perception, choices, and consciousness. ...

parimuccati dukkhasmāti vadāmī”ti.
They're freed from suffering, I say.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

4. Natumhā kavagga
4. It's Not Yours

41. Tatiyaanudhammasutta In Line with the Teachings (3rd)

Sāvattihinidānaṃ.
At Sāvattihī.

**“Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno
ayamanudhammo hoti yaṃ rūpe dukkhānupassī vihareyya ...
pe...**

“Mendicants, when a mendicant is practicing in line with the teachings, this is what's in line with the teachings. They should live observing suffering in form, feeling, perception, choices, and consciousness. ...

parimuccati dukkhasmāti vadāmī”ti.
They're freed from suffering, I say.”

Navamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

4. Natumhākavagga
4. It's Not Yours

42. Catutthaanudhammasutta In Line with the Teachings (4th)

Sāvattihinidānaṃ.

At Sāvattihī.

**“Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno
ayamanudhammo hoti yaṃ rūpe anattānupassī vihareyya,
vedanāya ... saññāya ... saṅkhāresu ... viññāṇe anattānupassī
vihareyya.**

“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing not-self in form, feeling, perception, choices, and consciousness. ...

**Yo rūpe anattānupassī viharanto ...pe... rūpaṃ parijānāti,
vedanaṃ ... saññaṃ ... saṅkhāre ... viññāṇaṃ parijānāti, so
rūpaṃ parijānaṃ, vedanaṃ ... saññaṃ ... saṅkhāre ... viññāṇaṃ
parijānaṃ parimuccati rūpamhā, parimuccati vedanāya,
parimuccati saññāya, parimuccati saṅkhārehi, parimuccati
viññāṇamhā, parimuccati jātiyā jarāmaṇaṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi, parimuccati dukkhasmāti
vadāmī”ti. Dasamaṃ.**

They’re freed from suffering, I say.”

Natumhākavaggo catuttho.

Tassuddānaṃ

**Natumhākena dve vuttā,
bhikkhūhi apare duve;
Ānandena ca dve vuttā,
anudhammehi dve dukāti.**

Saṃyutta Nikāya 22
Linked Discourses 22

5. Attadīpavagga
5. Be Your Own Island

43. Attadīpasutta Be Your Own Island

Sāvattihinidānaṃ.
At Sāvattihī.

**“Attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā,
dhammadīpā dhammasaraṇā anaññasaraṇā.**

“Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

**Attadīpānaṃ, bhikkhave, viharataṃ attasaraṇānaṃ
anaññasaraṇānaṃ, dhammadīpānaṃ dhammasaraṇānaṃ
anaññasaraṇānaṃ yoni upaparikkhitabbā ‘Kimjātikā
sokaparidevadukkhadomanassupāyāsā, kimpahotikā’ti?**

When you live like this, you should examine the cause: ‘From what are sorrow, lamentation, pain, sadness, and distress born and produced?’

**Kimjātikā ca, bhikkhave,
sokaparidevadukkhadomanassupāyāsā, kimpahotikā?**

And, mendicants, from what are sorrow, lamentation, pain, sadness, and distress born and produced?

**Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ
adassāvī sappurisdhammassa akovido sappurisdhamme
avinīto,**

It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

They regard form as self, self as having form, form in self, or self in form.

Tassa taṃ rūpaṃ vipariṇamati, aññathā ca hoti.

But that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

which gives rise to sorrow, lamentation, pain, sadness, and distress.

Vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ; attani vā vedanaṃ, vedanāya vā attānaṃ.

They regard feeling as self ...

Tassa sā vedanā vipariṇamati, aññathā ca hoti.

Tassa vedanāvipariṇāmaññathābhāvā uppajjanti sokaparideva ...pe... pāyāsā.

Saññaṃ attato samanupassati ...

They regard perception as self ...

saṅkhāre attato samanupassati ...

They regard choices as self ...

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ.

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tassa taṃ viññāṇaṃ vipariṇamati, aññathā ca hoti.

But that consciousness of theirs decays and perishes,

**Tassa viññāṇavipariṇāmaññathābhāvā uppajjanti
sokaparidevadukkhadomanassupāyāsā.**

which gives rise to sorrow, lamentation, pain, sadness, and distress.

**Rūpassa tveva, bhikkhave, aniccataṃ veditvā vipariṇāmaṃ
virāgaṃ nirodhaṃ, ‘pubbe ceva rūpaṃ etarahi ca sabbā
rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhamman’ti, evametāṃ
yathābhūtaṃ sammappaññāya passato ye
sokaparidevadukkhadomanassupāyāsā te pahīyanti.**

Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of form—its perishing, fading away, and cessation—and you truly see with right understanding that all form, whether past or present, is impermanent, suffering, and perishable.

**Tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati,
sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccati.**

When these things are given up there’s no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect.

**Vedanāya tveva, bhikkhave, aniccataṃ veditvā vipariṇāmaṃ
virāgaṃ nirodhaṃ, ‘pubbe ceva vedanā etarahi ca sabbā
vedanā aniccā dukkhā vipariṇāmadhammā’ti, evametāṃ
yathābhūtaṃ sammappaññāya passato ye
sokaparidevadukkhadomanassupāyāsā te pahīyanti.**

Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of feeling ...

**Tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati,
sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccati.**

Saññāya ...

perception ...

saṅkhārānaṃ tveva, bhikkhave, aniccataṃ veditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, ‘pubbe ceva saṅkhārā etarahi ca sabbe saṅkhārā aniccā dukkhā vipariṇāmadhammā’ti, evameva yathābhūtaṃ sammappaññāya passato ye sokaparidevadukkhadomanassupāyāsā te pahīyanti.

choices ...

Tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati, sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccati.

Viññāṇassa tveva, bhikkhave, aniccataṃ veditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, ‘pubbe ceva viññāṇaṃ etarahi ca sabbāṃ viññāṇāṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ’ti, evameva yathābhūtaṃ sammappaññāya passato ye sokaparidevadukkhadomanassupāyāsā te pahīyanti.

consciousness—its perishing, fading away, and cessation—and you truly see with right understanding that all consciousness, whether past or present, is impermanent, suffering, and perishable.

Tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati, sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccatī”ti.

When these things are given up there’s no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect.”

Paṭhamam.

Saṃyutta Nikāya 22
Linked Discourses 22

5. Attadīpavagga
5. Be Your Own Island

44. Paṭipadāsutta Practice

Sāvattihinidānaṃ.

At Sāvattihī.

**“Sakkāyasamudayaagāminiñca vo, bhikkhave, paṭipadaṃ
desessāmi, sakkāyanirodhagāminiñca paṭipadaṃ.**

“Mendicants, I will teach you the practice that leads to the origin of identity and the practice that leads to the cessation of identity.

Taṃ suṇātha.

Listen ...

Katamā ca, bhikkhave, sakkāyasamudayaagāminī paṭipadā?

And what is the practice that leads to the origin of identity?

**Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ
adassāvī sappurisadhammassa akovido sappurisadhamme
avinīto,**

It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

**rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā
rūpaṃ, rūpasmiṃ vā attānaṃ.**

They regard form as self, self as having form, form in self, or self in form.

Vedanam attato ...

They regard feeling as self ...

saññam ...

They regard perception as self ...

saṅkhāre ...

They regard choices as self ...

**viññāṇam attato samanupassati, viññāṇavantam vā attānam;
attani vā viññāṇam, viññāṇasmim vā attānam.**

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

**Ayam vuccati, bhikkhave, ‘sakkāyasamudayagāminī paṭipadā,
sakkāyasamudayagāminī paṭipadā’ti.**

This is called the practice that leads to the origin of identity.

**Iti hidam, bhikkhave, vuccati ‘dukkhasamudayagāminī
samanupassanā’ti.**

And that’s why it’s called a way of regarding things that leads to the origin of suffering.

Ayamevettha attho.

Katamā ca, bhikkhave, sakkāyanirodhagāminī paṭipadā?

And what is the practice that leads to the cessation of identity?

**Idha, bhikkhave, sutavā ariyasāvako ariyānam dassāvī
ariyadhammassa kovido ariyadhamme suvinīto, sappurisānam
dassāvī sappurisdhammassa kovido sappurisdhamme
suvinīto,**

It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati, na rūpavantam vā attānaṃ; na attani vā rūpaṃ, na rūpasmim vā attānaṃ.

They don't regard form as self, self as having form, form in self, or self in form.

Na vedanaṃ attato ...

They don't regard feeling as self ...

na saññaṃ ...

They don't regard perception as self ...

na saṅkhāre ...

They don't regard choices as self ...

na viññānaṃ attato samanupassati, na viññānavantaṃ vā attānaṃ; na attani vā viññānaṃ, na viññānasmim vā attānaṃ.

They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Ayaṃ vuccati, bhikkhave, 'sakkāyanirodhagāminī paṭipadā, sakkāyanirodhagāminī paṭipadā'ti.

This is called the practice that leads to the cessation of identity.

Iti hidaṃ, bhikkhave, vuccati 'dukkhanirodhagāminī samanupassanā'ti.

And that's why it's called a way of regarding things that leads to the cessation of suffering."

Ayamevettha attho'ti.

Dutiyam.

Saṃyutta Nikāya 22
Linked Discourses 22

5. Attadīpavagga
5. Be Your Own Island

45. Aniccasutta Impermanence

Sāvattihinidānaṃ.

At Sāvattihī.

“Rūpaṃ, bhikkhave, aniccaṃ.

“Mendicants, form is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What’s impermanent is suffering.

yaṃ dukkhaṃ tadanattā;

What’s suffering is not-self.

**yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

**Evametaṃ yathābhūtaṃ sammappaññāya passato cittaṃ
virajjati vimuccati anupādāya āsavehi.**

Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping.

Vedanā aniccā ...

Feeling is impermanent ...

saññā ...

Perception ...

saṅkhārā ...

Choices ...

viññāṇaṃ aniccaṃ.

Consciousness is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What's impermanent is suffering.

yaṃ dukkhaṃ tadanattā;

What's suffering is not-self.

**yadanattā taṃ 'netarṃ mama, nesohamasmi, na meso attā'ti
evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.**

And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

**Evametaṃ yathābhūtaṃ sammappaññāya passato cittaṃ
virajjati vimuccati anupādāya āsavehi.**

Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping.

**Rūpadhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ
vimuttaṃ hoti anupādāya āsavehi, vedanādhātuyā ...pe...**

If a mendicant's mind is dispassionate towards the form element, the feeling element,

saññādhātuyā ...

the perception element,

saṅkhāradhātuyā ...

the choices element,

**viññāṇadhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ
vimuttaṃ hoti anupādāya āsavehi.**

and the consciousness element, it's freed from defilements by not grasping.

**Vimuttattā ṭhitā. Ṭhitattā santusitaṃ. Santusitattā na
paritassati. Aparitassaṃ paccattaññeva parinibbāyati.**

Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti'”ti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Tatiyaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

5. Attadīpavagga
5. Be Your Own Island

46. Dutiyaaniccasutta Impermanence (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

“Rūpaṃ, bhikkhave, aniccaṃ.

“Mendicants, form is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What’s impermanent is suffering.

yaṃ dukkhaṃ tadanattā;

What’s suffering is not-self.

**yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanā aniccā ...

Feeling is impermanent ...

saññā aniccā ...

Perception is impermanent ...

saṅkhārā aniccā ...

Choices are impermanent ...

viññāṇaṃ aniccaṃ.

Consciousness is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;
What's impermanent is suffering.

yaṃ dukkhaṃ tadanattā;
What's suffering is not-self.

**yadanattā taṃ 'netarṃ mama, nesohamasmi, na meso attā'ti
evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.**
And what's not-self should be truly seen with right understanding like
this: 'This is not mine, I am not this, this is not my self.'

**Evametaṃ yathābhūtaṃ sammappaññāya passato
pubbantānudiṭṭhiyo na honti.**
Seeing truly with right understanding like this, they have no theories
about the past.

Pubbantānudiṭṭhīnaṃ asati, aparantānudiṭṭhiyo na honti.
Not having theories about the past, they have no theories about the
future.

Aparantānudiṭṭhīnaṃ asati, thāmaso parāmāso na hoti.
Not having theories about the future, they don't obstinately stick to
them.

Thāmase parāmāse asati rūpasmiṃ ...
Not misapprehending, the mind becomes dispassionate towards
form,

vedanāya ...
feeling,

saññāya ...
perception,

saṅkhāresu ...
choices,

viññāṇasmimṃ cittaṃ virajjati vimuccati anupādāya āsavehi.
and consciousness; it's freed from defilements by not grasping.

**Vimuttattā ʒhitam̄. ʒhitattā santusitam̄. Santusitattā na
paritassati. Aparitassam̄ paccattaññeva parinibbāyati.**

Being free, it's stable. Being stable, it's content. Being content,
they're not anxious. Not being anxious, they personally become
extinguished.

**'Khīṇā jāti, vusitam̄ brahmacariyam̄, kataṃ karaṇīyam̄, nāparam̄
itthattāyā'ti pajānāti'ti.**

They understand: 'Rebirth is ended, the spiritual journey has been
completed, what had to be done has been done, there is no return to
any state of existence.'

Catuttham̄.

Saṃyutta Nikāya 22
Linked Discourses 22

5. Attadīpavagga
5. Be Your Own Island

47. Samanupassanāsutta Ways of Regarding

Sāvatthinidānaṃ.
At Sāvatthī.

**“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā anekavihitāṃ
attānaṃ samanupassamānā samanupassanti, sabbete
pañcupādānakkhandhe samanupassanti, etesaṃ vā aññataraṃ.**

“Mendicants, whatever ascetics and brahmins regard various kinds of things as self, all regard the five grasping aggregates, or one of them.

Katame pañca?
What five?

**Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ
adassāvī sappurisadhammassa akovido sappurisadhamme
avinīto**

It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

**rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā
rūpaṃ, rūpasmim vā attānaṃ.**

They regard form as self, self as having form, form in self, or self in form.

Vedanaṃ ...

They regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

**viññāṇaṃ attato samanupassati, viññāṇavantarṃ vā attānaṃ;
attani vā viññāṇaṃ, viññāṇasmimṃ vā attānaṃ.**

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Iti ayañceva samanupassanā ‘asmī’ti cassa avigataṃ hoti.

So they’re not rid of this way of regarding things and the conceit ‘I am’.

**‘Asmī’ti kho pana, bhikkhave, avigate pañcannaṃ indriyānaṃ
avakkanti hoti—**

As long as they’re not rid of the conceit ‘I am’, the five faculties are conceived—

**cakkhundriyassa sotindriyassa ghānindriyassa jivhindriyassa
kāyindriyassa.**

the eye, ear, nose, tongue, and body.

Atthi, bhikkhave, mano, atthi dhammā, atthi avijjādhātu.

The mind, thoughts, and the element of ignorance are all present.

**Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa
assutavato puthujjanassa ‘asmī’tipissa hoti;**

Struck by feelings born of contact with ignorance, an uneducated ordinary person thinks ‘I am’,

‘ayamahamasmī’tipissa hoti;

‘I am this’,

‘bhavissan’tipissa hoti;

‘I will be’,

‘na bhavissan’tipissa hoti;

‘I will not be’,

‘rūpī bhavissan’tipissa hoti;

‘I will have form’,

‘arūpī bhavissan’tipissa hoti;

‘I will be formless’,

‘saññī bhavissan’tipissa hoti;

‘I will be percipient’,

‘asaññī bhavissan’tipissa hoti;

‘I will not be percipient’,

‘nevasaññīnāsaññī bhavissan’tipissa hoti.

‘I will be neither percipient nor non-percipient’.

Tiṭṭhanteva kho, bhikkhave, tattheva pañcindriyāni.

The five faculties stay right where they are.

Athettha sutavato ariyasāvakassa avijjā pahīyati, vijjā uppajjati.

But an educated noble disciple gives up ignorance about them and gives rise to knowledge.

Tassa avijjāvirāgā vijjuppādā ‘asmī’tipissa na hoti;

With the fading away of ignorance and the arising of knowledge, they don’t think ‘I am’,

‘ayamahasmī’tipissa na hoti;

‘I am this’,

‘bhavissan’ti ...

‘I will be’,

‘na bhavissan’ti ...

‘I will not be’,

rūpī ...

‘I will have form’,

arūpī ...

‘I will be formless’,

saññī ...

'I will be percipient',

asaññī ...

'I will be non-percipient',

'nevasaññīnāsaññī bhavissan'tipissa na hotī'ti.

'I will be neither percipient nor non-percipient'."

Pañcamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

5. Attadīpavagga
5. Be Your Own Island

48. Khandhasutta Aggregates

Sāvattihinidānaṃ.
At Sāvattihī.

**“Pañca, bhikkhave, khandhe desessāmi,
pañcupādānakkhandhe ca.**

“Mendicants, I will teach you the five aggregates and the five grasping aggregates.

Taṃ suṇātha.
Listen ...

Katame ca, bhikkhave, pañcakkhandhā?
And what are the five aggregates?

**Yaṃ kiñci, bhikkhave, rūpaṃ atītānāgatapaccuppannaṃ
ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā
paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati rūpakkhandho.**
Any kind of form at all—past, future, or present; internal or external;
coarse or fine; inferior or superior; far or near: this is called the
aggregate of form.

Yā kāci vedanā ...pe...
Any kind of feeling at all ...

yā kāci saññā ...
Any kind of perception at all ...

ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā ...pe... ayaṃ vuccati saṅkhārakkhandho.

Any kind of choices at all ...

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati viññāṇakkhandho.

Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness.

Ime vuccanti, bhikkhave, pañcakkhandhā.

These are called the five aggregates.

Katame ca, bhikkhave, pañcupādānakkhandhā?

And what are the five grasping aggregates?

Yaṃ kiñci, bhikkhave, rūpaṃ atītānāgatapaccuppannaṃ ...pe... yaṃ dūre santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati rūpupādānakkhandho.

Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of form connected with grasping.

Yā kāci vedanā ...pe... yā dūre santike vā sāsavā upādāniyā, ayaṃ vuccati vedanupādānakkhandho.

Any kind of feeling at all ...

Yā kāci saññā ...pe... yā dūre santike vā sāsavā upādāniyā, ayaṃ vuccati saññupādānakkhandho.

Any kind of perception at all ...

Ye keci saṅkhārā ...pe... sāsavā upādāniyā, ayam vuccati saṅkhārupādānakkhandho.

Any kind of choices at all ...

Yam kiñci viññāṇam atītānāgatapaccuppannam ...pe... yam dūre santike vā sāsavam upādāniyam, ayam vuccati viññāṇupādānakkhandho.

Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of consciousness connected with grasping.

Ime vuccanti, bhikkhave, pañcupādānakkhandhā”ti.

These are called the five grasping aggregates.”

Chaṭṭham.

Saṃyutta Nikāya 22
Linked Discourses 22

5. Attadīpavagga
5. Be Your Own Island

49. Soṇasutta With Soṇa

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho soṇo gahapatiputto yena bhagavā tenupasaṅkami ...
pe...**

Then the householder Soṇa went up to the Buddha ...

**ekamantaṃ nisinnaṃ kho soṇaṃ gahapatiputtaṃ bhagavā
etadavoca:**

The Buddha said to him:

**“Ye hi keci, soṇa, samaṇā vā brāhmaṇā vā aniccena rūpena
dukkhena vipariṇāmadhammena ‘seyyohamasmī’ti vā
samanupassanti;**

“Soṇa, there are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—regard themselves thus: ‘I’m better’,

‘sadiśohamasmī’ti vā samanupassanti;

or ‘I’m equal’,

‘hīnohamasmī’ti vā samanupassanti;

or ‘I’m worse’.

kimaññatra yathābhūtaṃ adassanā?

What is that but a failure to see truly?

Aniccāya vedanāya dukkhāya vipariṇāmadhammāya

‘seyyohamasmī’ti vā samanupassanti;

Based on feeling ...

‘sadiśohamasmī’ti vā samanupassanti;

‘hīnohamasmī’ti vā samanupassanti;

kimaññatra yathābhūtaṣṣa adassanā?

Aniccāya saññāya ...

perception ...

aniccehi saṅkhārehi dukkhehi vipariṇāmadhammehi

‘seyyohamasmī’ti vā samanupassanti;

choices ...

‘sadiśohamasmī’ti vā samanupassanti;

‘hīnohamasmī’ti vā samanupassanti;

kimaññatra yathābhūtaṣṣa adassanā?

Aniccena viññāṇena dukkhena vipariṇāmadhammena

‘seyyohamasmī’ti vā samanupassanti;

consciousness, which is impermanent, suffering, and perishable,
they regard themselves thus: ‘I’m better’,

‘sadiśohamasmī’ti vā samanupassanti;

or ‘I’m equal’,

‘hīnohamasmī’ti vā samanupassanti;

or ‘I’m worse’.

kimaññatra yathābhūtaṣṣa adassanā?

What is that but a failure to see truly?

Ye ca kho keci, soṇa, samaṇā vā brāhmaṇā vā aniccena rūpena

dukkhena vipariṇāmadhammena ‘seyyohamasmī’tipi na

samanupassanti;

There are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—don't regard themselves thus: 'I'm better',

'sadiṣoḥamaṣmī'tipi na samanupassanti;
or 'I'm equal',

'hīnoḥamaṣmī'tipi na samanupassanti;
or 'I'm worse'.

kimaññatra yathābhūtaṣṣa daṣṣanā?
What is that but seeing truly?

Aniccāya vedanāya ...
Based on feeling ...

aniccāya saññāya ...
perception ...

aniccehi saṅkhārehi ...
choices ...

aniccena viññāṇena dukkhena vipariṇāmadhammena
'seyyoḥamaṣmī'tipi na samanupassanti;
consciousness, which is impermanent, suffering, and perishable,
they don't regard themselves thus: 'I'm better',

'sadiṣoḥamaṣmī'tipi na samanupassanti;
or 'I'm equal',

'hīnoḥamaṣmī'tipi na samanupassanti;
or 'I'm worse'.

kimaññatra yathābhūtaṣṣa daṣṣanā?
What is that but seeing truly?

Taṃ kiṃ maññasi, soṇa,
What do you think, Soṇa?

rūpaṃ niccaṃ vā aniccaṃ vā'ti?
Is form permanent or impermanent?"

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Vedanā niccā vā aniccā vā”ti?

“Is feeling ...

“Aniccā, bhante” ...

“saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Tasmātiha, soṇa, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“So, Soṇa, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...

You should truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṃ passaṃ, soṇa, sutavā ariyasāvako rūpasamimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasamimpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti’”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Sattamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

5. Attadīpavagga
5. Be Your Own Island

50. Dutiyasoṇasutta With Soṇa (2nd)

Evaṃ me sutāṃ—
So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho soṇo gahapatiputto yena bhagavā tenupasaṅkhami;
upasaṅkhamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho soṇaṃ gahapatiputtaṃ bhagavā
etadavoca:**

Then the householder Soṇa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

**“Ye hi keci, soṇa, samaṇā vā brāhmaṇā vā rūpaṃ nappajānanti,
rūpasamudayaṃ nappajānanti, rūpanirodhaṃ nappajānanti,
rūpanirodhagāminiṃ paṭipadaṃ nappajānanti;**

“Soṇa, there are ascetics and brahmins who don't understand form, its origin, its cessation, and the practice that leads to its cessation.

**vedanaṃ nappajānanti, vedanāsamudayaṃ nappajānanti,
vedanānirodhaṃ nappajānanti, vedanānirodhagāminiṃ
paṭipadaṃ nappajānanti;**

They don't understand feeling ...

saññaṃ nappajānanti ...pe...
perception ...

**saṅkhāre nappajānanti, saṅkhārasamudayaṃ nappajānanti,
saṅkhāranirodhaṃ nappajānanti, saṅkhāranirodhagāminīṃ
paṭipadaṃ nappajānanti;**
choices ...

**viññāṇaṃ nappajānanti, viññāṇasamudayaṃ nappajānanti,
viññāṇanirodhaṃ nappajānanti, viññāṇanirodhagāminīṃ
paṭipadaṃ nappajānanti.**
consciousness, its origin, its cessation, and the practice that leads to
its cessation.

**Na me te, soṇa, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca
pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā
diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharanti.**

I don't regard them as true ascetics and brahmins. Those venerables
don't realize the goal of life as an ascetic or brahmin, and don't live
having realized it with their own insight.

**Ye ca kho keci, soṇa, samaṇā vā brāhmaṇā vā rūpaṃ pajānanti,
rūpasamudayaṃ pajānanti, rūpanirodhaṃ pajānanti,
rūpanirodhagāminīṃ paṭipadaṃ pajānanti;**
There are ascetics and brahmins who do understand form, its origin,
its cessation, and the practice that leads to its cessation.

vedanaṃ pajānanti ...pe...
They do understand feeling ...

saññaṃ pajānanti ...
perception ...

saṅkhāre pajānanti ...
choices ...

**viññāṇaṃ pajānanti, viññāṇasamudayaṃ pajānanti,
viññāṇanirodhaṃ pajānanti, viññāṇanirodhagāminīṃ paṭipadaṃ
pajānanti.**

consciousness, its origin, its cessation, and the practice that leads to its cessation.

Te ca kho me, soṇa, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññaṭṭhaṅca brahmaññaṭṭhaṅca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantī”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Aṭṭhamam.

Saṃyutta Nikāya 22
Linked Discourses 22

5. Attadīpavagga
5. Be Your Own Island

51. Nandikkhayasutta The End of Relishing

Sāvattthinidānaṃ.
At Sāvattthī.

**“Aniccaññeva, bhikkhave, bhikkhu rūpaṃ aniccanti passati.
Sāssa hoti sammādiṭṭhi.**

“Mendicants, form really is impermanent. A mendicant sees that it is impermanent: that’s their right view.

Sammā passaṃ nibbindati.
Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.
When relishing ends, greed ends. When greed ends, relishing ends.

Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.
When relishing and greed end, the mind is freed, and is said to be well freed.

**Aniccaññeva, bhikkhave, bhikkhu vedanaṃ aniccanti passati.
Sāssa hoti sammādiṭṭhi.**
Feeling ...

Sammā passaṃ nibbindati.

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.

**Aniccaññeva, bhikkhave, bhikkhu saññaṃ aniccanti passati ...
pe...**

Perception ...

anicceyeva bhikkhave, bhikkhu saṅkhāre aniccāti passati.

Sāssa hoti sammādiṭṭhi.

Choices ...

Sammā passaṃ nibbindati.

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.

Aniccaññeva, bhikkhave, bhikkhu viññāṇaṃ aniccanti passati.

Sāssa hoti sammādiṭṭhi.

Consciousness really is impermanent. A mendicant sees that it is impermanent: that's their right view.

Sammā passaṃ nibbindati.

Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

When relishing ends, greed ends. When greed ends, relishing ends.

Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccatī”ti.

When relishing and greed end, the mind is freed, and is said to be well freed.”

Navamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

5. Attadīpavagga
5. Be Your Own Island

52. Dutīyanandikkhayasutta The End of Relishing (2nd)

Sāvattṇinidānaṃ.

At Sāvattṇī.

“Rūpaṃ, bhikkhave, yoniso manasi karoṭha, rūpāniccatañca yathābhūtaṃ samanupassatha.

“Mendicants, properly attend to form. Truly see the impermanence of form.

Rūpaṃ, bhikkhave, bhikkhu yoniso manasi karonto, rūpāniccatañca yathābhūtaṃ samanupassanto rūpasmiṃ nibbindati.

When a mendicant does this, they grow disillusioned with form.

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

When relishing ends, greed ends. When greed ends, relishing ends.

Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.

When relishing and greed end, the mind is freed, and is said to be well freed.

Vedanaṃ, bhikkhave, yoniso manasi karoṭha, vedanāniccatañca yathābhūtaṃ samanupassatha.

Properly attend to feeling ...

Vedanaṃ, bhikkhave, bhikkhu yoniso manasi karonto, vedanāniccatañca yathābhūtaṃ samanupassanto vedanāya nibbindati.

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.

Saññaṃ bhikkhave ...

perception ...

**saṅkhāre, bhikkhave, yoniso manasi karoṭha,
saṅkhārāniccataṅca yathābhūtaṃ samanupassatha.**

choices ...

**Saṅkhāre, bhikkhave, bhikkhu yoniso manasi karonto,
saṅkhārāniccataṃ yathābhūtaṃ samanupassanto saṅkhāresu
nibbindati.**

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.

**Viññāṇaṃ, bhikkhave, yoniso manasi karoṭha,
viññāṇāniccataṅca yathābhūtaṃ samanupassatha.**

consciousness. Truly see the impermanence of consciousness.

**Viññāṇaṃ, bhikkhave, bhikkhu yoniso manasi karonto,
viññāṇāniccataṅca yathābhūtaṃ samanupassanto
viññāṇasmim̐ nibbindati.**

When a mendicant does this, they grow disillusioned with
consciousness.

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

When relishing ends, greed ends. When greed ends, relishing ends.

Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccatī”ti.

When relishing and greed end, the mind is freed, and is said to be
well freed.”

Dasamaṃ.

Attadīpavaggo pañcama.

Tassuddānaṃ

**Attadīpā paṭipadā,
Dve ca honti aniccatā;
Samanupassanā khandhā,
Dve soṇā dve nandikkhayena cāti.**

Mūlapaṇṇāsako samatto.

Tassa mūlapaṇṇāsakassa vagguddānaṃ

**Nakulapitā anicco ca,
Bhāro natumhākena ca;
Attadīpena paññāso,
Paṭhamo tena pavuccatīti.**

Saṃyutta Nikāya 22
Linked Discourses 22

6. Upayavagga
6. Involvement

53. Upayasutta Involvement

Sāvattihinidānaṃ.

At Sāvattihī.

“Upayo, bhikkhave, avimutto, anupayo vimutto.

“Mendicants, if you’re involved, you’re not free. If you’re not involved, you’re free.

Rūpupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, rūpārammaṇaṃ rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūhiṃ vepullaṃ āpajjeyya.

As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature.

Vedanupayaṃ vā ...pe...

Or consciousness would remain involved with feeling ...

saññupayaṃ vā ...pe...

Or consciousness would remain involved with perception ...

saṅkhārupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, saṅkhārārammaṇaṃ saṅkhārappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūhiṃ vepullaṃ āpajjeyya.

Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Yo, bhikkhave, evaṃ vadeyya:

Mendicants, suppose you say:

‘ahamaññaṭṭha rūpā aññaṭṭha vedanāya aññaṭṭha saññāya aññaṭṭha saṅkhārehi viññāṇassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūḷhiṃ vā vepullaṃ vā paññāpessāmi’ti, netam ṭhānam vijjati.

‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

Rūpadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti.

If a mendicant has given up greed for the form element,

Rāgassa pahānā vocchijjatārammaṇam patiṭṭhā viññāṇassa na hoti.

the support is cut off, and there is no foundation for consciousness.

Vedanādhātuyā ce, bhikkhave ...

If a mendicant has given up greed for the feeling element ...

saññādhātuyā ce, bhikkhave ...

perception element ...

saṅkhāradhātuyā ce, bhikkhave ...

choices element ...

viññāṇadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti.

consciousness element,

Rāgassa pahānā vocchijjatārammaṇam patiṭṭhā viññāṇassa na hoti.

the support is cut off, and there is no foundation for consciousness.

Tadappatiṭṭhitaṃ viññāṇam avirūḷham anabhisaṅkhacca vimuttaṃ.

Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.

Vimuttattā t̄hitam̄. T̄hitattā santusitam̄. Santusitattā na paritassati. Aparitassam̄ paccattaññeva parinibbāyati.

Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.

'Khīṇā jāti, vusitam̄ brahmacariyam̄, kataṃ karaṇīyam̄, nāparam̄ itthattāyā'ti pajānātī'ti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Paṭhamam̄.

Saṃyutta Nikāya 22
Linked Discourses 22

6. Upayavagga
6. Involvement

54. Bījasutta A Seed

Sāvattthinidānaṃ.

At Sāvattthī.

“Pañcimāni, bhikkhave, bījajātāni.

“Mendicants, there are five kinds of plants propagated from seeds.

Katamāni pañca?

What five?

Mūlabījaṃ, khandhabījaṃ, aggabījaṃ, phalubījaṃ, bījabījaññeva pañcamaṃ.

Plants propagated from roots, stems, cuttings, or joints; and those from regular seeds are the fifth.

Imāni cassa, bhikkhave, pañca bījajātāni akhaṇḍāni apūtikāni avātātapahatāni sārādāni sukhasayitāni, pathavī ca nāssa, āpo ca nāssa;

Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. But there’s no soil or water.

api numāni, bhikkhave, pañca bījajātāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyuntīti?

Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?”

“No hetam, bhante”.

“No, sir.”

**“Imāni cassu, bhikkhave, pañca bījajātāni akhaṇḍāni ...pe...
sukhasayitāni, pathavī ca assa, āpo ca assa;**

“Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there is soil and water.

**api numāni, bhikkhave, pañca bījajātāni vuddhiṃ virūḷhiṃ
vepullaṃ āpajjeyyuntīti?**

Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?”

“Evaṃ, bhante”.

“Yes, sir.”

**“Seyyathāpi, bhikkhave, pathavīdhātu, evaṃ catasso
viññāṇaṭṭhitiyo daṭṭhabbā.**

“The four grounds of consciousness should be seen as like the earth element.

Seyyathāpi, bhikkhave, āpodhātu, evaṃ nandirāgo daṭṭhabbo.
Relishing and greed should be seen as like the water element.

**Seyyathāpi, bhikkhave, pañca bījajātāni, evaṃ viññāṇaṃ
sāhāraṃ daṭṭhabbaṃ.**

Consciousness with its fuel should be seen as like the five kinds of plants propagated from seeds.

**Rūpupayaṃ, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya,
rūpāramaṇaṃ rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ
virūḷhiṃ vepullaṃ āpajjeyya.**

As long as consciousness remains, it would remain involved with form, supported by form, grounded on form. And with a sprinkle of relishing, it would grow, increase, and mature.

**Vedanupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya
...pe...**

Or consciousness would remain involved with feeling ...

**saññupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya ...
pe...**

Or consciousness would remain involved with perception ...

**saṅkhārupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ
tiṭṭheyya, saṅkhārāmmaṇaṃ saṅkhārappatiṭṭhaṃ
nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.**

Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Yo, bhikkhave, evaṃ vadeyya:

Mendicants, suppose you say:

**‘ahamaññatra rūpā aññatra vedanāya aññatra saññāya aññatra
saṅkhārehi viññāṇassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ
vā vuddhiṃ vā virūḷhiṃ vā vepullaṃ vā paññāpessāmī’ti, netaṃ
ṭhānaṃ vijjati.**

‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

Rūpadhātuyā ceva, bhikkhave, bhikkhuno rāgo pahīno hoti.

If a mendicant has given up greed for the form element,

**Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na
hoti.**

the support is cut off, and there is no foundation for consciousness.

Vedanādhātuyā ce ...

If a mendicant has given up greed for the feeling element ...

saññādhātuyā ce ...

perception element ...

saṅkhāradhātuyā ce ...

choices element ...

viññāṇadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti.

consciousness element,

Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti.

the support is cut off, and there is no foundation for consciousness.

Tadappatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ anabhisaṅkhacca vimuttaṃ.

Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.

Vimuttattā ṭhitaṃ. Ṭhitattā santusitaṃ. Santusitattā na paritassati. Aparitassaṃ paccattaññeva parinibbāyati.

Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.

'Khīṇā jāti ...pe... nāparaṃ itthattāyā'ti pajānātī'ti.

They understand: 'Rebirth is ended ... there is no return to any state of existence.'

Dutiyam.

Saṃyutta Nikāya 22
Linked Discourses 22

6. Upayavagga
6. Involvement

55. Udānasutta An Inspired Saying

Sāvattihinidānaṃ.
At Sāvattihī.

Tatra kho bhagavā udānaṃ udānesi:

There the Buddha expressed this heartfelt sentiment:

“no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī”ti—

“It might not be, and it might not be mine. It will not be, and it will not be mine.’

**evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni
saṃyojanānī”ti.**

A mendicant who makes such a resolution can cut off the five lower fetters.”

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants asked the Buddha,

**“yathā kathaṃ pana, bhante, ‘no cassaṃ, no ca me siyā,
nābhavissa, na me bhavissatī”ti—**

“But sir, how

**evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni
saṃyojanānī”ti?**

can a mendicant who makes such a resolution cut off the five lower fetters?”

“Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ...pe...

“Mendicant, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching.

sappurisdhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

They regard form as self, self as having form, form in self, or self in form.

Vedanaṃ ...

They regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

So aniccaṃ rūpaṃ ‘aniccaṃ rūpaṃ’ti yathābhūtaṃ nappajānāti,

They don’t truly understand form—which is impermanent—as impermanent.

aniccaṃ vedanaṃ ‘aniccā vedanā’ti yathābhūtaṃ nappajānāti,

They don’t truly understand feeling ...

aniccaṃ saññaṃ ‘aniccā saññā’ti yathābhūtaṃ nappajānāti,

perception ...

anicce saṅkhāre ‘aniccā saṅkhārā’ti yathābhūtaṃ nappajānāti,

choices ...

aniccaṃ viññāṇaṃ ‘aniccaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti.

consciousness—which is impermanent—as impermanent.

Dukkhaṃ rūpaṃ ‘dukkhaṃ rūpaṃ’ti yathābhūtaṃ nappajānāti,
They don’t truly understand form—which is suffering—as suffering.

dukkhaṃ vedanaṃ ...

They don’t truly understand feeling ...

dukkhaṃ saññaṃ ...

perception ...

dukkhe saṅkhāre ...

choices ...

**dukkhaṃ viññāṇaṃ ‘dukkhaṃ viññāṇaṃ’ti yathābhūtaṃ
nappajānāti.**

consciousness—which is suffering—as suffering.

Anattaṃ rūpaṃ ‘anattā rūpaṃ’ti yathābhūtaṃ nappajānāti,
They don’t truly understand form—which is not-self—as not-self.

anattaṃ vedanaṃ ‘anattā vedanā’ti yathābhūtaṃ nappajānāti,
They don’t truly understand feeling ...

anattaṃ saññaṃ ‘anattā saññā’ti yathābhūtaṃ nappajānāti,
perception ...

anatte saṅkhāre ‘anattā saṅkhārā’ti yathābhūtaṃ nappajānāti,
choices ...

anattaṃ viññāṇaṃ ‘anattā viññāṇaṃ’ti yathābhūtaṃ nappajānāti.
consciousness—which is not-self—as not-self.

**Saṅkhataṃ rūpaṃ ‘saṅkhataṃ rūpaṃ’ti yathābhūtaṃ
nappajānāti,**

They don’t truly understand form—which is conditioned—as
conditioned.

saṅkhataṃ vedanaṃ ...

They don’t truly understand feeling ...

saṅkhataṃ saññaṃ ...

perception ...

saṅkhate saṅkhāre ...

choices ...

saṅkhataṃ viññāṇaṃ ‘saṅkhataṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti.

consciousness—which is conditioned—as conditioned.

Rūpaṃ vibhavissatīti yathābhūtaṃ nappajānāti.

They don't truly understand that form will disappear.

Vedanā vibhavissati ...

They don't truly understand that feeling ...

saññā vibhavissati ...

perception ...

saṅkhārā vibhavissanti ...

choices ...

viññāṇaṃ vibhavissatīti yathābhūtaṃ nappajānāti.

consciousness will disappear.

Sutavā ca kho, bhikkhu, ariyasāvako ariyānaṃ dassāvī ariyadhamma kovidō ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhamma kovidō sappurisadhamme suvinīto

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati ...pe...

They don't regard form as self ...

na vedanaṃ ...

They don't regard feeling ...

na saññaṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññāṇaṃ attato samanupassati.

consciousness as self.

So aniccaṃ rūpaṃ ‘aniccaṃ rūpaṃ’ti yathābhūtaṃ pajānāti.

They truly understand form—which is impermanent—as impermanent.

Aniccaṃ vedanaṃ ...

They truly understand feeling ...

aniccaṃ saññaṃ ...

perception ...

anicce saṅkhāre ...

choices ...

aniccaṃ viññāṇaṃ ‘aniccaṃ viññāṇaṃ’ti yathābhūtaṃ pajānāti.

consciousness—which is impermanent—as impermanent.

Dukkhaṃ rūpaṃ ...pe... dukkhaṃ viññāṇaṃ ...

They truly understand form ... feeling ... perception ... choices ...
consciousness—which is suffering—as suffering.

anattaṃ rūpaṃ ...pe... anattaṃ viññāṇaṃ ...

They truly understand form ... feeling ... perception ... choices ...
consciousness—which is not-self—as not-self.

**saṅkhataṃ rūpaṃ ...pe... saṅkhataṃ viññāṇaṃ ‘saṅkhataṃ
viññāṇaṃ’ti yathābhūtaṃ pajānāti.**

They truly understand form ... feeling ... perception ... choices ...
consciousness—which is conditioned—as conditioned.

Rūpaṃ vibhavissatīti yathābhūtaṃ pajānāti.

They truly understand that form will disappear.

Vedanā ...

They truly understand that feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ vibhavissatīti yathābhūtaṃ pajānāti.

consciousness will disappear.

So rūpassa vibhavā, vedanāya vibhavā, saññāya vibhavā, saṅkhārānaṃ vibhavā, viññāṇassa vibhavā, evaṃ kho, bhikkhu,
It's because of the disappearance of form, feeling, perception, choices, and consciousness that a mendicant who makes such a resolution—

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti—

‘It might not be, and it might not be mine. It will not be, and it will not be mine’—

evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṃyojanānī”ti.

can cut off the five lower fetters.”

“Evaṃ adhimuccamāno, bhante, bhikkhu chindeyya orambhāgiyāni saṃyojanānī”ti.

“Sir, a mendicant who makes such a resolution can cut off the five lower fetters.

“Kathaṃ pana, bhante, jānato kathaṃ passato anantarā āsavānaṃ khayō hotī”ti?

But how are they to know and see in order to end the defilements in the present life?”

“Idha, bhikkhu, assutavā puthujjano atasitāye ɥhāne tāsam āpajjati.

“Mendicant, an uneducated ordinary person worries about things that aren’t a worry.

Tāso heso bhikkhu assutavato puthujjanassa:

For an uneducated ordinary person worries:

‘no cassam, no ca me siyā, nābhavissa, na me bhavissatī’ti.

‘It might not be, and it might not be mine. It will not be, and it will not be mine.’

Sutavā ca kho, bhikkhu, ariyasāvako atasitāye ɥhāne na tāsam āpajjati.

An educated noble disciple doesn’t worry about things that aren’t a worry.

Na heso, bhikkhu, tāso sutavato ariyasāvakassa:

For an educated noble disciple doesn’t worry:

‘no cassam, no ca me siyā, nābhavissa, na me bhavissatī’ti.

‘It might not be, and it might not be mine. It will not be, and it will not be mine.’

Rūpupayam vā, bhikkhu, viññānam tiṭṭhamānam tiṭṭheyya, rūpārammaṇam rūpappatiṭṭham nandūpasecanam vuddhim virūḥim vepullam āpajjeyya.

As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature.

Vedanupayam vā, bhikkhu ...

Or consciousness would remain involved with feeling ...

saññupayam vā, bhikkhu ...

Or consciousness would remain involved with perception ...

saṅkhārupayaṃ vā, bhikkhu, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, saṅkhārārammaṇaṃ saṅkhārappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

Or consciousness would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Yo, bhikkhu, evaṃ vadeyya:

Mendicants, suppose you say:

‘ahamaññatra rūpā, aññatra vedanāya, aññatra saññāya, aññatra saṅkhārehi viññāṇassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūḷhiṃ vā vepullaṃ vā paññāpessāmī’ti, netam ṭhānaṃ vijjati.

‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

Rūpadhātuyā ce, bhikkhu, bhikkhuno rāgo pahīno hoti. Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti.

If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness.

Vedanādhātuyā ce, bhikkhu, bhikkhuno ...

If a mendicant has given up greed for the feeling element ...

saññādhātuyā ce, bhikkhu, bhikkhuno ...

perception element ...

saṅkhāradhātuyā ce, bhikkhu, bhikkhuno ...

choices element ...

viññāṇadhātuyā ce, bhikkhu, bhikkhuno rāgo pahīno hoti.

Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti.

consciousness element, the support is cut off, and there is no foundation for consciousness.

Tadappatiṭṭhitam viññāṇam avirūḷham anabhisankhacca vimuttam.

Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.

Vimuttattā ṭhitam. Ṭhitattā santusitam. Santusitattā na paritassati. Aparitassam paccattaññeva parinibbāyati.

Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.

'Khīṇā jāti ...pe... nāparam itthattāyā'ti pajānāti.

They understand: 'Rebirth is ended ... there is no return to any state of existence.'

Evam kho, bhikkhu, jānato evam passato anantarā āsavānam khayō hotī'ti.

The ending of the defilements is for one who knows and sees this."

Tatīyam.

56. Upādānaparipavattasutta Perspectives

Sāvattthinidānaṃ.

At Sāvattthī.

“Pañcime, bhikkhave, upādānakkhandhā.

“Mendicants, there are these five grasping aggregates.

Katame pañca?

What five?

**Rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārupalāpādānakkhandho,
viññāṇupādānakkhandho.**

The grasping aggregates of form, feeling, perception, choices, and consciousness.

**Yāvakiṃvañcāhaṃ, bhikkhave, ime pañcupādānakkhandhe
catuparivaṭṭaṃ yathābhūtaṃ nābbhaññāsiṃ, neva tāvāhaṃ,
bhikkhave, sadevake loke samāraṃ sabrahmaṃ
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ
sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ.**

As long as I didn't truly understand these five grasping aggregates from four perspectives, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

**Yato ca khvāhaṃ, bhikkhave, ime pañcupādānakkhandhe
catuparivaṭṭaṃ yathābhūtaṃ abbhaññāsiṃ, athāhaṃ,
bhikkhave, sadevake loke ...pe...**

But when I did truly understand these five grasping aggregates from four perspectives, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

**sadevamanussāya anuttaram̐ sammāsambodhim̐
abhisambuddhoti paccaññāsīm̐.**

Kathañca catuparivaṭṭam̐?

And how are there four perspectives?

**Rūpaṃ abbhaññāsīm̐, rūpasamudayaṃ abbhaññāsīm̐,
rūpanirodham̐ abbhaññāsīm̐, rūpanirodhagāminim̐ paṭipadam̐
abbhaññāsīm̐;**

I directly knew form, its origin, its cessation, and the practice that leads to its cessation.

vedanam̐ ...

I directly knew feeling ...

saññam̐ ...

perception ...

saṅkhāre ...

choices ...

**viññāṇam̐ abbhaññāsīm̐, viññāṇasamudayaṃ abbhaññāsīm̐,
viññāṇanirodham̐ abbhaññāsīm̐, viññāṇanirodhagāminim̐
paṭipadam̐ abbhaññāsīm̐.**

consciousness, its origin, its cessation, and the practice that leads to its cessation.

Katamañca, bhikkhave, rūpaṃ?

And what is form?

**Cattāro ca mahābhūtā catunnañca mahābhūtānam̐ upādāya
rūpaṃ.**

The four primary elements, and form derived from the four primary elements.

Idaṃ vuccati, bhikkhave, rūpaṃ.

This is called form.

Āhārasamudayā rūpasamudayo;

Form originates from food.

āhāranirodhā rūpanirodho.

When food ceases, form ceases.

Ayameva ariyo aṭṭhaṅgiko maggo rūpanirodhagāminī paṭipadā, seyyathidaṃ—

The practice that leads to the cessation of form is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya, evaṃ rūpasamudayaṃ abhiññāya, evaṃ rūpanirodhaṃ abhiññāya, evaṃ rūpanirodhagāminiṃ paṭipadaṃ abhiññāya rūpassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well.

Ye suppaṭipannā, te imasmim̐ dhammavinaye gādhanti.

Those who practice well have a firm footing in this teaching and training.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya ...pe... evaṃ rūpanirodhagāminiṃ paṭipadaṃ abhiññāya, rūpassa nibbidā virāgā nirodhā anupādā vimuttā te suvimuttā.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its

cessation—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed.

Ye suvimuttā te kevalino.

Those who are well freed are consummate ones.

Ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāya.

For consummate ones, there is no cycle of rebirths to be found.

Katamā ca, bhikkhave, vedanā?

And what is feeling?

Chayime, bhikkhave, vedanākāyā—

There are these six classes of feeling:

**cakkhusamphassajā vedanā, sotasamphassajā vedanā,
ghānasamphassajā vedanā, jivhāsamphassajā vedanā,
kāyasamphassajā vedanā, manosamphassajā vedanā.**

feeling born of contact through the eye, ear, nose, tongue, body, and mind.

Ayaṃ vuccati, bhikkhave, vedanā.

This is called feeling.

Phassasamudayā vedanāsamudayo;

Feeling originates from contact.

phassanirodhā vedanānirodho.

When contact ceases, feeling ceases.

**Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī
paṭipadā, seyyathidaṃ—**

The practice that leads to the cessation of feelings is simply this noble eightfold path ...

sammādiṭṭhi ...pe... sammāsamādhi.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ
abhiññāya, evaṃ vedanāsamudayaṃ abhiññāya, evaṃ
vedanānirodhaṃ abhiññāya, evaṃ vedanānirodhagāminiṃ**

**paṭipadaṃ abhiññāya vedanāya nibbidāya virāgāya nirodhāya
paṭipannā, te suppaṭipannā.**

Ye suppaṭipannā, te imasmim̐ dhammavinaye gādhanti.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ
vedanaṃ abhiññāya ...pe... evaṃ vedanānirodhagāminim̐
paṭipadaṃ abhiññāya ...pe...**

vaṭṭaṃ tesaṃ natthi paññāpanāya.

Katamā ca, bhikkhave, saññā?

And what is perception?

Chayime, bhikkhave, saññākāyā—

There are these six classes of perception:

**rūpasaññā, saddasaññā, gandhasaññā, rasasaññā,
phoṭṭhabbasaññā, dhammasaññā.**

perceptions of sights, sounds, smells, tastes, touches, and thoughts.

Ayaṃ vuccati, bhikkhave, saññā.

This is called perception.

Phassasamudayā saññāsamudayo;

Perception originates from contact.

phassanirodhā saññānirodho.

When contact ceases, perception ceases.

**Ayameva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī
paṭipadā, seyyathidaṃ—**

The practice that leads to the cessation of perceptions is simply this noble eightfold path ...

sammādiṭṭhi ...pe... sammāsamādhi ...pe...

vaṭṭaṃ tesaṃ natthi paññāpanāya.

Katame ca, bhikkhave, saṅkhārā?

And what are choices?

Chayime, bhikkhave, cetanākāyā—

There are these six classes of intention:

**rūpasañcetanā, saddasañcetanā, gandhasañcetanā,
rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā.**
intention regarding sights, sounds, smells, tastes, touches, and
thoughts.

Ime vuccanti, bhikkhave, saṅkhārā.

These are called choices.

Phassasamudayā saṅkhārasamudayo;

Choices originate from contact.

phassanirodhā saṅkhāranirodho.

When contact ceases, choices cease.

**Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī
paṭipadā, seyyathidaṃ—**

The practice that leads to the cessation of choices is simply this
noble eightfold path ...

sammādiṭṭhi ...pe... sammāsamādhī.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ saṅkhāre
abhiññāya, evaṃ saṅkhārasamudayaṃ abhiññāya, evaṃ
saṅkhāranirodhaṃ abhiññāya, evaṃ saṅkhāranirodhagāminī
paṭipadaṃ abhiññāya saṅkhārānaṃ nibbidāya virāgāya
nirodhāya paṭipannā, te suppaṭipannā.**

Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ
saṅkhāre abhiññāya, evaṃ saṅkhārasamudayaṃ abhiññāya,
evaṃ saṅkhāranirodhaṃ abhiññāya, evaṃ
saṅkhāranirodhagāminī paṭipadaṃ abhiññāya saṅkhārānaṃ
nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā.**

Ye suvimuttā, te kevalino.

Ye kevalino vaṭṭaṃ tesam natthi paññāpanāya.

Katamañca, bhikkhave, viññāṇaṃ?

And what is consciousness?

Chayime, bhikkhave, viññāṇakāyā—

There are these six classes of consciousness:

**cakkhuvīññāṇaṃ, sotavīññāṇaṃ, ghānavīññāṇaṃ,
jivhāvīññāṇaṃ, kāyavīññāṇaṃ, manovīññāṇaṃ.**

eye, ear, nose, tongue, body, and mind consciousness.

Idaṃ vuccati, bhikkhave, viññāṇaṃ.

This is called consciousness.

Nāmarūpasamudayā viññāṇasamudayo;

Consciousness originates from name and form.

nāmarūpanirodhā viññāṇanirodho.

When name and form cease, consciousness ceases.

**Ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī
paṭipadā, seyyathidaṃ—**

The practice that leads to the cessation of consciousness is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ
abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ
viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminim
paṭipadaṃ abhiññāya viññāṇassa nibbidāya virāgāya nirodhāya
paṭipannā, te suppaṭipannā.**

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for

disillusionment, dispassion, and cessation regarding consciousness: they are practicing well.

Ye suppaṭipannā, te imasmim̐ dhammavinaye gādhanti.

Those who practice well have a firm footing in this teaching and training.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ abhiññāya viññāṇassa nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed.

Ye suvimuttā, te kevalino.

Those who are well freed are consummate ones.

Ye kevalino vaṭṭaṃ tesam̐ natthi paññāpanāyā”ti.

For consummate ones, there is no cycle of rebirths to be found.”

Catuttham̐.

57. Sattaṭṭhānasutta Seven Cases

Sāvattthinidānaṃ.

At Sāvattthī.

**“Sattaṭṭhānakusalo, bhikkhave, bhikkhu tividhūpaparikkhī
imasmim̐ dhammavinaye kevalī vusitavā uttamapurisoti vuccati.**

“Mendicants, in this teaching and training a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person.

Kathaṅca, bhikkhave, bhikkhu sattaṭṭhānakusalo hoti?

And how is a mendicant skilled in seven cases?

**Idha, bhikkhave, bhikkhu rūpaṃ pajānāti, rūpasamudayaṃ
pajānāti, rūpanirodhaṃ pajānāti, rūpanirodhagāminiṃ
paṭipadaṃ pajānāti;**

It's when a mendicant understands form, its origin, its cessation, and the practice that leads to its cessation.

**rūpassa assādaṃ pajānāti, rūpassa ādīnavaṃ pajānāti, rūpassa
nissaraṇaṃ pajānāti;**

They understand form's gratification, drawback, and escape.

vedanaṃ pajānāti ...

They understand feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

**viññāṇaṃ pajānāti, viññāṇasamudayaṃ pajānāti,
viññāṇanirodhaṃ pajānāti, viññāṇanirodhagāminī paṭipadaṃ
pajānāti;**

consciousness, its origin, its cessation, and the practice that leads to its cessation.

**viññāṇassa assādaṃ pajānāti, viññāṇassa ādīnavaṃ pajānāti,
viññāṇassa nissaraṇaṃ pajānāti.**

They understand consciousness's gratification, drawback, and escape.

Katamañca, bhikkhave, rūpaṃ?

And what is form?

**Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāya
rūpaṃ.**

The four primary elements, and form derived from the four primary elements.

Idaṃ vuccati, bhikkhave, rūpaṃ.

This is called form.

Āhārasamudayā rūpasamudayo;

Form originates from food.

āhāranirodhā rūpanirodho.

When food ceases, form ceases.

**Ayameva ariyo aṭṭhaṅgiko maggo rūpanirodhagāminī paṭipadā,
seyyathidaṃ—**

The practice that leads to the cessation of form is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yaṃ rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ—

The pleasure and happiness that arise from form: this is its gratification.

ayaṃ rūpassa assādo.

Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ—

That form is impermanent, suffering, and perishable: this is its drawback.

ayaṃ rūpassa ādīnavo.

Yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ—

Removing and giving up desire and greed for form: this is its escape.

idaṃ rūpassa nissaraṇaṃ.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya, evaṃ rūpasamudayaṃ abhiññāya, evaṃ rūpanirodhaṃ abhiññāya, evaṃ rūpanirodhagāminiṃ paṭipadaṃ abhiññāya;

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation;

evaṃ rūpassa assādaṃ abhiññāya, evaṃ rūpassa ādīnavaṃ abhiññāya, evaṃ rūpassa nissaraṇaṃ abhiññāya rūpassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.

its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well.

Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

Those who practice well have a firm footing in this teaching and training.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya, evaṃ rūpasamudayaṃ abhiññāya, evaṃ rūpanirodhaṃ abhiññāya, evaṃ rūpanirodhagāminiṃ paṭipadaṃ abhiññāya;

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation;

evaṃ rūpassa assādaṃ abhiññāya, evaṃ rūpassa ādīnavam abhiññāya, evaṃ rūpassa nissaraṇam abhiññāya rūpassa nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā.

its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed.

Ye suvimuttā, te kevalino.

Those who are well freed are consummate ones.

Ye kevalino vaṭṭam tesam natthi paññāpanāya.

For consummate ones, there is no cycle of rebirths to be found.

Katamā ca, bhikkhave, vedanā?

And what is feeling?

Chayime, bhikkhave, vedanākāyā—

There are these six classes of feeling:

cakkhusamphassajā vedanā ...pe...

feeling born of eye contact ...

manosamphassajā vedanā.

feeling born of mind contact.

Ayam vuccati, bhikkhave, vedanā.

This is called feeling.

Phassasamudayā vedanāsamudayo;

Feeling originates from contact.

phassanirodhā vedanānirodho.

When contact ceases, feeling ceases.

Ayameva ariyo atthaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ—

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ—

The pleasure and happiness that arise from feeling: this is its gratification.

ayaṃ vedanāya assādo.

Yā vedanā aniccā dukkhā vipariṇāmadhammā—

That feeling is impermanent, suffering, and perishable: this is its drawback.

ayaṃ vedanāya ādīnavo.

Yo vedanāya chandarāgavinayo chandarāgappahānaṃ—

Removing and giving up desire and greed for feeling: this is its escape. ...

idaṃ vedanāya nissaraṇaṃ.

Ye hi, keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya, evaṃ vedanāsamudayaṃ abhiññāya, evaṃ vedanānirodhaṃ abhiññāya, evaṃ vedanānirodhagāminiṃ paṭipadaṃ abhiññāya;

evaṃ vedanāya assādaṃ abhiññāya, evaṃ vedanāya ādīnavaṃ abhiññāya, evaṃ vedanāya nissaraṇaṃ abhiññāya vedanāya nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.

Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya ...pe...

vaṭṭaṃ tesāṃ natthi paññāpanāya.

Katamā ca, bhikkhave, saññā?

And what is perception?

Chayime, bhikkhave, saññākāyā—

There are these six classes of perception:

**rūpasaññā, saddasaññā, gandhasaññā, rasasaññā,
phoṭṭhabbasaññā, dhammasaññā.**

perceptions of sights, sounds, smells, tastes, touches, and thoughts.

Ayaṃ vuccati, bhikkhave, saññā.

This is called perception.

Phassasamudayā saññāsamudayo;

Perception originates from contact.

phassanirodhā saññānirodho.

When contact ceases, perception ceases.

**Ayameva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī
paṭipadā, seyyathidaṃ—**

The practice that leads to the cessation of perceptions is simply this noble eightfold path ...

sammādiṭṭhi ...pe... sammāsamādhi ...pe...

vaṭṭaṃ tesam natthi paññāpanāya.

Katame ca, bhikkhave, saṅkhārā?

And what are choices?

Chayime, bhikkhave, cetanākāyā—

There are these six classes of intention:

rūpasañcetanā ...pe...

intention regarding sights ...

dhammasañcetanā.

intention regarding thoughts.

Ime vuccanti, bhikkhave, saṅkhārā.

These are called choices.

Phassasamudayā saṅkhārasamudayo;
Choices originate from contact.

phassanirodhā saṅkhāranirodho.
When contact ceases, choices cease.

**Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī
paṭipadā, seyyathidaṃ—**
The practice that leads to the cessation of choices is simply this
noble eightfold path ...

sammādiṭṭhi ...pe... sammāsamādhī.

**Yaṃ saṅkhāre paṭicca uppajjati sukhaṃ somanassaṃ—
ayaṃ saṅkhārānaṃ assādo.**

**Ye saṅkhārā aniccā dukkhā vipariṇāmadhammā—
ayaṃ saṅkhārānaṃ ādīnavo.**

**Yo saṅkhāresu chandarāgavinayo chandarāgappahānaṃ—
idaṃ saṅkhārānaṃ nissaraṇaṃ.**

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ saṅkhāre
abhiññāya, evaṃ saṅkhārasamudayaṃ abhiññāya, evaṃ
saṅkhāranirodhaṃ abhiññāya, evaṃ saṅkhāranirodhagāminīṃ
paṭipadaṃ abhiññāya ...pe... saṅkhārānaṃ nibbidāya virāgāya
nirodhāya paṭipannā te suppaṭipannā.**

**Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti ...pe...
vaṭṭaṃ tesāṃ natthi paññāpanāya.**

Katamañca, bhikkhave, viññāṇaṃ?
And what is consciousness?

Chayime, bhikkhave, viññāṇakāyā—
There are these six classes of consciousness:

**cakkhaviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ,
jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.**
eye, ear, nose, tongue, body, and mind consciousness.

Idaṃ vuccati, bhikkhave, viññāṇaṃ.
This is called consciousness.

Nāmarūpasamudayā viññāṇasamudayo;
Consciousness originates from name and form.

nāmarūpanirodhā viññāṇanirodho.
When name and form cease, consciousness ceases.

**Ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī
paṭipadā, seyyathidaṃ—**
The practice that leads to the cessation of consciousness is simply
this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.
right view, right thought, right speech, right action, right livelihood,
right effort, right mindfulness, and right immersion.

Yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ—
The pleasure and happiness that arise from consciousness: this is its
gratification.

ayaṃ viññāṇassa assādo.

Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ—
That consciousness is impermanent, suffering, and perishable: this
is its drawback.

ayaṃ viññāṇassa ādīnavao.

Yo viññāṇasmim̐ chandarāgavinayo chandarāgappahānaṃ—
Removing and giving up desire and greed for consciousness: this is
its escape.

idaṃ viññāṇassa nissaraṇaṃ.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminim paṭipadaṃ abhiññāya;

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation;

evaṃ viññāṇassa assādaṃ abhiññāya, evaṃ viññāṇassa ādīnavaṃ abhiññāya, evaṃ viññāṇassa nissaraṇaṃ abhiññāya viññāṇassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.

its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well.

Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

Those who practice well have a firm footing in this teaching and training.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminim paṭipadaṃ abhiññāya;

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation;

evaṃ viññāṇassa assādaṃ abhiññāya, evaṃ viññāṇassa ādīnavaṃ abhiññāya, evaṃ viññāṇassa nissaraṇaṃ abhiññāya viññāṇassa nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā.

its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed.

Ye suvimuttā, te kevalino.

Those who are well freed are consummate ones.

Ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāya.

For consummate ones, there is no cycle of rebirths to be found.

Evaṃ kho, bhikkhave, bhikkhu sattaṭṭhānakusalo hoti.

That's how a mendicant is skilled in seven cases.

Kathaṅca, bhikkhave, bhikkhu tividhūpaparikkhī hoti?

And how does a mendicant examine in three ways?

Idha, bhikkhave, bhikkhu dhātuso upaparikkhati, āyatanaso upaparikkhati, paṭiccasamuppādaso upaparikkhati.

It's when a mendicant examines the elements, sense fields, and dependent origination.

Evaṃ kho, bhikkhave, bhikkhu tividhūpaparikkhī hoti.

That's how a mendicant examines in three ways.

Sattaṭṭhānakusalo, bhikkhave, bhikkhu tividhūpaparikkhī, imasmim̐ dhammavinaye kevalī vusitavā 'uttamapuriso'ti vuccatī'ti.

In this teaching and training, a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person.”

Pañcamaṃ.

58. Sammāsambuddhasutta The Fully Awakened Buddha

Sāvattihinidānaṃ.
At Sāvattihī.

“Tathāgato, bhikkhave, arahāṃ sammāsambuddho rūpassa nibbidā virāgā nirodhā anupādā vimutto sammāsambuddhoti vuccati.

“Mendicants, a Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They’re called a fully awakened Buddha.

Bhikkhupi, bhikkhave, paññāvimutto rūpassa nibbidā virāgā nirodhā anupādā vimutto paññāvimuttoti vuccati.

A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They’re called a mendicant freed by wisdom.

Tathāgato, bhikkhave, arahāṃ sammāsambuddho vedanāya nibbidā virāgā nirodhā anupādā vimutto sammāsambuddhoti vuccati.

A Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding feeling ...

Bhikkhupi, bhikkhave, paññāvimutto vedanāya nibbidā ...pe... paññāvimuttoti vuccati.

Tathāgato, bhikkhave, arahāṃ sammāsambuddho saññāya ...

perception ...

saṅkhārānaṃ ...

choices ...

**viññāṇassa nibbidā virāgā nirodhā anupādā vimutto
sammāsambuddhoti vuccati.**

consciousness. They're called a fully awakened Buddha.

**Bhikkhupi, bhikkhave, paññāvimutto viññāṇassa nibbidā virāgā
nirodhā anupādā vimutto paññāvimuttoti vuccati.**

A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding consciousness. They're called a mendicant freed by wisdom.

**Tatra kho, bhikkhave, ko viseso, ko adhippayāso, kiṃ
nānākaraṇaṃ, tathāgatassa arahato sammāsambuddhassa
paññāvimuttena bhikkhunā”ti?**

What, then, is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom?”

**“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā
bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva
paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū
dhāressantī”ti.**

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

**“Tena hi, bhikkhave, suṇātha, sādhu kaṃ manasi karotha,
bhāsissāmi”ti.**

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Tathāgato, bhikkhave, araham̐ sammāsambuddho
anuppannassa maggassa uppādetā, asañjātassa maggassa
sañjanetā, anakkhātassa maggassa akkhātā maggaññū,
maggavidū, maggakovido;**

“A Realized One, a perfected one, a fully awakened Buddha gives rise to the unarisen path, gives birth to the unborn path, and explains the unexplained path. They know the path, understand the path, and are experts in the path.

**maggānugā ca, bhikkhave, etarahi sāvakā viharanti pacchā
samannāgatā.**

And now the disciples live following the path; they acquire it later.

**Ayam̐ kho, bhikkhave, viseso, ayam̐ adhippayāso, idam̐
nānākaraṇam̐ tathāgatassa arahato sammāsambuddhassa
paññāvimuttana bhikkhunā”ti.**

This is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom.”

Chaṭṭham̐.

59. Anattalakkhaṇasutta The Characteristic of Not-Self

**Ekam̐ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane
migadāye.**

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

There the Buddha addressed the group of five mendicants:

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum̐.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Rūpaṃ, bhikkhave, anattā.

“Mendicants, form is not-self.

**Rūpañca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ
ābādhāya saṃvatteyya, labbheṭṭha ca rūpe:**

For if form were self, it wouldn't lead to affliction. And you could compel form:

‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

‘May my form be like this! May it not be like that!’

**Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ
ābādhāya saṃvattati, na ca labbhati rūpe:**

But because form is not-self, it leads to affliction. And you can't compel form:

‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.
‘May my form be like this! May it not be like that!’

Vedanā anattā.

Feeling is not-self ...

Vedanā ca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya:

‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya:

‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

Saññā anattā ...pe...

Perception is not-self ...

saṅkhārā anattā.

Choices are not-self ...

Saṅkhārā ca hidaṃ, bhikkhave, attā abhaviṣṣaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca saṅkhāresu:

‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu:

‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

Viññāṇaṃ anattā.

Consciousness is not-self.

Viññāṇaṃ ca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe:

For if consciousness were self, it wouldn't lead to affliction. And you could compel consciousness:

‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.
‘May my consciousness be like this! May it not be like that!’

Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe:

But because consciousness is not-self, it leads to affliction. And you can't compel consciousness:

‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.
‘May my consciousness be like this! May it not be like that!’

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it's impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it's impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā”’ti?
‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Vedanā ...

“Is feeling permanent or impermanent?” ...

saññā ...

“Is perception permanent or impermanent?” ...

saṅkhārā ...

“Are choices permanent or impermanent?” ...

viññāṇam niccam vā aniccam vā”ti?

“Is consciousness permanent or impermanent?”

“Aniccam, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccam dukkham vā taṃ sukham vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkham, bhante”.

“Suffering, sir.”

“Yaṃ panāniccam dukkham vipariṇāmadhammam, kalam nu taṃ samanupassitum:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netamā mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā ...pe... yā dūre santike vā, sabbā vedanā: ‘netamā mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Any kind of feeling at all ...

Yā kāci saññā ...pe...

Any kind of perception at all ...

ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā ...pe... ye dūre santike vā, sabbe saṅkhārā: ‘netamā mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Any kind of choices at all ...

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netamā mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evam̐ passam̐, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindam̐ virajjati; virāgā vimuccati. Vimuttasmim̐ vimuttamiti ñāṇam̐ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitam̐ brahmacariyam̐, kataṁ karaṇīyam̐, nāparam̐ itthattāyā'ti pajānātī'ti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṁ abhinandum̐.

Satisfied, the group of five mendicants were happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmim̐ bhaññamāne pañcavaggiyānam̐ bhikkhūnam̐ anupādāya āsavehi cittāni vimuccim̐sūti.

And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

Sattamaṁ.

Saṃyutta Nikāya 22
Linked Discourses 22

6. Upayavagga
6. Involvement

60. Mahālisutta With Mahāli

Evam me sutam—
So I have heard.

**ekam samayam bhagavā vesāliyam viharati mahāvane
kūṭāgārasālāyam.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Atha kho mahāli licchavi yena bhagavā tenupasaṅkami ...pe...
ekamantaṃ nisinno kho mahāli licchavi bhagavantaṃ
etadavoca:**

Then Mahāli the Licchavi went up to the Buddha ... and said to him:

“Pūraṇo, bhante, kassapo evamāha:

“Sir, Pūraṇa Kassapa says this:

‘natthi hetu natthi paccayo sattānaṃ saṅkilesāya;

‘There is no cause or condition for the corruption of sentient beings.

ahetū appaccayā sattā saṅkilissanti.

Sentient beings are corrupted without cause or reason.

Natthi hetu natthi paccayo sattānaṃ visuddhiyā;

There’s no cause or condition for the purification of sentient beings.

ahetū appaccayā sattā visujjhantī’ti.

Sentient beings are purified without cause or reason.’

Idha bhagavā kimāhā”ti?

What does the Buddha say about this?”

“Atthi, mahāli, hetu atthi paccayo sattānaṃ saṅkilesāya;

“Mahāli, there is a cause and condition for the corruption of sentient beings.

sahetū sappaccayā sattā saṅkilissanti.

Sentient beings are corrupted with cause and reason.

Atthi, mahāli, hetu, atthi paccayo sattānaṃ visuddhiyā;

There is a cause and condition for the purification of sentient beings.

sahetū sappaccayā sattā visujjhanti”ti.

Sentient beings are purified with cause and reason.”

“Katamo pana, bhante, hetu katamo paccayo sattānaṃ saṅkilesāya;

“But sir, what is the cause and condition for the corruption of sentient beings?

kathaṃ sahetū sappaccayā sattā saṅkilissanti”ti?

How are sentient beings corrupted with cause and reason?”

“Rūpañca hidaṃ, mahāli, ekantadukkhaṃ abhavissa dukkhānupatitaṃ dukkhāvakkantaṃ anavakkantaṃ sukkena, nayidaṃ sattā rūpasmiṃ sārājjeyyuṃ.

“Mahāli, if form were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t lust after it.

Yasmā ca kho, mahāli, rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakkantaṃ anavakkantaṃ dukkhena, tasmā sattā rūpasmiṃ sārājanti;

But because form is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings do lust after it.

sārāgā saṃyujjanti; saṃyogā saṅkilissanti.

Since they lust after it, they’re caught up in it, and so they become corrupted.

Ayaṃ kho, mahāli, hetu, ayaṃ paccayo sattānaṃ saṅkilesāya;

This is a cause and condition for the corruption of sentient beings.

evaṃ sahetū sappaccayā sattā saṅkilissanti.

This is how sentient beings are corrupted with cause and reason.

**Vedanā ca hidaṃ, mahāli, ekantadukkhā abhavissa
dukkhānupatitā dukkhāvakkantā anavakkantā sukhena,
nayidaṃ sattā vedanāya sārājjeyyuṃ.**

If feeling ...

**Yasmā ca kho, mahāli, vedanā sukhā sukhānupatitā
sukhāvakkantā anavakkantā dukkhena, tasmā sattā vedanāya
sārājanti;**

sārāgā saṃyujjanti;

saṃyogā saṅkilissanti.

Ayampi kho, mahāli, hetu, ayaṃ paccayo sattānaṃ saṅkilesāya.

Evampi sahetū sappaccayā sattā saṅkilissanti.

Saññā ca hidaṃ, mahāli ...pe...

perception ...

**saṅkhārā ca hidaṃ, mahāli, ekantadukkhā abhavissaṃsu
dukkhānupatitā dukkhāvakkantā anavakkantā sukhena,
nayidaṃ sattā saṅkhāresu sārājjeyyuṃ.**

choices ...

**Yasmā ca kho, mahāli, saṅkhārā sukhā sukhānupatitā
sukhāvakkantā anavakkantā dukkhena, tasmā sattā saṅkhāresu
sārājanti;**

sārāgā saṃyujjanti;

saṃyogā saṅkilissanti.

Ayampi kho, mahāli, hetu, ayaṃ paccayo sattānaṃ saṅkilesāya.

Evampi sahetū sappaccayā sattā saṅkilissanti.

Viññāṇaṅca hidaṃ, mahāli, ekantadukkhāṃ abhavissa dukkhānupatitaṃ dukkhāvakkantaṃ anavakkantaṃ sukhena, nayidaṃ sattā viññāṇasmim̐ sārājjeyyuṃ.

consciousness were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn't lust after it.

Yasmā ca kho, mahāli, viññāṇaṃ sukhaṃ sukhānupatitaṃ sukhāvakkantaṃ anavakkantaṃ dukkhena, tasmā sattā viññāṇasmim̐ sārājanti;

But because consciousness is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings do lust after it.

sārāgā saṃyujanti; saṃyogā saṅkilissanti.

Since they lust after it, they're caught up in it, and so they become corrupted.

Ayampi kho, mahāli, hetu ayaṃ paccayo sattānaṃ saṅkilesāya.

This is a cause and condition for the corruption of sentient beings.

Evampi sahetū sappaccayā sattā saṅkilissanti”ti.

This is how sentient beings are corrupted with cause and reason.”

“Katamo pana, bhante, hetu katamo paccayo sattānaṃ visuddhiyā;

“But sir, what is the cause and condition for the purification of sentient beings?

kathaṃ sahetū sappaccayā sattā visujhanti”ti?

How are sentient beings purified with cause and reason?”

“Rūpaṅca hidaṃ, mahāli, ekantasukhaṃ abhavissa sukhānupatitaṃ sukhāvakkantaṃ anavakkantaṃ dukkhena, nayidaṃ sattā rūpasmim̐ nibbindeyyuṃ.

“Mahāli, if form were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it.

**Yasmā ca kho, mahāli, rūpaṃ dukkhaṃ dukkhānupatitaṃ
dukkhāvakkantaṃ anavakkantaṃ sukhena, tasmā sattā
rūpasmiṃ nibbindanti;**

But because form is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.

nibbindaṃ virajjanti; virāgā visujjhanti.

Being disillusioned, desire fades away. When desire fades away they are purified.

Ayaṃ kho, mahāli, hetu, ayaṃ paccayo, sattānaṃ visuddhiyā.

This is a cause and condition for the purification of sentient beings.

Evaṃ sahetū sappaccayā sattā visujjhanti.

This is how sentient beings are purified with cause and reason.

Vedanā ca hidaṃ, mahāli, ekantasukhā abhavissa ...pe...

If feeling ...

saññā ca hidaṃ, mahāli ...pe...

perception ...

saṅkhārā ca hidaṃ, mahāli, ekantasukhā abhavissaṃsu ...pe...

choices ...

**viññāṇaṅca hidaṃ, mahāli, ekantasukhaṃ abhavissa
sukhānupatitaṃ sukhāvakkantaṃ anavakkantaṃ dukkhena,
nayidaṃ sattā viññāṇasmimṃ nibbindeyyuṃ.**

consciousness were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it.

**Yasmā ca kho, mahāli, viññāṇaṃ dukkhaṃ dukkhānupatitaṃ
dukkhāvakkantaṃ anavakkantaṃ sukhena, tasmā sattā
viññāṇasmimṃ nibbindanti;**

But because consciousness is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned

with it.

nibbindaṃ virajjanti; virāgā visujjhanti.

Being disillusioned, desire fades away. When desire fades away they are purified.

Ayaṃ kho, mahāli, hetu, ayaṃ paccayo, sattānaṃ visuddhiyā.

This is a cause and condition for the purification of sentient beings.

Evampi sahetū sappaccayā sattā visujjhantī”ti.

This is how sentient beings are purified with cause and reason.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

6. Upayavagga
6. Involvement

61. Ādittasutta Burning

Sāvattthinidānaṃ.

At Sāvattthī.

**“Rūpaṃ, bhikkhave, ādittaṃ, vedanā ādittā, saññā ādittā,
saṅkhārā ādittā, viññāṇaṃ ādittaṃ.**

“Mendicants, form, feeling, perception, choices, and consciousness
are burning.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi
nibbindati, vedanāyapi ... saññāyapi ... saṅkhāresupi ...
viññāṇasmimpi nibbindati.**

Seeing this, a learned noble disciple grows disillusioned with form,
feeling, perception, choices, and consciousness.

**Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**

Being disillusioned, desire fades away. When desire fades away
they're freed. When they're freed, they know they're freed.

**‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānātī’ti.**

They understand: ‘Rebirth is ended, the spiritual journey has been
completed, what had to be done has been done, there is no return to
any state of existence.’”

Navamaṃ.

62. Niruttipathasutta The Scope of Language

Sāvattihinidānaṃ.

At Sāvattihī.

**“Tayo me, bhikkhave, niruttipathā adhivacanapathā
paññattipathā asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkiyanti, na
saṅkiyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.**

“Mendicants, there are these three scopes of language, terminology, and descriptions. They’re uncorrupted, as they have been since the beginning. They’re not being corrupted now, nor will they be.

Sensible ascetics and brahmins don’t look down on them.

Katame tayo?

What three?

**Yaṃ, bhikkhave, rūpaṃ atītaṃ niruddhaṃ vipariṇataṃ ‘ahosī’ti
tassa saṅkhā, ‘ahosī’ti tassa samaññā, ‘ahosī’ti tassa paññatti;**

When form has passed, ceased, and perished, its designation, label, and description is ‘was’.

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘bhavissatī’ti.

It’s not ‘is’ or ‘will be’.

**Yā vedanā atītā niruddhā vipariṇatā ‘ahosī’ti tassā saṅkhā,
‘ahosī’ti tassā samaññā, ‘ahosī’ti tassā paññatti;**

When feeling ...

na tassā saṅkhā ‘atthī’ti, na tassā saṅkhā ‘bhavissatī’ti.

Yā saññā ...

perception ...

**ye saṅkhārā atītā niruddhā vipariṇatā ‘ahesun’ti tesam saṅkhā,
‘ahesun’ti tesam samaññā, ‘ahesun’ti tesam paññatti;**

choices ...

na tesam saṅkhā ‘atthī’ti, na tesam saṅkhā ‘bhavissantī’ti.

**Yaṃ viññāṇaṃ atītaṃ niruddhaṃ vipariṇataṃ, ‘ahosī’ti tassa
saṅkhā, ‘ahosī’ti tassa samaññā, ‘ahosī’ti tassa paññatti;**

consciousness has passed, ceased, and perished, its designation,
label, and description is ‘was’.

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘bhavissatī’ti.

It’s not ‘is’ or ‘will be’.

**Yaṃ, bhikkhave, rūpaṃ ajātaṃ apātubhūtaṃ, ‘bhavissatī’ti
tassa saṅkhā, ‘bhavissatī’ti tassa samaññā, ‘bhavissatī’ti tassa
paññatti;**

When form is not yet born, and has not yet appeared, its
designation, label, and description is ‘will be’.

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘ahosī’ti.

It’s not ‘is’ or ‘was’.

**Yā vedanā ajātā apātubhūtā, ‘bhavissatī’ti tassā saṅkhā,
‘bhavissatī’ti tassā samaññā, ‘bhavissatī’ti tassā paññatti;**

When feeling ...

na tassā saṅkhā ‘atthī’ti, na tassā saṅkhā ‘ahosī’ti.

Yā saññā ...

perception ...

**ye saṅkhārā ajātā apātubhūtā, ‘bhavissantī’ti tesam saṅkhā,
‘bhavissantī’ti tesam samaññā, ‘bhavissantī’ti tesam paññatti;**

choices ...

na tesam saṅkhā ‘atthī’ti, na tesam saṅkhā ‘ahesun’ti.

**Yaṃ viññāṇaṃ ajātaṃ apātubhūtaṃ, ‘bhavissatī’ti tassa saṅkhā,
‘bhavissatī’ti tassa samaññā, ‘bhavissatī’ti tassa paññatti;**
consciousness is not yet born, and has not yet appeared, its
designation, label, and description is ‘will be’.

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘ahosī’ti.
It’s not ‘is’ or ‘was’.

**Yaṃ, bhikkhave, rūpaṃ jātaṃ pātubhūtaṃ, ‘atthī’ti tassa
saṅkhā, ‘atthī’ti tassa samaññā, ‘atthī’ti tassa paññatti;**
When form has been born, and has appeared, its designation, label,
and description is ‘is’.

na tassa saṅkhā ‘ahosī’ti, na tassa saṅkhā ‘bhavissatī’ti.
It’s not ‘was’ or ‘will be’.

**Yā vedanā jātā pātubhūtā, ‘atthī’ti tassā saṅkhā, ‘atthī’ti tassā
samaññā, ‘atthī’ti tassā paññatti;**
When feeling ...

na tassā saṅkhā ‘ahosī’ti, na tassā saṅkhā ‘bhavissatī’ti.

Yā saññā ...
perception ...

**ye saṅkhārā jātā pātubhūtā, ‘atthī’ti tesam saṅkhā, ‘atthī’ti
tesam samaññā, ‘atthī’ti tesam paññatti;**
choices ...

na tesam saṅkhā ‘ahesun’ti, na tesam saṅkhā, ‘bhavissantī’ti.

**Yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ, ‘atthī’ti tassa saṅkhā, ‘atthī’ti
tassa samaññā, ‘atthī’ti tassa paññatti;**

consciousness has been born, and has appeared, its designation, label, and description is 'is'.

na tassa saṅkhā 'ahosī'ti, na tassa saṅkhā 'bhavissatī'ti.
It's not 'was' or 'will be'.

Ime kho, bhikkhave, tayo niruttipathā adhivacanapathā paññattipathā asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkīyanti, na saṅkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.

These are the three scopes of language, terminology, and descriptions. They're uncorrupted, as they have been since the beginning. They're not being corrupted now, nor will they be. Sensible ascetics and brahmins don't look down on them.

Yepi te, bhikkhave, ahesuṃ ukkalā vassabhaññā ahetukavādā akiriyavādā natthikavādā, tepime tayo niruttipathe adhivacanapathe paññattipathe na garahitabbaṃ nappaṭikkositabbaṃ amaññiṃsu.

Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn't imagine that these three scopes of language should be criticized or rejected.

Taṃ kissa hetu?
Why is that?

Nindāghaṭṭanabyārosaupārambhahayā'ti.
For fear of being blamed, criticized, and faulted."

Majjhimapaṇṇāsakassa upayavaggo paṭhamo.

Tassuddānaṃ

Upayo bījaṃ udānaṃ,

Upādānaparivattaṃ;

**Sattaṭṭhānañca sambuddho,
Pañcamahāli ādittā;
Vaggo niruttipathena cāti.**

Saṃyutta Nikāya 22
Linked Discourses 22

7. Arahantavagga
7. The Perfected Ones

63. Upādiyamānasutta When You Grasp

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:**

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him,

**“sādhu me, bhante, bhagavā saṅkhittena dhammam desetu
yamaham bhagavato dhammam sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute.”

“Upādiyamāno kho, bhikkhu, baddho māraṣṣa;

“When you grasp, mendicant, you're bound by Māra.

anupādiyamāno mutto pāpimato”ti.

Not grasping, you're free from the Wicked One.”

“Aññātam bhagavā, aññātam sugatā”ti.

“Understood, Blessed One! Understood, Holy One!”

“Yathā katham̐ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena attham̐ ājānāsī”ti?

“But how do you see the detailed meaning of my brief statement?”

“Rūpaṃ kho, bhante, upādiyamāno baddho mārassa;

“Sir, when you grasp form you’re bound by Māra.

anupādiyamāno mutto pāpimato.

Not grasping, you’re free from the Wicked One.

Vedanaṃ upādiyamāno baddho mārassa;

When you grasp feeling ...

anupādiyamāno mutto pāpimato.

Saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇam̐ upādiyamāno baddho mārassa;

consciousness, you’re bound by Māra.

anupādiyamāno mutto pāpimato.

Not grasping, you’re free from the Wicked One.

Imassa khvāham̐, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena attham̐ ājānāmī”ti.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, bhikkhu.

“Good, good, mendicant!

Sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena attham̐ ājānāsī.

It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Rūpaṃ kho, bhikkhu, upādiyamāno baddho māraṣṣa;
When you grasp form you're bound by Māra.

anupādiyamāno mutto pāpimato.
Not grasping, you're free from the Wicked One.

Vedanaṃ ...
When you grasp feeling ...

saññaṃ ...
perception ...

saṅkhāre ...
choices ...

viññāṇaṃ upādiyamāno baddho māraṣṣa;
consciousness, you're bound by Māra.

anupādiyamāno mutto pāpimato.
Not grasping, you're free from the Wicked One.

**Imaṣṣa kho, bhikkhu, mayā saṅkhittena bhāṣitassa evaṃ
vitthārena attho daṭṭhabbo'ti.**
This is how to understand the detailed meaning of what I said in
brief."

**Atha kho so bhikkhu bhagavato bhāṣitaṃ abhinanditvā
anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā
padakkhiṇaṃ katvā pakkāmi.**
And then that mendicant approved and agreed with what the Buddha
said. He got up from his seat, bowed, and respectfully circled the
Buddha, keeping him on his right, before leaving.

**Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto
viharanto nacirasseva—yassatthāya kulaputtā sammadeva
agāraṣṣmā anagāriyaṃ pabbajanti, tadanuttaraṃ—
brahmacariyapariyoṣānaṃ diṭṭheva dhamme sayāṃ abhiñña
sacchikatvā upasampajja viharati.**

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

And that mendicant became one of the perfected.

Paṭhamam.

Saṃyutta Nikāya 22
Linked Discourses 22

7. Arahantavagga
7. The Perfected Ones

64. Maññamānasutta When You Identify

Sāvattihinidānaṃ.
At Sāvattihī.

Atha kho aññataro bhikkhu ...pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha ... and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu ... pe... ātāpī pahitatto vihareyyan”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Maññamāno kho, bhikkhu, baddho mārassa;

“When you identify, mendicant, you’re bound by Māra.

amaññamāno mutto pāpimato”ti.

Not identifying, you’re free from the Wicked One.”

“Aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsī”ti?

“But how do you see the detailed meaning of my brief statement?”

“Rūpaṃ kho, bhante, maññamāno baddho mārassa;

“Sir, when you identify with form you’re bound by Māra.

amaññamāno mutto pāpimato.

Not identifying, you're free from the Wicked One.

Vedanaṃ ...

When you identify with feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ maññamāno baddho māraṣa;

consciousness, you're bound by Māra.

amaññamāno mutto pāpimato.

Not identifying, you're free from the Wicked One.

**Imaṣa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa
evaṃ vitthārena atthaṃ ājānāmi”ti.**

That's how I understand the detailed meaning of the Buddha's brief statement.”

“Sādhu sādhu, bhikkhu.

“Good, good, mendicant!

**Sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa
vitthārena atthaṃ ājānāsi.**

It's good that you understand the detailed meaning of what I've said in brief like this.

Rūpaṃ kho, bhikkhu, maññamāno baddho māraṣa;

When you identify with form you're bound by Māra.

amaññamāno mutto pāpimato.

Not identifying, you're free from the Wicked One.

Vedanaṃ ...

When you identify with feeling ...

saññaṃ ...
perception ...

saṅkhāre ...
choices ...

viññāṇaṃ maññaṃāno baddho māraṣa;
consciousness, you're bound by Māra.

amaññaṃāno mutto pāpimato.
Not identifying, you're free from the Wicked One.

**Imaṣa kho, bhikkhu, mayā saṅkhittena bhāṣitassa evaṃ
vitthārena attho daṭṭhabbo'ti ...pe...**
This is how to understand the detailed meaning of what I said in
brief." ...

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.
And that mendicant became one of the perfected.

Dutiyaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

7. Arahantavagga
7. The Perfected Ones

65. Abhinandamānasutta When You Take Pleasure

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho aññataro bhikkhu ...pe... ekamantaṃ nisinno kho so
bhikkhu bhagavantaṃ etadavoca:**

Then a mendicant went up to the Buddha ... and asked him,

**“sādhu me, bhante, bhagavā saṅkhittena ...pe... pahitatto
vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Abhinandamāno kho, bhikkhu, baddho mārassa;

“When you take pleasure, mendicant, you’re bound by Māra.

anabhinandamāno mutto pāpimato”ti.

Not taking pleasure, you’re free from the Wicked One.”

“Aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

“Understood, Blessed One! Understood, Holy One!”

**“Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena
bhāsitassa vitthārena atthaṃ ājānāsī”ti?**

“But how do you see the detailed meaning of my brief statement?”

“Rūpaṃ kho, bhante, abhinandamāno baddho mārassa;

“Sir, when you take pleasure in form you’re bound by Māra.

anabhinandamāno mutto pāpimato.

Not taking pleasure, you're free from the Wicked One.

Vedanam ...

When you take pleasure in feeling ...

saññam ...

perception ...

saṅkhāre ...

choices ...

viññāṇam abhinandamāno baddho mārassa;

consciousness you're bound by Māra.

anabhinandamāno mutto pāpimato.

Not taking pleasure, you're free from the Wicked One.

**Imassa khvāham, bhante, bhagavatā saṅkhittena bhāsitassa
evam vitthārena attham ājānāmī”ti.**

That's how I understand the detailed meaning of the Buddha's brief statement.”

“Sādhu sādhu, bhikkhu.

“Good, good, mendicant!

**Sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa
vitthārena attham ājānāsi.**

It's good that you understand the detailed meaning of what I've said in brief like this.

Rūpaṃ kho, bhikkhu, abhinandamāno baddho mārassa;

When you take pleasure in form you're bound by Māra.

anabhinandamāno mutto pāpimato.

Not taking pleasure, you're free from the Wicked One.

Vedanam ...

When you take pleasure in feeling ...

saññaṃ ...
perception ...

saṅkhāre ...
choices ...

viññāṇaṃ abhinandamāno baddho māraṣa;
consciousness you're bound by Māra.

anabhinandamāno mutto pāpimato.
Not taking pleasure, you're free from the Wicked One.

**Imaṣa kho, bhikkhu, mayā saṅkhittena bhāṣitassa evaṃ
vitthārena attho daṭṭhabbo'ti ...pe...**
This is how to understand the detailed meaning of what I said in
brief." ...

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.
And that mendicant became one of the perfected.

Tatiyaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

7. Araṃtāvagga
7. The Perfected Ones

66. Aniccāsutta Impermanence

Sāvattṃnidānaṃ.
At Sāvattṃ.

Atha kho aññataro bhikkhu ...pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha ... and asked him,

“sādhū me, bhante, bhagavā saṅkhittena dhammaṃ desetu ... pe... ātāpī pahitatto vihareyyaṃ”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṃ kho, bhikkhu, aniccaṃ; tatra te chando pahātabbo”ti.

“Mendicant, give up desire for anything that’s impermanent.”

“Aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāsī”ti?

“But how do you see the detailed meaning of my brief statement?”

“Rūpaṃ kho, bhante, aniccaṃ; tatra me chando pahātabbo.

“Sir, form is impermanent; I should give up desire for it.

Vedanā ...
Feeling ...

saññā ...
Perception ...

saṅkhārā ...
Choices ...

viññāṇaṃ aniccaṃ; tatra me chando pahātabbo.
Consciousness is impermanent; I should give up desire for it.

Imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Rūpaṃ kho, bhikkhu, aniccaṃ; tatra te chando pahātabbo.
Form is impermanent; you should give up desire for it.

Vedanā aniccā ...
Feeling ...

saññā ...
Perception ...

saṅkhārā ...
Choices ...

viññāṇaṃ aniccaṃ; tatra kho te chando pahātabbo.

Consciousness is impermanent; you should give up desire for it.

**Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṃ
vitthārena attho daṭṭhabbo”ti ...pe...**

This is how to understand the detailed meaning of what I said in
brief.” ...

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

And that mendicant became one of the perfected.

Catuttham.

Saṃyutta Nikāya 22
Linked Discourses 22

7. Arahanṭavagga
7. The Perfected Ones

67. Dukkhasutta Suffering

Sāvaththinidānaṃ.
At Sāvaththī.

Atha kho aññataro bhikkhu ...pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha ... and asked him,

“sādhū me, bhante, bhagavā saṅkhittena dhammaṃ desetu ... pe... ātāpī pahitatto vihareyyaṃ”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṃ kho, bhikkhu, dukkhaṃ; tatra te chando pahātabbo”ti.

“Mendicant, give up desire for anything that’s suffering.”

“Aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāsī”ti?

“But how do you see the detailed meaning of my brief statement?”

“Rūpaṃ kho, bhante, dukkhaṃ; tatra me chando pahātabbo.

“Sir, form is suffering; I should give up desire for it.

Vedanā ...
Feeling ...

saññā ...
Perception ...

saṅkhārā ...
Choices ...

viññāṇaṃ dukkhaṃ; tatra me chando pahātabbo.
Consciousness is suffering; I should give up desire for it.

Imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Rūpaṃ kho, bhikkhu, dukkhaṃ; tatra te chando pahātabbo.
Form is suffering; you should give up desire for it.

Vedanā ...
Feeling ...

saññā ...
Perception ...

saṅkhārā ...
Choices ...

viññāṇaṃ dukkhaṃ; tatra te chando pahātabbo.

Consciousness is suffering; you should give up desire for it.

**Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṃ
vitthārena attho daṭṭhabbo”ti ...pe...**

This is how to understand the detailed meaning of what I said in
brief.” ...

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

And that mendicant became one of the perfected.

Pañcamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

7. Arahanṭavagga
7. The Perfected Ones

68. Anattasutta Not-Self

Sāvatthinidānaṃ.
At Sāvatthī.

Atha kho aññataro bhikkhu ...pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha ... and asked him,

“sādhū me, bhante, bhagavā saṅkhittena dhammaṃ desetu ... pe... ātāpī pahitatto vihareyyaṃ”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yo kho, bhikkhu, anattā; tatra te chando pahātabbo”ti.

“Mendicant, give up desire for what is not-self.”

“Aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāsī”ti?

“But how do you see the detailed meaning of my brief statement?”

“Rūpaṃ kho, bhante, anattā; tatra me chando pahātabbo.

“Sir, form is not-self; I should give up desire for it.

Vedanā ...
Feeling ...

saññā ...
Perception ...

saṅkhārā ...
Choices ...

viññāṇaṃ anattā; tatra me chando pahātabbo.
Consciousness is not-self; I should give up desire for it.

Imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Rūpaṃ kho, bhikkhu, anattā; tatra te chando pahātabbo.
Form is not-self; you should give up desire for it.

Vedanā ...
Feeling ...

saññā ...
Perception ...

saṅkhārā ...
Choices ...

viññāṇaṃ anattā; tatra te chando pahātabbo.

Consciousness is not-self; you should give up desire for it.

**Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṃ
vitthārena attho daṭṭhabbo”ti ...pe...**

This is how to understand the detailed meaning of what I said in
brief.” ...

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

And that mendicant became one of the perfected.

Chaṭṭhaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

7. Arahanṭavagga
7. The Perfected Ones

69. Anattaniyasutta Not Belonging to Self

Sāvatthinidānaṃ.
At Sāvatthī.

Atha kho aññataro bhikkhu ...pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha ... and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu ... pe... vihareyyan”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṃ kho, bhikkhu, anattaniyaṃ; tatra te chando pahātabbo”ti.

“Mendicant, give up desire for anything that doesn’t belong to self.”

“Aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsī”ti?

“But how do you see the detailed meaning of my brief statement?”

“Rūpaṃ kho, bhante, anattaniyaṃ; tatra me chando pahātabbo.

“Sir, form doesn’t belong to self; I should give up desire for it.

Vedanā ...
Feeling ...

saññā ...
Perception ...

saṅkhārā ...
Choices ...

viññāṇaṃ anattaniyaṃ; tatra me chando pahātabbo.
Consciousness doesn't belong to self; I should give up desire for it.

Imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi”ti.
That's how I understand the detailed meaning of the Buddha's brief statement.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.
It's good that you understand the detailed meaning of what I've said in brief like this.

Rūpaṃ kho, bhikkhu, anattaniyaṃ; tatra te chando pahātabbo.
Form doesn't belong to self; you should give up desire for it.

Vedanā ...
Feeling ...

saññā ...
Perception ...

saṅkhārā ...
Choices ...

viññāṇaṃ anattaniyaṃ; tatra te chando pahātabbo.

Consciousness doesn't belong to self; you should give up desire for it.

**Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṃ
vitthārena attho daṭṭhabbo”ti ...pe...**

This is how to understand the detailed meaning of what I said in brief.” ...

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

And that mendicant became one of the perfected.

Sattamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

7. Arahantavagga
7. The Perfected Ones

70. Rajanīyasaṅḥitasutta Definitely Arousing

Sāvattihinidānaṃ.
At Sāvattihī.

Atha kho aññataro bhikkhu ...pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha ... and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā ...pe... vihareyyan”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṃ kho, bhikkhu, rajanīyasaṅḥitaṃ; tatra te chando pahātabbo”ti.

“Mendicant, give up desire for anything that’s stuck in what’s arousing.”

“Aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsī”ti?

“But how do you see the detailed meaning of my brief statement?”

“Rūpaṃ kho, bhante, rajanīyasaṅḥitaṃ; tatra me chando pahātabbo.

“Sir, form is stuck in what’s arousing; I should give up desire for it.

Vedanā ...

Feeling ...

saññā ...

Perception ...

saṅkhārā ...

Choices ...

viññāṇaṃ rajanīyasaṅghitaṃ; tatra me chando pahātabbo.

Consciousness is stuck in what's arousing; I should give up desire for it.

Imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi”ti.

That's how I understand the detailed meaning of the Buddha's brief statement.”

“Sādhu sādhu, bhikkhu.

“Good, good, mendicant!

Sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.

It's good that you understand the detailed meaning of what I've said in brief like this.

Rūpaṃ kho, bhikkhu, rajanīyasaṅghitaṃ; tatra te chando pahātabbo.

“Form is stuck in what's arousing; you should give up desire for it.

Vedanā ...

Feeling ...

saññā ...
Perception ...

saṅkhārā ...
Choices ...

viññāṇaṃ rajanīyasaṅghitaṃ; tatra te chando pahātabbo.
Consciousness is stuck in what's arousing; you should give up
desire for it.

**Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṃ
vitthārena attho daṭṭhabbo”ti ...pe...**
This is how to understand the detailed meaning of what I said in
brief.” ...

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.
And that mendicant became one of the perfected.

Aṭṭhamāṇ.

Saṃyutta Nikāya 22
Linked Discourses 22

7. Arahantavagga
7. The Perfected Ones

71. Rādhasutta With Rādha

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā rādho yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantaṃ etadavoca:**

Then Venerable Rādha went up to the Buddha ... and asked him,

**“kathaṃ nu kho, bhante, jānato, kathaṃ passato imasmiṅca
saviññāṇake kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānānusayā na hontī”ti?**

“Sir, how does one know and see so that there’s no ego,
possessiveness, or underlying tendency to conceit for this conscious
body and all external stimuli?”

**“Yaṃ kiñci, rādha, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ
vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netarṃ mama,
nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya passati.**

“Rādha, one truly sees any kind of form at all—past, future, or
present; internal or external; coarse or fine; inferior or superior; far or
near: *all* form—with right understanding: ‘This is not mine, I am not
this, this is not my self.’

Yā kāci vedanā ...

One truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

**yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ...pe... yaṃ
dūre santike vā, sabbaṃ viññāṇaṃ: ‘netarṃ mama,
nesohamasmi, na meso attā’ti evametarṃ yathābhūtaṃ
sammappaññāya passati.**

consciousness at all—past, future, or present; internal or external;
coarse or fine; inferior or superior; far or near: *all* consciousness—
with right understanding: ‘This is not mine, I am not this, this is not
my self.’

**Evaṃ kho, rādha, jānato evaṃ passato imasmiñca saviññāṇake
kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānānusayā na hontī’ti ...pe...**

That’s how to know and see so that there’s no ego, possessiveness,
or underlying tendency to conceit for this conscious body and all
external stimuli.” ...

aññataro ca panāyasmā rādho arahataṃ ahoṣīti.

And Venerable Rādha became one of the perfected.

Navamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

7. Arahanṭavagga
7. The Perfected Ones

72. Surādhasutta With Surādha

Sāvaththinidānaṃ.
At Sāvaththī.

Atha kho āyasmā surādho bhagavantaṃ etadavoca:
Then Venerable Surādha said to the Buddha:

**“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiṅca
saviññāṇake kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānāpagataṃ mānasaṃ hoti, vidhā
samatikkantaṃ santaṃ suvimuttaṃ”ti?**

“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

**“Yaṃ kiñci, surādha, rūpaṃ atītānāgatapaccuppannaṃ ...pe...
yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netam mama,
nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya disvā anupādāvimutto hoti.**

“Surādha, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...

One is freed by not grasping having truly seen any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

**yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā
bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā, sabbā vedanā ...pe...**

consciousness at all—past, future, or present; internal or external;
coarse or fine; inferior or superior; far or near: *all* consciousness—
with right understanding: ‘This is not mine, I am not this, this is not
my self.’

sabbā saññā ...

sabbe saṅkhārā ...

**sabbaṃ viññāṇaṃ: ‘netāṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya disvā
anupādāvimutto hoti.**

**Evaṃ kho, surādha, jānato evaṃ passato imasmiṃca
saviññāṇake kāye, bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānāpagataṃ mānaṃ hoti vidhā
samatikkantaṃ santaṃ suvimuttaṃ”ti ...pe...**

That’s how to know and see so that the mind is rid of ego,
possessiveness, and conceit for this conscious body and all external
stimuli; and going beyond discrimination, it’s peaceful and well
freed.” ...

aññataro ca panāyasmā surādho arahataṃ ahoṣīti.

And Venerable Surādha became one of the perfected.

Dasamaṃ.

Arahantavaggo dutiyo.

Tassuddānaṃ

**Upādiyamaññaṃānā,
Athābhinandamāno ca;
Aniccaṃ dukkhaṃ anattā ca,
Anattaniyaṃ rajanīyasaṅghitaṃ;
Rādhasurādheṇa te dasāti.**

Saṃyutta Nikāya 22
Linked Discourses 22

8. Khajjanīyavagga
8. Itchy

73. Assādasutta Gratification

Sāvattthinidānaṃ.

At Sāvattthī.

**“Assutavā, bhikkhave, puthujjano rūpassa assādañca
ādīnavañca nissaraṇaṇca yathābhūtaṃ nappajānāti.**

“Mendicants, an uneducated ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form,

Vedanāya ...

feeling,

saññāya ...

perception,

saṅkhārānaṃ ...

choices,

**viññāṇassa assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ
nappajānāti.**

and consciousness.

**Sutavā ca kho, bhikkhave, ariyasāvako rūpassa assādañca
ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti.**

An educated noble disciple does truly understand the gratification, the drawback, and the escape when it comes to form,

Vedanāya ...

feeling,

saññāya ...

perception,

saṅkhārānaṃ ...

choices,

**viññāṇassa assādaṅca ādīnavaṅca nissaraṇaṅca yathābhūtaṃ
pajānātī”ti.**

and consciousness.”

Paṭhamam.

Saṃyutta Nikāya 22
Linked Discourses 22

8. Khajjanīyavagga
8. Itchy

74. Samudayasutta Origin

Sāvatthinidānaṃ.

At Sāvatthī.

“Assutavā, bhikkhave, puthujjano rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti.

“Mendicants, an uneducated ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya ...

feeling,

saññāya ...

perception,

saṅkhārānaṃ ...

choices,

viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti.

and consciousness.

Sutavā ca kho, bhikkhave, ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti.

An educated noble disciple does truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya ...

feeling,

saññāya ...

perception,

saṅkhārānaṃ ...

choices,

**viññāṇassa samudayaṅca atthaṅgamaṅca assādaṅca
ādīnavaṅca nissaraṇaṅca yathābhūtaṃ pajānāti”ti.**

and consciousness.”

Dutiyam.

Saṃyutta Nikāya 22
Linked Discourses 22

8. Khajjanīyavagga
8. Itchy

75. Dutiyasamudayasutta Origin (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

**“Sutavā, bhikkhave, ariyasāvako rūpassa samudayañca
atthaṅgamañca assādañca ādīnavañca nissaraṇañca
yathābhūtaṃ pajānāti.**

“Mendicants, an educated noble disciple truly understands the origin,
the ending, the gratification, the drawback, and the escape when it
comes to form,

Vedanāya ...

feeling,

saññāya ...

perception,

saṅkhārānaṃ ...

choices,

**viññāṇassa samudayañca atthaṅgamañca assādañca
ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti”ti.**

and consciousness.”

Tatiyaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

8. Khajjanīyavagga
8. Itchy

76. Arahantasutta The Perfected Ones

Sāvattihinidānaṃ.

At Sāvattihī.

“Rūpaṃ, bhikkhave, aniccaṃ.

“Mendicants, form is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What’s impermanent is suffering.

yaṃ dukkhaṃ tadanattā;

What’s suffering is not-self.

**yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanā ...

Feeling ...

saññā ...

Perception ...

saṅkhārā ...

Choices ...

viññāṇaṃ aniccaṃ.

Consciousness is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;
What's impermanent is suffering.

yaṃ dukkhaṃ tadanattā;
What's suffering is not-self.

**yadanattā taṃ 'netam mama, nesohamasmi, na meso attā'ti
evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.**
And what's not-self should be truly seen with right understanding like
this: 'This is not mine, I am not this, this is not my self.'

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi
nibbindati, vedanāyapi ... saññāyapi ... saṅkhāresupi ...
viññāṇasmimpi nibbindati.**
Seeing this, a learned noble disciple grows disillusioned with form,
feeling, perception, choices, and consciousness.

**Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**
Being disillusioned, desire fades away. When desire fades away
they're freed. When they're freed, they know they're freed.

**'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā'ti pajānāti.**
They understand: 'Rebirth is ended, the spiritual journey has been
completed, what had to be done has been done, there is no return to
any state of existence.'

**Yāvatā, bhikkhave, sattāvāsā, yāvatā bhavaggaṃ, ete aggā, ete
setṭhā lokasmiṃ yadidaṃ arahanto'ti.**
As far as there are abodes of sentient beings, even up until the
pinnacle of existence, the perfected ones are the foremost and the
best."

Idamavoca bhagavā.
That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Sukhino vata arahanto,
“Oh! How happy are the perfected ones!

taṇhā tesaṃ na vijjati;
Craving is not found in them,

Asmimāno samucchinno,
the conceit ‘I am’ is cut off,

mohajālaṃ padālitaṃ.
and the net of delusion is shattered.

Anejaṃ te anuppattā,
They’ve attained imperturbability,

cittaṃ tesaṃ anāvilaṃ;
their minds are unclouded,

Loke anupalittā te,
nothing in the world clings to them,

brahmabhūtā anāsavā.
they’ve become holy, undefiled.

Pañcakkhandhe pariññāya,
Completely understanding the five aggregates,

satta saddhammagocarā;
their domain is the seven good qualities.

Pasaṃsiyā sappurisā,
Those good people are praiseworthy,

puttā buddhassa orasā.
the Buddha’s rightful children.

Sattaratanasampannā,
Endowed with the seven gems,

Tīsu sikkhāsu sikkhitā;
and trained in the three trainings,
Anuvaranti mahāvīrā,
the great heroes live on,
Pahīnabhayabheravā.
with fear and dread given up.

Dasahaṅgehi sampannā,
Endowed with ten factors,
mahānāgā samāhitā;
those giants have immersion.
Ete kho seṭṭhā lokasmim,
These are the best in the world,
taṅhā tesam na vijjati.
craving is not found in them.

Asekhañāṇamuppannaṃ,
The master's knowledge has arisen:
antimoyaṃ samussayo;
'This bag of bones is my last.'
Yo sāro brahmacariyassa,
They are independent of others
tasmim aparapaccayā.
in the core of the spiritual path.

Vidhāsu na vikampanti,
Unwavering in the face of discrimination,
vippamuttā punabbhavā;
they're freed from future lives.
Dantabhūmimanuppattā,

They've reached the level of the tamed,

te loke vijitāvino.

in the world, they're the winners.

Uddham tiriyaṃ apācīnaṃ,

Above, below, and all around,

nandī tesaṃ na vijjati;

relishing is not found in them.

Nadanti te sīhanādaṃ,

They roar their lion's roar:

buddhā loke anuttarā"ti.

'The awakened are supreme in the world!'"

Catuttham.

Saṃyutta Nikāya 22
Linked Discourses 22

8. Khajjanīyavagga
8. Itchy

77. Dutiyarahantasutta The Perfected Ones (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

“Rūpaṃ, bhikkhave, aniccaṃ.

“Mendicants, form is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What’s impermanent is suffering.

yaṃ dukkhaṃ tadanattā;

What’s suffering is not-self.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti ...

pe... evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evam passam, bhikkhave, sutavā ariyasāvako rūpasmimpi

nibbindati, vedanāyapi ... saññāyapi ... saṅkhāresupi ...

viññāṇasmimpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

**Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Yāvatā, bhikkhave, sattāvāsā, yāvatā bhavaggaṃ, ete aggā, ete seṭṭhā lokasmiṃ yadidaṃ arahanto”ti.

As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best.”

Pañcamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

8. Khajjanīyavagga
8. Itchy

78. Sīhasutta The Lion

Sāvattthinidānaṃ.
At Sāvattthī.

“Sīho, bhikkhave, migarājā sāyanhasamayaṃ āsayā nikkhamati; āsayā nikkhamitvā vijambhati; vijambhitvā samantā catuddisā anuviloketi; samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadati; tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati.

“Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four directions, and roars his lion’s roar three times. Then he sets out on the hunt.

Ye hi keci, bhikkhave, tiracchānagatā pāṇā sīhassa migarañño nadato saddaṃ suṇanti; yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjanti; bilaṃ bilāsayā pavisanti; dakaṃ dakāsayā pavisanti; vanaṃ vanāsayā pavisanti; ākāsaṃ pakkhino bhajanti.

And the animals who hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror. They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air.

Yepi te, bhikkhave, rañño nāgā gāmanigamarājadhānīsu, daḷhehi varattehi baddhā, tepi tāni bandhanāni sañchinditvā sampadāletvā bhītā muttakarīsaṃ cajamānā, yena vā tena vā palāyanti.

Even the royal elephants, bound with strong harness in the villages, towns, and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there.

**Evam mahiddhiko kho, bhikkhave, sīho migarājā
tiracchānagatānaṃ pāṇānaṃ, evam mahesakkho, evam
mahānubhāvo.**

That's how powerful is the lion, king of beasts, among animals, how illustrious and mighty.

**Evameva kho, bhikkhave, yadā tathāgato loke uppajjati araham
sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho
bhagavā. So dhammaṃ deseti:**

In the same way, when a Realized One arises in the world—
perfected, a fully awakened Buddha, accomplished in knowledge
and conduct, holy, knower of the world, supreme guide for those who
wish to train, teacher of gods and humans, awakened, blessed—he
teaches the Dhamma:

‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā ...

Such is feeling ...

iti saññā ...

Such is perception ...

iti saṅkhārā ...

Such are choices ...

**iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa
atthaṅgamo’ti.**

Such is consciousness, such is the origin of consciousness, such is
the ending of consciousness.’

**Yepi te, bhikkhave, devā dīghāyukā vaṇṇavanto sukhabahulā
uccesu vimānesu ciraṭṭhitikā tepi tathāgatassa
dhammadesanaṃ sutvā yebhuyyena bhayaṃ saṃvegaṃ
santāsaṃ āpajjanti:**

Now, there are gods who are long-lived, beautiful, and very happy, living for ages in their divine palaces. When they hear this teaching by the Realized One, they're typically filled with fear, awe, and terror.

‘aniccāva kira, bho, mayaṃ samānā niccamhāti amaññimha.

‘Oh no! It turns out we’re impermanent, though we thought we were permanent!

Addhuvāva kira, bho, mayaṃ samānā dhuvamhāti amaññimha.

It turns out we don’t last, though we thought we were everlasting!

Asassatāva kira, bho, mayaṃ samānā sassatamhāti amaññimha.

It turns out we’re short-lived, though we thought we were eternal!

Mayampi kira, bho, aniccā addhuvā asassatā sakkāyapariyāpannā’ti.

It turns out that we’re impermanent, not lasting, short-lived, and included within identity.’

Evaṃ mahiddhiko kho, bhikkhave, tathāgato sadevakassa lokassa, evaṃ mahesakkho, evaṃ mahānubhāvo”ti.

That’s how powerful is the Realized One in the world with its gods, how illustrious and mighty.”

Idamavoca bhagavā ...pe...

That is what the Buddha said.

etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Yadā buddho abhiññāya,

“The Buddha, the teacher without a peer

dhammacakkaṃ pavattayi;

in all the world with its gods,

Sadevakassa lokassa,

rolls forth the Wheel of Dhamma

satthā appaṭipuggalo.

from his own insight:

Sakkāyañca nirodhañca,

identity, its cessation,

sakkāyassa ca sambhavaṃ;

the origin of identity,

Ariyañcaṭṭhaṅgikaṃ maggaṃ,

and the noble eightfold path

dukkhūpasamagāminam.

that leads to the stilling of suffering.

Yepi dīghāyukā devā,

And then the long-lived gods,

vaṇṇavanto yasassino;

so beautiful and glorious,

Bhītā santāsamāpāduṃ,

are afraid and full of terror,

sīhassevitare migā.

like the other beasts when they hear a lion.

Avītivattā sakkāyam,

‘We haven’t transcended identity!

aniccā kira bho mayaṃ;

It turns out we’re impermanent!’

Sutvā arahato vākyaṃ,

So they say when they hear the word

vippamuttassa tādino”ti.

of the perfected one, free and poised.”

Chaṭṭham.

Saṃyutta Nikāya 22
Linked Discourses 22

8. Khajjanīyavagga
8. Itchy

79. Khajjanīyasutta Itchy

Sāvattthinidānaṃ.

At Sāvattthī.

**“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā anekavihitāṃ
pubbenivāsaṃ anussaramānā anussaranti sabbete
pañcupādānakkhandhe anussaranti etesaṃ vā aññataraṃ.**

“Mendicants, whatever ascetics and brahmins recollect many kinds of past lives, all recollect the five grasping aggregates, or one of them.

Katame pañca?

What five?

‘Evaṃrūpo ahoṣiṃ atītamaddhānan’ti—

‘I had such form in the past.’

iti vā hi, bhikkhave, anussaramāno rūpaṃyeva anussarati.

Recollecting thus, it’s only form that they recollect.

‘Evaṃvedano ahoṣiṃ atītamaddhānan’ti—

‘I had such feeling ...

iti vā hi, bhikkhave, anussaramāno vedanaṃyeva anussarati.

‘Evaṃsañño ahoṣiṃ atītamaddhānan’ti ...

perception ...

‘evaṃsaṅkhāro ahoṣiṃ atītamaddhānan’ti ...

choices ...

‘evaṃviññāṇo ahoṣiṃ atītamaddhānan’ti—

consciousness in the past.’

iti vā hi, bhikkhave, anussaramāno viññāṇameva anussarati.
Recollecting thus, it's only consciousness that they recollect.

Kiñca, bhikkhave, rūpaṃ vadetha?

And why do you call it form?

Ruppatīti kho, bhikkhave, tasmā 'rūpan'ti vuccati.

It's deformed; that's why it's called 'form'.

Kena ruppati?

Deformed by what?

Sītenapi ruppati, uñhenapi ruppati, jighacchāyapi ruppati,

pipāsāyapi ruppati,

ḍaṃsamakasavātātapasarīsapasamphassenapi ruppati.

Deformed by cold, heat, hunger, and thirst, and deformed by the touch of flies, mosquitoes, wind, sun, and reptiles.

Ruppatīti kho, bhikkhave, tasmā 'rūpan'ti vuccati.

It's deformed; that's why it's called 'form'.

Kiñca, bhikkhave, vedanaṃ vadetha?

And why do you call it feeling?

Vedayatīti kho, bhikkhave, tasmā 'vedanā'ti vuccati.

It feels; that's why it's called 'feeling'.

Kiñca vedayati?

And what does it feel?

Sukhampi vedayati, dukkhampi vedayati, adukkhamasukhampi vedayati.

It feels pleasure, pain, and neutral.

Vedayatīti kho, bhikkhave, tasmā 'vedanā'ti vuccati.

It feels; that's why it's called 'feeling'.

Kiñca, bhikkhave, saññaṃ vadetha?

And why do you call it perception?

Sañjānātīti kho, bhikkhave, tasmā ‘saññā’ti vuccati.

It perceives; that’s why it’s called ‘perception’.

Kiñca sañjānāti?

And what does it perceive?

**Nīlampi sañjānāti, pītakampi sañjānāti, lohitakampi sañjānāti,
odātampi sañjānāti.**

It perceives blue, yellow, red, and white.

Sañjānātīti kho, bhikkhave, tasmā ‘saññā’ti vuccati.

It perceives; that’s why it’s called ‘perception’.

Kiñca, bhikkhave, saṅkhāre vadetha?

And why do you call them choices?

**Saṅkhatamabhisāṅkharontīti kho, bhikkhave, tasmā ‘saṅkhārā’ti
vuccati.**

Choices produce conditioned phenomena; that’s why they’re called
‘choices’.

Kiñca saṅkhatamabhisāṅkharonti?

And what are the conditioned phenomena that they produce?

**Rūpaṃ rūpattāya saṅkhatamabhisāṅkharonti, vedanaṃ
vedanattāya saṅkhatamabhisāṅkharonti, saññaṃ saññattāya
saṅkhatamabhisāṅkharonti, saṅkhāre saṅkhārattāya
saṅkhatamabhisāṅkharonti, viññāṇaṃ viññāṇattāya
saṅkhatamabhisāṅkharonti.**

Form is a conditioned phenomenon; choices are what make it into
form. Feeling is a conditioned phenomenon; choices are what make
it into feeling. Perception is a conditioned phenomenon; choices are
what make it into perception. Choices are conditioned phenomena;
choices are what make them into choices. Consciousness is a
conditioned phenomenon; choices are what make it into
consciousness.

**Saṅkhatamabhisāṅkharontīti kho, bhikkhave, tasmā ‘saṅkhārā’ti
vuccati.**

Choices produce conditioned phenomena; that's why they're called 'choices'.

Kiñca, bhikkhave, viññāṇaṃ vadetha?

And why do you call it consciousness?

Vijānātīti kho, bhikkhave, tasmā 'viññāṇaṃ'ti vuccati.

It cognizes; that's why it's called 'consciousness'.

Kiñca vijānāti?

And what does it cognize?

**Ambilampi vijānāti, tittakampi vijānāti, kaṭukampi vijānāti,
madhurampi vijānāti, khārikampi vijānāti, akhārikampi vijānāti,
loṇikampi vijānāti, aloṇikampi vijānāti.**

It cognizes sour, bitter, pungent, sweet, hot, mild, salty, and bland.

Vijānātīti kho, bhikkhave, tasmā 'viññāṇaṃ'ti vuccati.

It cognizes; that's why it's called 'consciousness'.

Tatra, bhikkhave, sutavā ariyasāvako iti paṭisañcikkhati:

A noble disciple reflects on this:

'ahaṃ kho etarahi rūpeṇa khajjāmi.

'Currently I'm itched by form.

**Atītampāhaṃ addhānaṃ evameva rūpeṇa khajjīm, seyyathāpi
etarahi paccuppanna rūpeṇa khajjāmi.**

In the past I was also itched by form just like now.

**Ahañceva kho pana anāgataṃ rūpaṃ abhinandeyyaṃ,
anāgatampāhaṃ addhānaṃ evameva rūpeṇa khajjeyyaṃ,
seyyathāpi etarahi paccuppanna rūpeṇa khajjāmī'ti.**

If I were to look forward to enjoying form in the future, I'd be itched by form in the future just as I am today.'

So iti paṭisañkhāya atītasmiṃ rūpasmiṃ anapekkho hoti;

Reflecting like this they don't worry about past form,

anāgataṃ rūpaṃ nābhinandati;

they don't look forward to enjoying future form,

**paccuppanassa rūpassa nibbidāya virāgāya nirodhāya
paṭipanno hoti.**

and they practice for disillusionment, dispassion, and cessation
regarding present form.

‘Ahaṃ kho etarahi vedanāya khajjāmi.

‘Currently I'm itched by feeling ...

**Atītampāhaṃ addhānaṃ evameva vedanāya khajjīm, seyyathāpi
etarahi paccuppanāya vedanāya khajjāmi.**

Ahañceva kho pana anāgataṃ vedanaṃ abhinandeyyaṃ;

**anāgatampāhaṃ addhānaṃ evameva vedanāya khajjeyyaṃ,
seyyathāpi etarahi paccuppanāya vedanāya khajjāmī'ti.**

So iti paṭisaṅkhāya atītāya vedanāya anapekkho hoti;

anāgataṃ vedanaṃ nābhinandati;

**paccuppanāya vedanāya nibbidāya virāgāya nirodhāya
paṭipanno hoti.**

‘Ahaṃ kho etarahi saññāya khajjāmi ...pe...

perception ...

ahaṃ kho etarahi saṅkhārehi khajjāmi.

choices ...

**Atītampāhaṃ addhānaṃ evameva saṅkhārehi khajjīm,
seyyathāpi etarahi paccuppanehi saṅkhārehi khajjāmīti.**

Ahañceva kho pana anāgate saṅkhāre abhinandeyyaṃ;

**anāgatampāhaṃ addhānaṃ evameva saṅkhārehi khajjeyyaṃ,
seyyathāpi etarahi paccuppanehi saṅkhārehi khajjāmī'ti.**

So iti paṭisaṅkhāya atītesu saṅkhāresu anapekkho hoti;

anāgate saṅkhāre nābhinandati;

paccuppannaṃ saṅkhārānaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘Ahaṃ kho etarahi viññāṇena khajjāmi.
consciousness.

Atītampi addhānaṃ evameva viññāṇena khajjīm, seyyathāpi etarahi paccuppannaṃ viññāṇena khajjāmi.

In the past I was also itched by consciousness just like now.

Ahañceva kho pana anāgataṃ viññāṇaṃ abhinandeyyaṃ;
If I were to look forward to enjoying consciousness in the future, I’d be itched by consciousness in the future just as I am today.’

anāgatampāhaṃ addhānaṃ evameva viññāṇena khajjeyyaṃ, seyyathāpi etarahi paccuppannaṃ viññāṇena khajjāmī’ti.

So iti paṭisaṅkhāya atītasmiṃ viññāṇasmiṃ anapekkho hoti;
Reflecting like this they don’t worry about past consciousness,

anāgataṃ viññāṇaṃ nābhinandati;
they don’t look forward to enjoying future consciousness,

paccuppannaṃ viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

and they practice for disillusionment, dispassion, and cessation regarding present consciousness.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“**Dukkhaṃ, bhante**”.

“Suffering, sir.”

“**Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘**etaṃ mama, esohamasmi, eso me attā**’”ti?

‘This is mine, I am this, this is my self’?”

“**No hetuṃ, bhante**”.

“No, sir.”

“**Vedanā** ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“**Aniccaṃ, bhante**”.

“Impermanent, sir.”

“**Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā**”ti?

“But if it’s impermanent, is it suffering or happiness?”

“**Dukkhaṃ, bhante**”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...

You should truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ...pe... yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Ayaṃ vuccati, bhikkhave, ariyasāvako apacināti, no ācināti;

This is called a noble disciple who gets rid of things and doesn't accumulate them;

pajahati, na upādiyati;

who gives things up and doesn't grasp at them;

visineti, na ussineti;

who discards things and doesn't amass them;

vidhūpeti, na sandhūpeti.

who dissipates things and doesn't get clouded by them.

Kiñca apacināti, no ācināti?

And what things do they get rid of and not accumulate?

Rūpaṃ apacināti, no ācināti;

They get rid of form and don't accumulate it.

vedanaṃ ...

They get rid of feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ apacināti, no ācināti.

consciousness and don't accumulate it.

Kiñca pajahati, na upādiyati?

And what things do they give up and not grasp?

Rūpaṃ pajahati, na upādiyati;

They give up form and don't grasp it.

vedanaṃ ...

They give up feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ pajahati, na upādiyati.

consciousness and don't grasp it.

Kiñca visineti, na ussineti?

And what things do they discard and not amass?

Rūpaṃ visineti, na ussineti;

They discard form and don't amass it.

vedanaṃ ...

They discard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ visineti, na ussineti.

consciousness and don't amass it.

Kiñca vidhūpeti, na sandhūpeti?

And what things do they dissipate and not get clouded by?

Rūpaṃ vidhūpeti, na sandhūpeti;

They dissipate form and don't get clouded by it.

vedanaṃ ...

They dissipate feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ vidhūpeti, na sandhūpeti.

consciousness and don't get clouded by it.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi ... saññāyapi ... saṅkhāresupi ... viññāṇasmimpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Ayaṃ vuccati, bhikkhave, bhikkhu nevācināti na apacināti, apacinitvā ṭhito; neva pajahati na upādiyati, pajahitvā ṭhito; neva visineti na ussineti, visinetvā ṭhito; neva vidhūpeti na sandhūpeti vidhūpetvā ṭhito

This is called a mendicant who neither gets rid of things nor accumulates them, but remains after getting rid of them. They neither give things up nor grasp them, but remain after giving them up. They neither discard things nor amass them, but remain after discarding them. They neither dissipate things nor get clouded by them, but remain after dissipating them.

Kiñca nevācināti na apacināti, apacinitvā ṭhito?

And what things do they neither get rid of nor accumulate, but remain after getting rid of them?

Rūpaṃ nevācināti na apacināti, apacinitvā ṭhito;

They neither get rid of nor accumulate form, but remain after getting rid of it.

vedanaṃ ...

They neither get rid of nor accumulate feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ nevācināti na apacināti, apacinitvā ṭhito.

consciousness, but remain after getting rid of it.

Kiñca neva pajahati na upādiyati, pajahitvā ṭhito?

And what things do they neither give up nor grasp, but remain after giving them up?

Rūpaṃ neva pajahati na upādiyati, pajahitvā ṭhito;

They neither give up nor grasp form, but remain after giving it up.

vedanaṃ ...

They neither give up nor grasp feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ neva pajahati na upādiyati, pajahitvā ṭhito.

consciousness, but remain after giving it up.

Kiñca neva visineti na ussineti, visinetvā ṭhito?

And what things do they neither discard nor amass, but remain after discarding them?

Rūpaṃ neva visineti na ussineti, visinetvā ṭhito;

They neither discard nor amass form, but remain after discarding it.

vedanaṃ ...

They neither discard nor amass feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ neva visineti na ussineti, visinetvā t̥hito.

consciousness, but remain after discarding it.

Kiñca neva vidhūpeti na sandhūpeti, vidhūpetvā t̥hito?

And what things do they neither dissipate nor get clouded by, but remain after dissipating them?

Rūpaṃ neva vidhūpeti na sandhūpeti, vidhūpetvā t̥hito;

They neither dissipate nor get clouded by form, but remain after dissipating it.

vedanaṃ ...

They neither dissipate nor get clouded by feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ neva vidhūpeti na sandhūpeti, vidhūpetvā t̥hito.

consciousness, but remain after dissipating it.

**Evaṃvimuttacittaṃ kho, bhikkhave, bhikkhuṃ saindā devā
sabrahmakā sapajāpatikā ārakāva namassanti:**

When a mendicant's mind is freed like this, the gods together with Indra, Brahmā, and Pajāpati worship them from afar:

‘Namo te purisājañña,

‘Homage to you, O thoroughbred!

namo te purisuttama;

Homage to you, supreme among men!

Yassa te nābhijānāma,

We don't understand

yampi nissāya jhāyasī''ti.

the basis of your absorption.'''

Sattamañ.

Saṃyutta Nikāya 22
Linked Discourses 22

8. Khajjanīyavagga
8. Itchy

80. Piṇḍolyasutta Beggars

Ekam̐ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho bhagavā kismiñcideva pakaraṇe bhikkhusaṅghaṃ paṇāmetvā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthum̐ piṇḍāya pāvīsi.

Then the Buddha, having dismissed the mendicant Saṅgha for some reason, robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms.

Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena mahāvanaṃ tenupasaṅkami divāvihārāya.

He wandered for alms in Kapilavatthu. After the meal, on his return from alms-round, he went to the Great Wood,

Mahāvanaṃ ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāraṃ nisīdi.

plunged deep into it, and sat at the root of a young wood apple tree for the day's meditation.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

Then as he was in private retreat this thought came to his mind,

“mayā kho bhikkhusaṅgho pabāḷho.

“I've sent the mendicant Saṅgha away.

Santettha bhikkhū navā acirapabbajitā adhunāgatā imam dhammavinayam.

But there are mendicants here who are junior, recently gone forth, newly come to this teaching and training.

Tesam mamam apassantānam siyā aññathattam siyā vipariṇāmo.

Not seeing me they may change and fall apart.

Seyyathāpi nāma vacchassa taruṇassa mātaram apassantassa siyā aññathattam siyā vipariṇāmo;

If a young calf doesn't see its mother it may change and fall apart. ...

evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imam dhammavinayam tesam mamam apassantānam siyā aññathattam siyā vipariṇāmo.

Seyyathāpi nāma bījānam taruṇānam udakam alabhantānam siyā aññathattam siyā vipariṇāmo;

Or if young seedlings don't get water they may change and fall apart.

evameva santettha ...pe...

In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training.

tesam mamam alabhantānam dassanāya siyā aññathattam siyā vipariṇāmo.

Not seeing me they may change and fall apart.

Yannūnāham yatheva mayā pubbe bhikkhusaṅgho anuggahito, evameva etarahi anuggaṇḥeyyam bhikkhusaṅghan”ti.

Why don't I support the mendicant Saṅgha now as I did in the past?"

Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāham pasāreyya pasāritaṃ vā bāham samiñjeyya; evameva—brahmaloke antarahito bhagavato purato pāturahosi.

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca:
He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“evametaṃ, bhagavā, evametaṃ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Bhagavatā, bhante, bhikkhusaṅgho pabāḷho.
The Buddha has sent the mendicant Saṅgha away.

Santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ.
But there are mendicants who are junior, recently gone forth, newly come to this teaching and training. ...

Tesaṃ bhagavantaṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo.

Seyyathāpi nāma vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ siyā vipariṇāmo;

evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ tesaṃ bhagavantaṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo.

Seyyathāpi nāma bījānaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo;

evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantaṃ alabhantānaṃ dassanāya siyā aññathattaṃ siyā vipariṇāmo.

Abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ;
May the Buddha be happy with the mendicant Saṅgha!

abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ.

May the Buddha welcome the mendicant Saṅgha!

Yatheva bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva etarahi anuggaṇhātu bhikkhusaṅghan”ti.

May the Buddha support the mendicant Saṅgha now as he did in the past!”

Adhivāsesi bhagavā tuṅhībhāvena.

The Buddha consented in silence.

Atha kho brahmā sahampati bhagavato adhivāsanam veditvā bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyi.

Then Brahmā Sahampati, knowing that the Buddha had consented, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena nigrodhārāmo tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.

Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, where he sat on the seat spread out.

Nisajja kho bhagavā tathārūpam iddhābhisāṅkhāram abhisāṅkhāsi yathā te bhikkhū ekadvīhikāya sārājjamānarūpā yenāham tenupasaṅkameyyum.

Then he used his psychic power to will that the mendicants would come to him timidly, alone or in pairs.

Tepi bhikkhū ekadvīhikāya sārājjamānarūpā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinne kho te bhikkhū bhagavā etadavoca:

Those mendicants approached the Buddha timidly, bowed, and sat down to one side. The Buddha said to them:

“Antamidam, bhikkhave, jīvikānam yadidam piṇḍolyam.

“Mendicants, this relying on alms is an extreme lifestyle.

**Abhisāpoyaṃ, bhikkhave, lokasmiṃ piṇḍolo vicarasi
pattapāṇīti.**

The world curses you: ‘You beggar, walking bowl in hand!’

**Tañca kho etaṃ, bhikkhave, kulaputtā upenti atthavasikā,
atthavaśaṃ paṭicca;**

Yet earnest gentlemen take it up for a good reason.

**neva rājābhinītā, na corābhinītā, na iṇaṭṭā, na bhayaṭṭā, na
ājīvikāpakatā;**

Not because they’ve been forced to by kings or bandits, or because they’re in debt or threatened, or to earn a living.

**api ca kho otiṇṇāma jātiyā jarāya maraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi dukkhotiṇṇā dukkhaparetā**

But because they’re swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. They’re swamped by suffering, mired in suffering.

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya
paññāyethāti.**

And they think, ‘Hopefully I can find an end to this entire mass of suffering.’

Evaṃ pabbajito cāyaṃ, bhikkhave, kulaputto.

That’s how this gentleman has gone forth.

**So ca hoti abhijjhālu kāmesu tibbasārāgo byāpannacitto
paduṭṭhamanasaṅkappo muṭṭhassati asampajāno asamāhito
vibbhantacitto pākatindriyo.**

Yet they covet sensual pleasures; they’re infatuated, full of ill will and malicious intent. They are unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties.

**Seyyathāpi, bhikkhave, chavālātaṃ ubhatopadittaṃ majjhe
gūthagataṃ, neva gāme kaṭṭhatthaṃ pharati, nāraññe
kaṭṭhatthaṃ pharati.**

Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn't be used as timber either in the village or the wilderness.

Tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi gihibhogā ca parihīno, sāmaññatthañca na paripūreti.

I say that person is just like this. They've missed out on the pleasures of the lay life, and haven't fulfilled the goal of the ascetic life.

Tayome, bhikkhave, akusalavitakkā—

There are these three unskillful thoughts.

kāmavitakko, byāpādavitakko, vihiṃsāvitakko.

Sensual, malicious, and cruel thoughts.

Ime ca bhikkhave, tayo akusalavitakkā kva aparisesā nirujjhanti?

And where do these three unskillful thoughts cease without anything left over?

Catūsu vā satipaṭṭhānesu suppatiṭṭhitacittassa viharato animittaṃ vā samādhiṃ bhāvayato.

In those who meditate with their mind firmly established in the four kinds of mindfulness meditation; or who develop signless immersion.

Yāvañcidaṃ, bhikkhave, alameva animitto samādhi bhāvetuṃ.

Just this much is quite enough motivation to develop signless immersion.

Animitto, bhikkhave, samādhi bhāvito bahulīkato mahapphalo hoti mahānisamso.

When signless immersion is developed and cultivated it is very fruitful and beneficial.

Dvemā, bhikkhave, diṭṭhiyo—

There are these two views.

bhavadiṭṭhi ca vibhavadiṭṭhi ca.

Views favoring continued existence and views favoring ending existence.

Tatra kho, bhikkhave, sutavā ariyasāvako iti paṭisañcikkhati:

A noble disciple reflects on this:

‘atthi nu kho taṃ kiñci lokasmiṃ yamaḥ upādiyamāno na vajjavā assan’ti?’

‘Is there anything in the world that I could grasp without fault?’

So evaṃ pajānāti:

They understand:

‘natthi nu kho taṃ kiñci lokasmiṃ yamaḥ upādiyamāno na vajjavā assaṃ.

‘There’s nothing in the world that I could grasp without fault.

Ahañhi rūpaññeva upādiyamāno upādiyeyyaṃ vedanaññeva ...

For in grasping I would grasp only at form, feeling,

saññaññeva ...

perception,

saṅkhāreyeva viññāṇaṇñeva upādiyamāno upādiyeyyaṃ.

choices, or consciousness.

Tassa me assa upādānapaccayā bhavo;

That grasping of mine would be a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṃ

sokaparidevadukkhadomanassupāyāsā sambhaveyyuṃ.

Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo assā’ti.

That is how this entire mass of suffering originates.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetuṃ, bhante”.
“No, sir.”

“Vedanā ...
“Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ ...pe...
consciousness permanent or impermanent?” ...

tasmātiha, bhikkhave,

“So you should truly see ...

evaṃ passaṃ ...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Aṭṭhamāṇ.

Saṃyutta Nikāya 22
Linked Discourses 22

8. Khajjanīyavagga
8. Itchy

81. Pālileyyasutta At Pārileyya

Ekam̐ samayaṃ bhagavā kosambiyam̐ viharati ghoṣitārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya kosambim̐ piṇḍāya pāvīsi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambi for alms.

**Kosambiyam̐ piṇḍāya caritvā pacchābhattam̐
piṇḍapātaṭṭikkanto sāmam̐ senāsanam̐ saṃsāmetvā
pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā
bhikkhusaṅgham̐ eko adutiyo cārikam̐ pakkāmi.**

After the meal, on his return from alms-round, he set his lodgings in order himself. Taking his bowl and robe, without informing his attendants or taking leave of the mendicant Saṅgha, he set out to go wandering alone, with no companion.

**Atha kho aññataro bhikkhu acirapakkantassa bhagavato
yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ ānandaṃ etadavoca:**

Then, not long after the Buddha had left, one of the mendicants went to Venerable Ānanda and told him what had happened.

**“esāvuso ānanda, bhagavā sāmam̐ senāsanam̐ saṃsāmetvā
pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā
bhikkhusaṅgham̐ eko adutiyo cārikam̐ pakkanto”ti.**

**“Yasmiṃ, āvuso, samaye bhagavā sāmaṃ senāsaṇaṃ
saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke
anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkamati,
ekova bhagavā tasmīṃ samaye viharitukāmo hoti;**

Ānanda said, “Reverend, when the Buddha leaves like this it means he wants to stay alone.

na bhagavā tasmīṃ samaye kenaci anubandhitabbo hotī”ti.

At this time no-one should follow him.”

**Atha kho bhagavā anupubbena cārikaṃ caramāno yena
pālileyyakaṃ tadavasari.**

Then the Buddha, traveling stage by stage, arrived at Pārileyya,

Tatra sudamṃ bhagavā pālileyyake viharati bhaddasālamūle.

where he stayed at the root of a sacred sal tree.

**Atha kho sambahulā bhikkhū yenāyasmā ānando
tenupasaṅkamimṃsu; upasaṅkamtivā āyasmatā ānandena
saddhiṃ sammodimṃsu.**

Then several mendicants went up to Venerable Ānanda and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdimṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ
ānandaṃ etadavocuṃ:**

When the greetings and polite conversation were over, they sat down to one side and said to him,

**“cirassutā kho no, āvuso ānanda, bhagavato sammukhā
dhammī kathā;**

“Reverend, it’s been a long time since we’ve heard a Dhamma talk from the Buddha.

**icchāma mayaṃ, āvuso ānanda, bhagavato sammukhā
dhammiṃ kathaṃ sotun”ti.**

We wish to hear a Dhamma talk from the Buddha.”

**Atha kho āyasmā ānando tehi bhikkhūhi saddhiṃ yena
pālileyyakam̐ bhaddasālamūlam̐ yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantam̐ nisīdi.**

Then Venerable Ānanda together with those mendicants went to Pārileyya to see the Buddha. They bowed and sat down to one side,

**Ekamantam̐ nisinne kho te bhikkhū bhagavā dhammiyā kathāya
sandassesesi samādapesi samuttejesi sampahaṃsesi.**

and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

**Tena kho pana samayena aññatarassa bhikkhuno evaṃ cetaso
parivitakko udapādi:**

Now at that time one of the monks had the thought,

**“katham̐ nu kho jānato katham̐ passato anantarā āsavānam̐
khayo hotī”ti?**

“How do you know and see in order to end the defilements in the present life?”

**Atha kho bhagavā tassa bhikkhuno cetasā
cetoparivitakkamaññāya bhikkhū āmantesi:**

Then the Buddha, knowing what that monk was thinking, addressed the mendicants:

“vicayaso desito, bhikkhave, mayā dhammo;

“Mendicants, I’ve taught the Dhamma analytically.

vicayaso desitā cattāro satipaṭṭhānā;

I’ve analytically taught the four kinds of mindfulness meditation,

vicayaso desitā cattāro sammappadhānā;

the four right efforts,

vicayaso desitā cattāro iddhipādā;

the four bases of psychic power,

vicayaso desitāni pañcindriyāni;

the five faculties,

vicayaso desitāni pañca balāni;

the five powers,

vicayaso desitā sattabojjhaṅgā;

the seven awakening factors,

vicayaso desito ariyo aṭṭhaṅgiko maggo.

and the noble eightfold path.

Evaṃ vicayaso desito, bhikkhave, mayā dhammo.

That's how I've taught the Dhamma analytically.

Evaṃ vicayaso desite kho, bhikkhave, mayā dhamme atha ca

panidhekaccassa bhikkhuno evaṃ cetaso parivitakko udapādi:

Though I've taught the Dhamma analytically, still a certain mendicant present here has this thought:

'kathaṃ nu kho jānato kathaṃ passato anantarā āsavānaṃ khayo hotī'ti?

'How do you know and see in order to end the defilements in the present life?'

Kathaṅca, bhikkhave, jānato kathaṃ passato anantarā

āsavānaṃ khayo hoti?

And how, mendicants, do you know and see in order to end the defilements in the present life?

Idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī

ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ

adassāvī sappurisdhammassa akovido sappurisdhamme

avinīto

Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati.

They regard form as self.

Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.

But that regarding is just a conditioned phenomenon.

**So pana saṅkhāro kimnidāno kiṃsamudayo kimjātiko
kimṃpabhavo?**

And what's the source, origin, birthplace, and root of that conditioned phenomenon?

**Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa
assutavato puthujjanassa uppannā taṇhā;**

When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises.

tatojo so saṅkhāro.

That conditioned phenomenon is born from that.

**Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato
paṭiccasamuppanno.**

So that conditioned phenomenon is impermanent, conditioned, and dependently originated.

Sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā.

And that craving,

**Sāpi vedanā, sopi phasso anicco saṅkhato
paṭiccasamuppanno.**

that feeling, that contact,

Sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.

and that ignorance are also impermanent, conditioned, and dependently originated.

**Evampi kho, bhikkhave, jānato evaṃ passato anantarā
āsavānaṃ khayō hoti.**

That's how you should know and see in order to end the defilements in the present life.

Na heva kho rūpaṃ attato samanupassati;

Perhaps they don't regard form as self,

api ca kho rūpavantam attanam samanupassati.

but they still regard self as possessing form.

Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.

But that regarding is just a conditioned phenomenon. ...

**So pana saṅkhāro kimnidāno kimsamudayo kimjātiko
kimpabhavo?**

**Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa
assutavato puthujjanassa uppannā taṇhā;**

tatojo so saṅkhāro.

**Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato
paṭiccasamuppanno.**

Sāpi taṇhā ...

sāpi vedanā ...

sopi phasso ...

sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.

**Evampi kho, bhikkhave, jānato evam passato anantarā
āsavānam khayoti.**

**Na heva kho rūpam attato samanupassati, na rūpavantam
attanam samanupassati;**

Perhaps they don't regard form as self, or self as possessing form,

api ca kho attani rūpam samanupassati.

but they still regard form in self.

Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.

But that regarding is just a conditioned phenomenon. ...

**So pana saṅkhāro kimnidāno kimsamudayo kimjātiko
kimpabhavo?**

**Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa
assutavato puthujjanassa uppannā taṇhā;**

tatojo so saṅkhāro.

**Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato
paṭiccasamuppanno.**

Sāpi taṇhā ...

sāpi vedanā ...

sopi phasso ...

sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.

**Evampi kho, bhikkhave, jānato evaṃ passato anantarā
āsavānaṃ khayō hoti.**

**Na heva kho rūpaṃ attato samanupassati, na rūpavantaṃ
attānaṃ samanupassati, na attani rūpaṃ samanupassati;**
Perhaps they don't regard form as self, or self as possessing form,
or form in self,

api ca kho rūpasmim attānaṃ samanupassati.
but they still regard self in form.

Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.
But that regarding is just a conditioned phenomenon. ...

**So pana saṅkhāro kimnidāno kimsamudayo kimjātiko
kimpabhavo?**

**Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa
assutavato puthujjanassa uppannā taṇhā;**

tatojo so saṅkhāro.

**Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato
paṭiccasamuppanno.**

Sāpi taṇhā ...

sāpi vedanā ...

sopi phasso ...

sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.

Evampi kho, bhikkhave, jānato ...pe... āsavānaṃ khayō hoti.

Na heva kho rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ, na attani rūpaṃ, na rūpasmiṃ attānaṃ samanupassati;

Perhaps they don't regard form as self, or self as possessing form, or form in self, or self in form.

api ca kho vedanaṃ attato samanupassati, api ca kho vedanāvantaṃ attānaṃ samanupassati, api ca kho attani vedanaṃ samanupassati, api ca kho vedanāya attānaṃ samanupassati;

But they regard feeling as self ...

api ca kho saññaṃ ...

perception as self ...

api ca kho saṅkhāre attato samanupassati, api ca kho saṅkhāravantaṃ attānaṃ samanupassati, api ca kho attani saṅkhāre samanupassati, api ca kho saṅkhāresu attānaṃ samanupassati;

choices as self ...

api ca kho viññāṇaṃ attato samanupassati, api ca kho viññāṇavantaṃ attānaṃ, api ca kho attani viññāṇaṃ, api ca kho viññāṇasmiṃ attānaṃ samanupassati.

consciousness as self ...

Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.

But that regarding is just a conditioned phenomenon.

So pana saṅkhāro kimnidāno ...pe... kimpabhavo?

And what's the source of that conditioned phenomenon?

Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā;

When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises.

tatojo so saṅkhāro.

That conditioned phenomenon is born from that.

**Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato
paṭiccasamuppanno.**

So that conditioned phenomenon is impermanent, conditioned, and dependently originated.

Sāpi taṇhā ...

And that craving,

sāpi vedanā ...

that feeling,

sopi phasso ...

that contact,

sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.

and that ignorance are also impermanent, conditioned, and dependently originated.

**Evaṃ kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ
khayo hoti.**

That's how you should know and see in order to end the defilements in the present life.

Na heva kho rūpaṃ attato samanupassati,

Perhaps they don't regard form

na vedanaṃ attato samanupassati,

or feeling

na saññaṃ ...

or perception

na saṅkhāre ...

or choices

na viññāṇaṃ attato samanupassati;

or consciousness as self.

api ca kho evaṃdiṭṭhi hoti:

Still, they have such a view:

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.

‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

Yā kho pana sā, bhikkhave, sassatadiṭṭhi saṅkhāro so.
But that eternalist view is just a conditioned phenomenon.

So pana saṅkhāro kimnidāno ...pe...

And what’s the source of that conditioned phenomenon? ...

evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

That’s how you should know and see in order to end the defilements in the present life.

Na heva kho rūpaṃ attato samanupassati,

Perhaps they don’t regard form

na vedanaṃ ...

or feeling

na saññaṃ ...

or perception

na saṅkhāre ...

or choices

na viññānaṃ attato samanupassati;

or consciousness as self.

nāpi evaṃdiṭṭhi hoti:

Nor do they have such a view:

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.

‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

Api ca kho evaṃdiṭṭhi hoti:

Still, they have such a view:

‘no cassaṃ no ca me siyā nābhavissaṃ na me bhavissatī’ti.
‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

Yā kho pana sā, bhikkhave, ucchedadiṭṭhi saṅkhāro so.
But that annihilationist view is just a conditioned phenomenon.

So pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?

And what’s the source of that conditioned phenomenon? ...

Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā;

tatojo so saṅkhāro.

Iti kho, bhikkhave, sopi saṅkhāro anicco ...pe...

evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

That’s how you should know and see in order to end the defilements in the present life.

Na heva kho rūpaṃ attato samanupassati, na vedanaṃ ...

Perhaps they don’t regard form or feeling

na saññaṃ ...

or perception

na saṅkhāre ...

or choices

na viññāṇaṃ attato samanupassati ...pe...

or consciousness as self.

na viññāṇasmimṃ attato samanupassati, nāpi evaṃdiṭṭhi hoti:

Nor do they have such a view:

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti;

‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

nāpi evaṃdiṭṭhi hoti:

Nor do they have such a view:

‘no cassaṃ no ca me siyā nābhavissaṃ na me bhavissatī’ti;
‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

api ca kho kaṅkhī hoti vicikicchī aniṭṭhaṅgato saddhamme.

Still, they have doubts and uncertainties. They’re undecided about the true teaching.

Yā kho pana sā, bhikkhave, kaṅkhitā vicikicchitā aniṭṭhaṅgatatā saddhamme saṅkhāro so.

That doubt and uncertainty, the indecision about the true teaching, is just a conditioned phenomenon.

So pana saṅkhāro kimnidāno kimsamudayo kimjātiko kimpabhavo?

And what’s the source of that conditioned phenomenon?

Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā;

When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises.

tatojo so saṅkhāro.

That conditioned phenomenon is born from that.

Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.

So that conditioned phenomenon is impermanent, conditioned, and dependently originated.

Sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā.

And that craving,

Sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā.

that feeling,

Sopi phasso anicco saṅkhato paṭiccasamuppanno.

that contact,

Sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.

and that ignorance are also impermanent, conditioned, and dependently originated.

Evam̐ kho, bhikkhave, jānato evam̐ passato anantarā āsavānaṃ khayō hotī''ti.

That's how you should know and see in order to end the defilements in the present life."

Navamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

8. Khajjanīyavagga
8. Itchy

82. Puṇṇamasutta A Full Moon Night

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme
migāramātupāsāde mahatā bhikkhusaṅghena saddhiṃ.**

At one time the Buddha was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Migāra’s mother, together with a large Saṅgha of mendicants.

**Tena kho pana samayena bhagavā tadahuposathe pannarase
puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto ajjhokāse
nisinno hoti.**

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks.

**Atha kho aññataro bhikkhu uṭṭhāyāsanā ekamsaṃ
uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim̐ paṇāmetvā
bhagavantaṃ etadavoca:**

Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said:

**“puccheyyāhaṃ, bhante, bhagavantaṃ kiñcideva desaṃ, sace
me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyā”ti?**

“Sir, I’d like to ask the Buddha about a certain point, if you’d take the time to answer.”

**“Tena hi tvaṃ, bhikkhu, sake āsane nisīditvā puccha
yadākaṅkhasī”ti.**

“Well then, mendicant, take your own seat and ask what you wish.”

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā sake āsane nisīditvā bhagavantaṃ etadavoca:

“Yes, sir,” replied that mendicant. He took his seat and said to the Buddha:

“ime nu kho, bhante, pañcupādānakkhandhā, seyyathidaṃ—

“Sir, are these the five grasping aggregates, that is:

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti.

form, feeling, perception, choices, and consciousness?”

“Ime kho, bhikkhu, pañcupādānakkhandhā;

“Yes, they are,” replied the Buddha.

Seyyathidaṃ—rūpupādānakkhandho ...pe... viññāṇupādānakkhandho”ti.

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ apucchi:

Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“Ime kho pana, bhante, pañcupādānakkhandhā kiṃmūlakā”ti?

“But sir, what is the root of these five grasping aggregates?”

“Ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā”ti ... pe...

“These five grasping aggregates are rooted in desire.” ...

taññeva nu kho, bhante, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcahi upādānakkhandhehi upādānaṃ”ti?

“But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

“Na kho, bhikkhu, taññeva upādānaṃ te pañcupādānakkhandhā nāpi aññatra pañcahi upādānakkhandhehi upādānaṃ, api ca yo tattha chandarāgo taṃ tattha upādānaṃ”ti.

“Neither. Rather, the desire and greed for them is the grasping there.”

“Sādhu, bhante”ti kho so bhikkhu ...pe... uttarim pañhaṃ apucchi:

Saying “Good, sir”, that mendicant asked another question:

“Siyā pana, bhante, pañcupādānakkhandhesu chandarāgavemattatā”ti?

“But sir, can there be different kinds of desire and greed for the five grasping aggregates?”

“Siyā, bhikkhū”ti bhagavā avoca:

“There can,” said the Buddha.

“idha, bhikkhu, ekaccassa evaṃ hoti:

“It’s when someone thinks:

‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhānaṃ’ti.

‘In the future, may I be of such form, such feeling, such perception, such choices, or such consciousness!’

Evaṃ kho, bhikkhu, siyā pañcupādānakkhandhesu chandarāgavemattatā”ti?

That’s how there can be different kinds of desire and greed for the five grasping aggregates.”

“Sādhu, bhante”ti kho so bhikkhu ...pe... uttarim pañham apucchi:

Saying “Good, sir”, that mendicant asked another question:

“Kittāvatā nu kho, bhante, khandhānam khandhādhivacanan”ti?
“Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?”

“Yaṃ kiñci, bhikkhu, rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati rūpakkhando.

“Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form.

Yā kāci vedanā ...

Any kind of feeling at all ...

yā kāci saññā ...

Any kind of perception at all ...

ye keci saṅkhārā ...

Any kind of choices at all ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati viññāṇakkhandho.

Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness.

Ettāvatā kho, bhikkhu, khandhānam khandhādhivacanan”ti.

That’s the scope of the term ‘aggregates’ as applied to the aggregates.”

“Sādhu, bhante”ti kho so bhikkhu ...pe... apucchi:

Saying “Good, sir”, that mendicant asked another question:

“Ko nu kho, bhante, hetu ko paccayo rūpakkhandhassa paññāpanāya;

“What is the cause, sir, what is the reason why the aggregate of form is found?

ko hetu ko paccayo vedanākkhandhassa paññāpanāya;

What is the cause, what is the reason why the aggregate of feeling

...

ko hetu ko paccayo saññākkhandhassa paññāpanāya;

perception ...

ko hetu ko paccayo saṅkhārakkhandhassa paññāpanāya;

choices ...

ko hetu ko paccayo viññāṇakkhandhassa paññāpanāyā”ti?

consciousness is found?”

“Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya.

“The four primary elements are the reason why the aggregate of form is found.

Phasso hetu phasso paccayo vedanākkhandhassa paññāpanāya.

Contact is the reason why the aggregates of feeling,

Phasso hetu phasso paccayo saññākkhandhassa paññāpanāya.

perception,

Phasso hetu, phasso paccayo saṅkhārakkhandhassa paññāpanāya.

and choices are found.

Nāmarūpaṃ hetu, nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāyā”ti.

Name and form are the reasons why the aggregate of consciousness is found.”

“Sādhu, bhante”ti kho so bhikkhu ...pe... apucchi:

Saying “Good, sir”, that mendicant asked another question:

“Kathaṃ nu kho, bhante, sakkāyadiṭṭhi hotī”ti?

“Sir, how does identity view come about?”

**“Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ
adassāvī sappurisdhammassa akovido sappurisdhamme
avinīto**

“It’s because an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

**rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā
rūpaṃ, rūpasmiṃ vā attānaṃ;**

They regard form as self, self as having form, form in self, or self in form.

vedanaṃ ...

They regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

**viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ;
attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ.**

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evaṃ kho, bhikkhu, sakkāyadiṭṭhi hotī”ti.

That's how identity view comes about.”

“Sādhu, bhante”ti kho so bhikkhu ...pe... apucchi:

Saying “Good, sir”, that mendicant ... asked another question:

“Kathaṃ pana, bhante, sakkāyadiṭṭhi na hotī”ti?

“But sir, how does identity view not come about?”

**“Idha, bhikkhu, sutavā ariyasāvako ariyānaṃ dassāvī
ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ
dassāvī sappurisdhammassa kovido sappurisdhamme
suvinīto**

It's because an educated noble disciple has seen the noble ones,
and is skilled and trained in the teaching of the noble ones. They've
seen good persons, and are skilled and trained in the teaching of the
good persons.

**na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na
attani vā rūpaṃ, na rūpasmim vā attānaṃ;**

They don't regard form as self, self as having form, form in self, or
self in form.

na vedanaṃ ...

They don't regard feeling ...

na saññaṃ ...

perception ...

na saṅkhāre ...

choices ...

**na viññānaṃ attato samanupassati, na viññānavantaṃ vā
attānaṃ; na attani vā viññānaṃ, na viññānasmim vā attānaṃ.**

consciousness as self, self as having consciousness, consciousness
in self, or self in consciousness.

Evaṃ kho, bhikkhu, sakkāyadiṭṭhi na hotī”ti.

That's how identity view does not come about.”

“Sādhu, bhante”ti kho so bhikkhu ...pe... apucchi:

Saying “Good, sir”, that mendicant ... asked another question:

“Ko nu kho, bhante, rūpassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ;

“Sir, what’s the gratification, the drawback, and the escape when it comes to form,

ko vedanāya ...

feeling,

ko saññāya ...

perception,

ko saṅkhārānaṃ ...

choices,

ko viññāṇassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

and consciousness?”

“Yaṃ kho, bhikkhu, rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ—ayaṃ rūpassa assādo.

“The pleasure and happiness that arise from form: this is its gratification.

Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ—ayaṃ rūpassa ādīnavo.

That form is impermanent, suffering, and perishable: this is its drawback.

Yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ—idaṃ rūpassa nissaraṇaṃ.

Removing and giving up desire and greed for form: this is its escape.

Yaṃ vedanaṃ paṭicca ...

The pleasure and happiness that arise from feeling ...

yaṃ saññaṃ paṭicca ...

perception ...

ye saṅkhāre paṭicca ...

choices ...

yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ—ayaṃ viññāṇassa assādo.

consciousness: this is its gratification.

Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ—ayaṃ viññāṇassa ādīnavo.

That consciousness is impermanent, suffering, and perishable: this is its drawback.

Yo viññāṇasmim̐ chandarāgavinayo chandarāgappahānaṃ—idaṃ viññāṇassa nissaraṇaṃ”ti.

Removing and giving up desire and greed for consciousness: this is its escape.”

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ apucchi:

Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“Kathaṃ nu kho, bhante, jānato, kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti?

“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Yaṃ kiñci, bhikkhu, rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati.

“One truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near:

all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...

They truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati.

consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṃ kho, bhikkhu, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’ti.

That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

Tena kho pana samayena aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi:

Now at that time one of the mendicants had the thought:

“iti kira bho rūpaṃ anattā, vedanā ... saññā ... saṅkhārā ... viññāṇaṃ anattā;

“So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.

anattakatāni kammāni kathamattānaṃ phusissantī’ti.

Then what self will the deeds done by not-self affect?”

**Atha kho bhagavā tassa bhikkhuno cetasā ceto
parivitakkamaññāya bhikkhū āmantesi:**

Then the Buddha, knowing what that monk was thinking, addressed the mendicants:

**“Thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco
moghapuriso avidvā avijjāgato taṇhāhipateyyena cetasā
satthusāsaṇaṃ atidhāvitabbaṃ maññeyya.**

“It’s possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher’s instructions. They think:

**‘Iti kira, bho, rūpaṃ anattā, vedanā ... saññā ... saṅkhārā ...
viññāṇaṃ anattā.**

‘So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.

Anattakatāni kammāni kathamattānaṃ phusissantī’ti?

Then what self will the deeds done by not-self affect?’

**Paṭipucchāvinītā kho me tumhe, bhikkhave, tatra tatra tesu tesu
dhammesu.**

Now, mendicants, you have been educated by me in questioning with regards to all these things in all such cases.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Vedanā ...

“Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetuṃ, bhante”.
“No, sir.”

Tasmātiha ...pe...
“So you should truly see ...

evaṃ passaṃ ...pe...
Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

“Dve khandhā taññeva siyaṃ,

“Two on the aggregates; exactly the same; and can there be;

adhivacanañca hetunā;

on the term; and on the cause;

Sakkāyena duve vuttā,

two questions on identity;

assādaviññāṇakena ca;

gratification; and that with consciousness:

Ete dasavidhā vuttā,

these are the ten questions

hoti bhikkhu pucchāyā”ti.

the mendicant came to ask.”

Dasamaṃ.

Khajjanīyavaggo tatiyo.

Tassuddānaṃ

Assādo dve samudayā,

arahantehi apare dve;

Sīho khajjanī piṇḍolyaṃ,

pālileyena puṇṇamāti.

Saṃyutta Nikāya 22
Linked Discourses 22

9. Theravagga
9. Senior Mendicants

83. Ānandasutta With Ānanda

Sāvattthinidānaṃ.
At Sāvattthī.

Tatra kho āyasmā ānando bhikkhū āmantesi:
There Ānanda addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato ānandassa paccassosum.
“Reverend,” they replied.

Āyasmā ānando etadavoca:
Ānanda said this:

**“Puṇṇo nāma, āvuso, āyasmā mantāṇiputto amhākaṃ
navakānaṃ sataṃ bahūpakāro hoti.**
“Reverends, the venerable named Puṇṇa Mantāniputta was very
helpful to me when I was just ordained.

So amhe iminā ovādena ovadati:
He gave me this advice:

‘upādāya, āvuso ānanda, asmīti hoti, no anupādāya.
‘Reverend Ānanda, the notion “I am” occurs because of grasping,
not by not grasping.

Kiñca upādāya asmīti hoti, no anupādāya?
Grasping what?

Rūpaṃ upādāya asmīti hoti, no anupādāya.

The notion “I am” occurs because of grasping form,

Vedanaṃ ...

feeling,

saññaṃ ...

perception,

saṅkhāre ...

choices,

viññāṇaṃ upādāya asmīti hoti, no anupādāya.

and consciousness, not by not grasping.

**Seyyathāpi, āvuso ānanda, itthī vā puriso vā daharo yuvā
maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā
udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno upādāya
passeyya, no anupādāya;**

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. They’d look because of grasping, not by not grasping.

**evameva kho, āvuso ānanda, rūpaṃ upādāya asmīti hoti, no
anupādāya.**

In the same way, the notion “I am” occurs because of grasping form,

Vedanaṃ ...

feeling,

saññaṃ ...

perception,

saṅkhāre ...

choices,

viññāṇaṃ upādāya asmīti hoti, no anupādāya.

and consciousness, not by not grasping.

Taṃ kiṃ maññasi, āvuso ānanda,
What do you think, Reverend Ānanda?

rūpaṃ niccaṃ vā aniccaṃ vā'ti?
Is form permanent or impermanent?

'Aniccaṃ, āvuso'.
'Impermanent, reverend.'

'Vedanā ...
'Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā'ti?
consciousness permanent or impermanent?

'Aniccaṃ, āvuso' ...pe....
'Impermanent, reverend.' ...

Tasmātiha ...pe...
'So you should truly see ...

evaṃ passaṃ ...pe...
Seeing this ...

nāparaṃ itthattāyāti pajānātīti.
They understand: "... there is no return to any state of existence."

**Puṇṇo nāma, āvuso, āyasmā mantāṇiputto amhākaṃ
navakānaṃ sataṃ bahūpakāro hoti.**
Reverends, the venerable named Puṇṇa Mantāniputta was very
helpful to me when I was just ordained.

So amhe iminā ovādena ovadati.

He gave me this advice.

**Idañca pana me āyasmato puṇṇassa mantāṇiputtassa
dhammadesanaṃ sutvā dhammo abhisamito”ti.**

And now that I’ve heard this teaching from Venerable Puṇṇa
Mantāniputta, I’ve comprehended the teaching.”

Paṭhamam.

Saṃyutta Nikāya 22
Linked Discourses 22

9. Theravagga
9. Senior Mendicants

84. Tissasutta With Tissa

Sāvattihinidānaṃ.
At Sāvattihī.

**Tena kho pana समयena āyasmā tisso bhagavato
pitucchāputto sambahulānaṃ bhikkhūnaṃ evamāroceti:**
Now at that time Venerable Tissa, the Buddha's paternal cousin,
informed several mendicants:

“api me, āvuso, madhurakajāto viya kāyo;
“Reverends, my body feels like it's drugged. I'm disorientated, the
teachings don't inspire me, and dullness and drowsiness fill my
mind. I live the spiritual life dissatisfied, and have doubts about the
teachings.”

disāpi me na pakkhāyanti;
dhammāpi maṃ na paṭibhanti;
thinamiddhañca me cittaṃ pariyādāya tiṭṭhati;
anabhirato ca brahmacariyaṃ carāmi;
hoti ca me dhammesu vicikicchā”ti.

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū
bhagavantaṃ etadavocum:**

Then several mendicants went up to the Buddha, bowed, sat down
to one side, and told him what had happened.

“āyasmā, bhante, tisso bhagavato pitucchāputto sambahulānaṃ bhikkhūnaṃ evamāroceti:

‘api me, āvuso, madhurakajāto viya kāyo;

disāpi me na pakkhāyanti;

dhammāpi maṃ na paṭibhanti;

thinamiddhañca me cittaṃ pariyādāya tiṭṭhati;

anabhirato ca brahmacariyaṃ carāmi;

hoti ca me dhammesu vicikicchā”’ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvaṃ, bhikkhu, mama vacanena tissaṃ bhikkhuṃ āmantehī”’ti.

“Please, mendicant, in my name tell the mendicant Tissa that the Teacher summons him.”

“Evaṃ, bhante”’ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā tisso tenupasaṅkami; upasaṅkamtivā āyasmantaṃ tissaṃ etadavoca:

“Yes, sir,” that monk replied. He went to Tissa and said to him,

“sathā taṃ, āvuso tissa, āmantetī”’ti.

“Reverend Tissa, the teacher summons you.”

“Evamāvuso”’ti kho āyasmā tisso tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ tissaṃ bhagavā etadavoca:

“Yes, reverend,” Tissa replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

**“saccaṃ kira tvaṃ, tissa, sambahulānaṃ bhikkhūnaṃ
evamārocesi:**

“Is it really true, Tissa, that you informed several mendicants that

‘api me, āvuso, madhurakajāto viya kāyo ...pe...

your body feels like it’s drugged ...

hoti ca me dhammesu vicikicchā””ti?

and you have doubts about the teachings?”

“Evaṃ, bhante”.

“Yes, sir.”

“Taṃ kiṃ maññasi, tissa,

“What do you think, Tissa?

**rūpe avigatarāgassa avigatacchandassa avigatapemassa
avigatapipāsassa avigataparīḷāhassa avigatataṇhassa, tassa
rūpassa vipariṇāmaññathābhāvā uppajjanti
sokaparidevadukkhadomanassupāyāsā””ti?**

If you’re not rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhu sādhu, tissa.

“Good, good, Tissa!

Evañhetam, tissa, hoti.

That’s how it is, Tissa,

Yathā taṃ rūpe avigatarāgassa ...

when you’re not rid of greed for form.

vedanāya ...

If you're not rid of greed for feeling ...

saññāya ...

perception ...

sañkhāresu avigatarāgassa ...pe...

choices ...

**tesaṃ sañkhārānaṃ vipariṇāmaññathābhāvā uppajjanti
sokaparidevadukkhadomanassupāyāsā”ti?**

“Evaṃ, bhante”.

“Sādhu sādhu, tissa.

Evañhetam, tissa, hoti.

**Yathā taṃ sañkhāresu anigatarāgassa, viññāṇe avigatarāgassa
avigatacchandassa avigatapemassa avigatapipāsassa
avigataparilāhassa avigatataṇhassa, tassa viññāṇassa
vipariṇāmaññathābhāvā uppajjanti
sokaparidevadukkhadomanassupāyāsā”ti?**

consciousness, when that consciousness decays and perishes, will it
give rise to sorrow, lamentation, pain, sadness, and distress?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhu sādhu, tissa.

“Good, good, Tissa!

Evañhetam, tissa, hoti.

That's how it is, Tissa,

Yathā taṃ viññāṇe avigatarāgassa.

when you're not rid of greed for consciousness.

Taṃ kiṃ maññasi, tissa,

What do you think, Tissa?

**rūpe vigatarāgassa vigatacchandassa vigatapemassa
vigatapipāsassa vigatapariḷāhassa vigatataṇhassa, tassa
rūpassa vipariṇāmaññathābhāvā uppajjanti
sokaparidevadukkhadomanassupāyāsā”ti?**

If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”

“No hetam, bhante”.

“No, sir.”

“Sādhu sādhu, tissa.

“Good, good, Tissa!

Evañhetam, tissa, hoti.

That’s how it is, Tissa,

Yathā tam rūpe vigatarāgassa ...

when you are rid of greed for form ...

vedanāya ...

feeling ...

saññāya ...

perception ...

saṅkhāresu vigatarāgassa ...

choices ...

**viññāṇe vigatarāgassa vigatacchandassa vigatapemassa
vigatapipāsassa vigatapariḷāhassa vigatataṇhassa tassa
viññāṇassa vipariṇāmaññathābhāvā uppajjanti
sokaparidevadukkhadomanassupāyāsā”ti?**

“No hetam, bhante”.

“Sādhu sādhu, tissa.

Evañhetam, tissa, hoti.

Yathā tam viññāṇe vigatarāgassa.

consciousness.

Taṃ kiṃ maññasi, tissa,

What do you think, Tissa?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Tasmātiha ...pe...

“So you should truly see ...

evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti.

They understand: ‘... there is no return to any state of existence.’

Seyyathāpi, tissa, dve purisā—

Suppose, Tissa, there were two people.

eko puriso amaggakusalo, eko puriso maggakusalo.

One was not skilled in the path, the other was.

**Tamenam̐ so amaggakusalo puriso amum̐ maggakusalam̐
purisam̐ maggam̐ puccheyya.**

The one not skilled in the path would question the one skilled in the path,

So evam̐ vadeyya:

who would reply:

‘ehi, bho purisa, ayam̐ maggo.

‘Come, good man, this is the path.

Tena muhuttam̐ gaccha.

Go down it a little,

**Tena muhuttam̐ gantvā dakkhissasi dvedhāpatham̐, tattha
vāmam̐ muñcitvā dakkhiṇam̐ gaṇhāhi.**

and you’ll see a fork in the road. Ignore the left, and take the right-hand path.

Tena muhuttam̐ gaccha.

Go a little further,

Tena muhuttam̐ gantvā dakkhissasi tibbam̐ vanasaṇḍam̐.

and you’ll see a dark forest grove.

Tena muhuttam̐ gaccha.

Go a little further,

Tena muhuttam̐ gantvā dakkhissasi mahantam̐ ninnam̐ pallalam̐.

and you’ll see an expanse of low-lying marshes.

Tena muhuttam̐ gaccha.

Go a little further,

Tena muhuttam̐ gantvā dakkhissasi sobbham̐ papātam̐.

and you’ll see a large, steep cliff.

Tena muhuttam̐ gaccha.

Go a little further,

Tena muhuttaṃ gantvā dakkhissasi samaṃ bhūmibhāgaṃ ramaṇīyaṃ'ti.

and you'll see level, cleared parkland.'

Upamā kho myāyaṃ, tissa, katā atthassa viññāpanāya.

I've made up this simile to make a point.

Ayaṃ cevettha attho:

And this is what it means.

'puriso amaggakusalo'ti kho, tissa, puthujjanassetam̃ adhivacanam̃.

'A person who is not skilled in the path' is a term for an ordinary uneducated person.

'Puriso maggakusalo'ti kho, tissa, tathāgatassetam̃ adhivacanam̃ arahato sammāsambuddhassa.

'A person who is skilled in the path' is a term for the Realized One, the perfected one, the fully awakened Buddha.

'Dvedhāpatho'ti kho, tissa, vicikicchāyetam̃ adhivacanam̃.

'A fork in the road' is a term for doubt.

'Vāmo maggo'ti kho, tissa, aṭṭhaṅgikassetam̃ micchāmaggassa adhivacanam̃, seyyathidaṃ—

'The left-hand path' is a term for the wrong eightfold path, that is,

micchādiṭṭhiyā ...pe... micchāsamādhissa.

wrong view ... wrong immersion.

'Dakkiṇo maggo'ti kho, tissa, ariyassetam̃ aṭṭhaṅgikassa maggassa adhivacanam̃, seyyathidaṃ—

'The right-hand path' is a term for the noble eightfold path, that is,

sammādiṭṭhiyā ...pe... sammāsamādhissa.

right view ... right immersion.

‘Tibbo vanasaṇḍo’ti kho, tissa, avijjāyetam̐ adhivacanam̐.

‘A dark forest grove’ is a term for ignorance.

**‘Mahantam̐ ninnam̐ pallalan’ti kho, tissa, kāmānametaṃ
adhivacanam̐.**

‘An expanse of low-lying marshes’ is a term for sensual pleasures.

**‘Sobbho papāto’ti kho, tissa, kodhūpāyāsassetam̐
adhivacanam̐.**

‘A large, steep cliff’ is a term for anger and distress.

**‘Samo bhūmibhāgo ramaṇīyo’ti kho, tissa, nibbānassetam̐
adhivacanam̐.**

‘Level, cleared parkland’ is a term for extinguishment.

Abhirama, tissa, abhirama, tissa.

Rejoice, Tissa, rejoice!

Ahamovādena ahamanuggahena ahamanusāsaniyā”ti.

‘I’m here to advise you, to support you, and to teach you.’

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā tisso bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Tissa was happy with what the Buddha said.

Dutiyam̐.

Saṃyutta Nikāya 22
Linked Discourses 22

9. Theravagga
9. Senior Mendicants

85. Yamakasutta With Yamaka

Ekam̐ samayaṃ āyasmā sāriputto sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time Venerable Sāriputta was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena yamakassa nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti:

Now at that time a mendicant called Yamaka had the following harmful misconception:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā”ti.

“As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death.”

Assosuraṃ kho sambahulā bhikkhū yamakassa kira nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti:

Several mendicants heard about this.

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā”ti.

Atha kho te bhikkhū yenāyasmā yamako tenupasaṅkamimsu; upasaṅkamitvā āyasmatā yamakena saddhiṃ sammodiṃsu.

They went to Yamaka and exchanged greetings with him.

Sammodaniyam katham saraṇiyam vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ yamakaṃ etadavocum:

When the greetings and polite conversation were over, they sat down to one side and said to him,

“Saccam kira te, āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

“Is it really true, Reverend Yamaka, that you have such a harmful misconception:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchijjati vinassati, na hoti paraṃ maraṇā’”ti?

‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.’”

“Evaṃ khvāhaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi:

“Yes, reverends, that’s how I understand the Buddha’s teaching.”

‘khīṇāsavo bhikkhu kāyassa bhedaṃ ucchijjati vinassati, na hoti paraṃ maraṇā’”ti.

“Mā, āvuso yamaka, evaṃ avaca, mā bhagavantaṃ abbhācikkhi. Na hi sādhu bhagavato abbhācikkhanaṃ. Na hi bhagavā evaṃ vadeyya:

“Don’t say that, Yamaka! Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.”

‘khīṇāsavo bhikkhu kāyassa bhedaṃ ucchijjati vinassati, na hoti paraṃ maraṇā’”ti.

Evampi kho āyasmā yamako tehi bhikkhūhi vuccamāno tatheva taṃ pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati:

But even though admonished by those mendicants, Yamaka obstinately stuck to that misconception and insisted on stating it.

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā”ti.

Yato kho te bhikkhū nāsakkhiṃsu āyasmantaṃ yamakaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū uṭṭhāyāsanaṃ yenāyasmā sāriputto tenupasaṅkamimsu; upasaṅkamtivā āyasmantaṃ sāriputtaṃ etadavocum:

When those mendicants were unable to dissuade Yamaka from that misconception, they got up from their seats and went to see Venerable Sāriputta. They told him what had happened, and said,

“yamakassa nāma, āvuso sāriputta, bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā’ti.

Sādhāyasmā sāriputto yena yamako bhikkhu tenupasaṅkamatu anukampaṃ upādāyā”ti.

“May Venerable Sāriputta please go to the mendicant Yamaka out of compassion.”

Adhivāsesi kho āyasmā sāriputto tuṅhībhāvena.

Sāriputta consented in silence.

Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā yamako tenupasaṅkami; upasaṅkamtivā āyasmatā yamakena saddhiṃ sammodi ...pe... ekamantaṃ nisinna kho āyasmā sāriputto āyasmantaṃ yamakaṃ etadavoca:

Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Yamaka and exchanged greetings with him.

Seated to one side he said to Yamaka:

“Saccam kira te, āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

“Is it really true, Reverend Yamaka, that you have such a harmful misconception:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā’”ti?

‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.’”

“Evaṃ khvāhaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā’”ti.

“Yes, reverend, that’s how I understand the Buddha’s teaching.”

“Taṃ kiṃ maññasi, āvuso yamaka,

“What do you think, Yamaka?

rūpaṃ niccaṃ vā aniccaṃ vā’”ti?

Is form permanent or impermanent?”

“Aniccaṃ, āvuso”.

“Impermanent, reverend.”

“Vedanā niccā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā’”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, āvuso”.

“Impermanent, reverend.”

“Tasmātiha ...pe...

“So you should truly see ...

evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti.

They understand: ‘... there is no return to any state of existence.’

Taṃ kiṃ maññasi, āvuso yamaka,

What do you think, Reverend Yamaka?

rūpaṃ tathāgatoti samanupassasī”ti?

Do you regard the Realized One as form?”

“No hetam, āvuso” ...

“No, reverend.”

“vedanaṃ tathāgatoti samanupassasī”ti?

“Do you regard the Realized One as feeling ...

“No hetam, āvuso” ...

“saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ tathāgatoti samanupassasī”ti?

consciousness?”

“No hetam, āvuso”.

“No, reverend.”

“Taṃ kiṃ maññasi, āvuso yamaka,
“What do you think, Reverend Yamaka?

rūpasmim̐ tathāgatoti samanupassasī”ti?
Do you regard the Realized One as in form?”

“No hetam̐, āvuso”.
“No, reverend.”

“Aññatra rūpā tathāgatoti samanupassasī”ti?
“Or do you regard the Realized One as distinct from form?”

“No hetam̐, āvuso”.
“No, reverend.”

“Vedanāya ...
“Do you regard the Realized One as in feeling ...

aññatra vedanāya ...pe...
or distinct from feeling ...

saññāya ...
as in perception ...

aññatra saññāya ...
or distinct from perception ...

saṅkhāresu ...
as in choices ...

aññatra saṅkhārehi ...
or distinct from choices ...

viññāṇasmim̐ tathāgatoti samanupassasī”ti?
as in consciousness?”

“No hetam̐, āvuso”.
“No, reverend.”

“Aññatra viññāṇā tathāgatoti samanupassasī”ti?

“Or do you regard the Realized One as distinct from consciousness?”

“No hetam, āvuso”.

“No, reverend.”

“Tam kiṃ maññasi, āvuso yamaka,

“What do you think, Yamaka?

**rūpaṃ ... vedanaṃ ... saññaṃ ... saṅkhāre ... viññāṇaṃ
tathāgatoti samanupassasī”ti?**

Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?”

“No hetam, āvuso”.

“No, reverend.”

“Tam kiṃ maññasi, āvuso yamaka,

“What do you think, Yamaka?

**ayaṃ so arūpī ... avedano ... asaṅñī ... asaṅkhāro ... aviññāṇo
tathāgatoti samanupassasī”ti?**

Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?”

“No hetam, āvuso”.

“No, reverend.”

**“Ettha ca te, āvuso yamaka, diṭṭheva dhamme saccato thetato
tathāgate anupalabbhiyamāne, kallaṃ nu te taṃ veyyākaraṇaṃ:**

“In that case, Reverend Yamaka, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchijjati vinassati, na hoti paraṃ maraṇā’”ti?

‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.’?”

“Ahu kho me taṃ, āvuso sāriputta, pubbe aviddasuno pāpakaṃ diṭṭhigataṃ;

“Reverend Sāriputta, in my ignorance, I used to have that misconception.

idañca panāyasmato sāriputtassa dhammadesanaṃ sutvā tañceva pāpakaṃ diṭṭhigataṃ pahīnaṃ, dhammo ca me abhisamito”ti.

But now that I’ve heard the teaching from Venerable Sāriputta I’ve given up that misconception, and I’ve comprehended the teaching.”

“Sace taṃ, āvuso yamaka, evaṃ puccheyyuṃ:

“Reverend Yamaka, suppose they were to ask you:

‘yo so, āvuso yamaka, bhikkhu arahamaṃ khīṇāsavo so kāyassa bhedaṃ paraṃ maraṇā kiṃ hotī’”ti?

‘When their body breaks up, after death, what happens to a perfected one, who has ended the defilements?’

Evaṃ puṭṭho tvaṃ, āvuso yamaka, kinti byākareyyāsī”ti?

How would you answer?”

“Sace maṃ, āvuso, evaṃ puccheyyuṃ:

“Sir, if they were to ask this,

‘yo so, āvuso yamaka, bhikkhu arahamaṃ khīṇāsavo so kāyassa bhedaṃ paraṃ maraṇā kiṃ hotī’”ti?

Evaṃ puṭṭhohaṃ, āvuso, evaṃ byākareyyaṃ:

I’d answer like this:

‘rūpaṃ kho, āvuso, aniccaṃ.

‘Reverend, form is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What’s impermanent is suffering.

yaṃ dukkhaṃ taṃ niruddhaṃ tadatthaṅgataṃ.

What’s suffering has ceased and ended.

Vedanā ...

Feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ aniccaṃ.

consciousness is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What’s impermanent is suffering.

yaṃ dukkhaṃ taṃ niruddhaṃ tadatthaṅgatan’ti.

What’s suffering has ceased and ended.’

Evaṃ puṭṭhohaṃ, āvuso, evaṃ byākareyyan’ti.

That’s how I’d answer such a question.”

“Sādhu sādhu, āvuso yamaka.

“Good, good, Reverend Yamaka!

**Tena hāvuso yamaka, upamaṃ te karissāmi etasseva atthassa
bhiyyoso mattāya ñāṇāya.**

Well then, I shall give you a simile to make the meaning even clearer.

**Seyyathāpi, āvuso yamaka, gahapati vā gahapatiputto vā aḍḍho
mahaddhano mahābhogo;**

Suppose there was a householder or householder's son who was rich, with a lot of money and great wealth,

so ca ārakkhasampanno.
and a bodyguard for protection.

**Tassa kocideva puriso uppajjeyya anattakāmo ahitakāmo
ayogakkhemakāmo jīvitā voropetukāmo.**

Then along comes a person who wants to harm, injure, and threaten him, and take his life.

Tassa evamassa:

They'd think:

**'ayaṃ kho gahapati vā gahapatiputto vā aḍḍho mahaddhano
mahābhogo;**

'This householder or householder's son is rich, with a lot of money and great wealth,

so ca ārakkhasampanno;
and a bodyguard for protection.

nāyaṃ sukaro pasayha jīvitā voropetuṃ.

It won't be easy to take his life by force.

Yannūnāhaṃ anupakhajja jīvitā voropeyyan'ti.

Why don't I get close to him, then take his life?'

**So taṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṅkamtivā evaṃ
vadeyya:**

So he goes up to that householder or householder's son and says:

'upaṭṭhaheyyaṃ taṃ, bhante'ti.

'Sir, I would serve you.'

Tamevaṃ so gahapati vā gahapatiputto vā upaṭṭhāpeyya.

Then they would serve that householder or householder's son.

**So upaṭṭhaheyya pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī
manāpacārī piyavādī.**

They'd get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.

**Tassa so gahapati vā gahapatiputto vā mittatopi nam
saddaheyya;**

The householder or householder's son would consider them as a friend

suhajjatopi nam saddaheyya;
and companion,

tasmiñca vissāsam āpajjeyya.
and come to trust them.

Yadā kho, āvuso, tassa purisassa evamassa:
But when that person realizes that

**'samvissattho kho myāyam gahapati vā gahapatiputto vā'ti,
atha nam rahogataṃ viditvā tiñhena satthena jīvitā voropeyya.**
they've gained the trust of the householder or householder's son,
then, when they know he's alone, they'd take his life with a sharp
knife.

Taṃ kiṃ maññasi, āvuso yamaka,
What do you think, Yamaka?

**yadā hi so puriso amuṃ gahapatiṃ vā gahapatiputtaṃ vā
upasaṅkamtivā evaṃ āha:**

When that person went to the householder or householder's son and
offered to

'upaṭṭhaheyyaṃ taṃ, bhante'ti, tadāpi so vadhakova.
serve him, weren't they a killer then,

Vadhakañca pana santam na aññāsi:
though he didn't know that

'vadhako me'ti.
this was his killer?

Yadāpi so upaṭṭhahati pubbuṭṭhāyī pacchānipātī

kiṅkārapaṭṭissāvī manāpacārī piyavādī, tadāpi so vadhakova.

And when they got up before him and went to bed after him, being
obliging, behaving nicely and speaking politely, weren't they a killer

then,

Vadhakañca pana santam na aññasi:

though he didn't know that

'vadhako me'ti.

this was his killer?

**Yadāpi nam rahogataṃ viditvā tiṅhena satthena jīvitā voropeti,
tadāpi so vadhakova.**

And when, knowing he was alone, they took his life with a sharp knife, weren't they a killer then,

Vadhakañca pana santam na aññasi:

though he didn't know that

'vadhako me''ti.

this was his killer?"

“Evamāvuso”ti.

“Yes, reverend.”

**“Evameva kho, āvuso, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ
adassāvī sappurisadhammassa akovido sappurisadhamme
avinīto**

“In the same way, an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

**rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā
rūpaṃ, rūpasmim vā attānaṃ.**

They regard form as self, self as having form, form in self, or self in form.

Vedanaṃ ...

They regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

**viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ;
attani vā viññāṇaṃ, viññāṇasmim vā attānaṃ.**

They regard consciousness as self, self as having consciousness,
consciousness in self, or self in consciousness.

So aniccaṃ rūpaṃ ‘aniccaṃ rūpaṇ’ti yathābhūtaṃ nappajānāti.

They don’t truly understand form—which is impermanent—as
impermanent.

Aniccaṃ vedanaṃ ‘aniccā vedanā’ti yathābhūtaṃ nappajānāti.

They don’t truly understand feeling ...

Aniccaṃ saññaṃ ‘aniccā saññā’ti yathābhūtaṃ nappajānāti.

perception ...

Anicce saṅkhāre ‘aniccā saṅkhārā’ti yathābhūtaṃ nappajānāti.

choices ...

**Aniccaṃ viññāṇaṃ ‘aniccaṃ viññāṇaṇ’ti yathābhūtaṃ
nappajānāti.**

consciousness—which is impermanent—as impermanent.

Dukkhaṃ rūpaṃ ‘dukkhaṃ rūpaṇ’ti yathābhūtaṃ nappajānāti.

They don’t truly understand form—which is suffering—as suffering.

Dukkhaṃ vedanaṃ ...

They don’t truly understand feeling ...

dukkhaṃ saññaṃ ...

perception ...

dukkhe saṅkhāre ...

choices ...

**dukkhaṃ viññāṇaṃ ‘dukkhaṃ viññāṇaṇ’ti yathābhūtaṃ
nappajānāti.**

consciousness—which is suffering—as suffering.

Anattaṃ rūpaṃ ‘anattā rūpan’ti yathābhūtaṃ nappajānāti.

They don’t truly understand form—which is not-self—as not-self.

Anattaṃ vedanaṃ ...

They don’t truly understand feeling ...

anattaṃ saññaṃ ...

perception ...

anatte saṅkhāre ...

choices ...

anattaṃ viññāṇaṃ ‘anattaṃ viññāṇan’ti yathābhūtaṃ nappajānāti.

consciousness—which is not-self—as not-self.

Saṅkhataṃ rūpaṃ ‘saṅkhataṃ rūpan’ti yathābhūtaṃ nappajānāti.

They don’t truly understand form—which is conditioned—as conditioned.

Saṅkhataṃ vedanaṃ ...

They don’t truly understand feeling ...

saṅkhataṃ saññaṃ ...

perception ...

saṅkhate saṅkhāre ...

choices ...

saṅkhataṃ viññāṇaṃ ‘saṅkhataṃ viññāṇan’ti yathābhūtaṃ nappajānāti.

consciousness—which is conditioned—as conditioned.

Vadhakaṃ rūpaṃ ‘vadhakaṃ rūpan’ti yathābhūtaṃ nappajānāti.

They don’t truly understand form—which is a killer—as a killer.

Vadhakaṃ vedanaṃ ‘vadhakā vedanā’ti ...

They don't truly understand feeling ...

vadhakaṃ saññaṃ 'vadhakā saññā'ti ...

perception ...

**vadhake saṅkhāre 'vadhakā saṅkhārā'ti yathābhūtaṃ
nappajānāti.**

choices ...

**Vadhakaṃ viññāṇaṃ 'vadhakaṃ viññāṇa'ti yathābhūtaṃ
nappajānāti.**

consciousness—which is a killer—as a killer.

So rūpaṃ upeti upādiyati adhiṭṭhāti 'attā me'ti.

They're attracted to form, grasp it, and commit to the notion that it is 'my self'.

Vedanaṃ ...

They're attracted to feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ upeti upādiyati adhiṭṭhāti 'attā me'ti.

consciousness, grasp it, and commit to the notion that it is 'my self'.

**Tassime pañcupādānakkhandhā upetā upādinnā dīgharattaṃ
ahitāya dukkhāya saṃvattanti.**

And when you've gotten involved with and grasped these five grasping aggregates, they lead to your lasting harm and suffering.

**Sutavā ca kho, āvuso, ariyasāvako ariyānaṃ dassāvī ...pe...
sappurisaḍḍhamme suvinīto**

An educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ; na attani rūpaṃ, na rūpasmiṃ attānaṃ.

They don't regard form as self, self as having form, form in self, or self in form.

Na vedanaṃ ...

They don't regard feeling ...

na saññaṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ attānaṃ;
consciousness as self, self as having consciousness,

na attani viññāṇaṃ, na viññāṇasmiṃ attānaṃ.

consciousness in self, or self in consciousness.

So aniccaṃ rūpaṃ 'aniccaṃ rūpaṃ'ti yathābhūtaṃ pajānāti.

They truly understand form—which is impermanent—as impermanent.

Aniccaṃ vedanaṃ ...

They truly understand feeling ...

aniccaṃ saññaṃ ...

perception ...

anicce saṅkhāre ...

choices ...

aniccaṃ viññāṇaṃ 'aniccaṃ viññāṇaṃ'ti yathābhūtaṃ pajānāti.
consciousness—which is impermanent—as impermanent.

Dukkhaṃ rūpaṃ 'dukkhaṃ rūpaṃ'ti yathābhūtaṃ pajānāti.

They truly understand form—which is suffering—as suffering.

Dukkhaṃ vedanaṃ ...

They truly understand feeling ...

dukkhaṃ saññaṃ ...

perception ...

dukkhe saṅkhāre ...

choices ...

dukkhaṃ viññāṇaṃ ‘dukkhaṃ viññāṇaṃ’ti yathābhūtaṃ pajānāti.

consciousness—which is suffering—as suffering.

Anattaṃ rūpaṃ ‘anattā rūpaṃ’ti yathābhūtaṃ pajānāti.

They truly understand form—which is not-self—as not-self.

Anattaṃ vedanaṃ ...

They truly understand feeling ...

anattaṃ saññaṃ ...

perception ...

anatte saṅkhāre ...

choices ...

anattaṃ viññāṇaṃ ‘anattā viññāṇaṃ’ti yathābhūtaṃ pajānāti.

consciousness—which is not-self—as not-self.

Saṅkhataṃ rūpaṃ ‘saṅkhataṃ rūpaṃ’ti yathābhūtaṃ pajānāti.

They truly understand form—which is conditioned—as conditioned.

Saṅkhataṃ vedanaṃ ...

They truly understand feeling ...

saṅkhataṃ saññaṃ ...

perception ...

saṅkhate saṅkhāre ...

choices ...

saṅkhataṃ viññāṇaṃ ‘saṅkhataṃ viññāṇaṃ’ti yathābhūtaṃ pajānāti.

consciousness—which is conditioned—as conditioned.

Vadhakaṃ rūpaṃ ‘vadhakaṃ rūpaṃ’ti yathābhūtaṃ pajānāti.
They truly understand form—which is a killer—as a killer.

Vadhakaṃ vedanaṃ ...
They truly understand feeling ...

vadhakaṃ saññaṃ ...
perception ...

vadhake saṅkhāre ‘vadhakā saṅkhārā’ti yathābhūtaṃ pajānāti.
choices ...

**Vadhakaṃ viññāṇaṃ ‘vadhakaṃ viññāṇaṃ’ti yathābhūtaṃ
pajānāti.**
consciousness—which is a killer—as a killer.

So rūpaṃ na upeti, na upādiyati, nādhiṭṭhāti: ‘attā me’ti.
Not being attracted to form, they don’t grasp it, and commit to the
notion that it is ‘my self’.

Vedanaṃ ...
Not being attracted to feeling ...

saññaṃ ...
perception ...

saṅkhāre ...
choices ...

viññāṇaṃ na upeti, na upādiyati, nādhiṭṭhāti: ‘attā me’ti.
consciousness, they don’t grasp it, and commit to the notion that it is
‘my self’.

**Tassime pañcupādānakkhandhā anupetā anupādinna
dīgharattaṃ hitāya sukhāya saṃvattantī”ti.**

And when you’re not attracted to and don’t grasp these five grasping
aggregates, they lead to your lasting welfare and happiness.”

**“Evametaṃ, āvuso sāriputta, hoti yesaṃ āyasmantānaṃ tādīsā
sabrahmacārino anukampakā atthakāmā ovādakā anusāsakā.**

“Reverend Sāriputta, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion.

Idañca pana me āyasmato sāriputtassa dhammadesanaṃ sutvā anupādāya āsavehi cittaṃ vimuttan”ti.

And after hearing this teaching by Venerable Sāriputta, my mind is freed from the defilements by not grasping.”

Tatiyaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

9. Theravagga
9. Senior Mendicants

86. Anurādhasutta With Anurādha

**Ekam̐ samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena āyasmā anurādho bhagavato avidūre
araññakuṭikāyaṃ viharati.**

Now at that time Venerable Anurādha was staying not far from the Buddha in a wilderness hut.

**Atha kho sambahulā aññatitthiyā paribbājakā yenāyasmā
anurādho tenupasaṅkamim̐su; upasaṅkamtivā āyasmatā
anurādhenā saddhiṃ sammodiṃsu.**

Then several wanderers who follow other paths went up to Venerable Anurādha and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdim̐su. Ekamantaṃ nisinnā kho te aññatitthiyā paribbājakā
āyasmantaṃ anurādhaṃ etadavocuṃ:**

When the greetings and polite conversation were over, they sat down to one side and said to him:

**“yo so, āvuso anurādha, tathāgato uttamapuriso paramapuriso
paramapattipatto, taṃ tathāgato imesu catūsu ṭhānesu
paññāpayamāno paññāpeti:**

“Reverend Anurādha, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them in these four ways:

‘hoti tathāgato param̃ maraṇā’ti vā, ‘na hoti tathāgato param̃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato param̃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato param̃ maraṇā’ti vā’”ti?

After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.”

Evaṃ vutte, āyasmā anurādho te aññatitthiye paribbājake etadavoca:

When they said this, Venerable Anurādha said to those wanderers:

“yo so āvuso tathāgato uttamapuriso paramapuriso paramapattipatto taṃ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti:

“Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways:

‘hoti tathāgato param̃ maraṇā’ti vā, ‘na hoti tathāgato param̃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato param̃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato param̃ maraṇā’ti vā’”ti.

After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.”

Evaṃ vutte, aññatitthiyā paribbājakā āyasmantaṃ anurādhaṃ etadavocuṃ:

When he said this, the wanderers said to him:

“so cāyaṃ bhikkhu navo bhavissati acirapabbajito, thero vā pana bālo abyatto””ti.

“This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant.”

Atha kho aññatitthiyā paribbājakā āyasmantaṃ anurādhaṃ navavādena ca bālavādena ca apasādetvā uṭṭhāyāsanaṃ pakkamiṃsu.

Then, after rebuking Venerable Anurādha by calling him “junior” and “foolish”, the wanderers got up from their seats and left.

Atha kho āyasmato anurādhassa acirapakkantesu tesu aññatitthiyesu paribbājakesu etadahosi:

Soon after they had left, Anurādha thought:

“sace kho maṃ te aññatitthiyā paribbājakā uttarim pañhaṃ puccheyyūṃ.

“If those wanderers were to inquire further,

Kathaṃ byākaramāno nu khvāhaṃ tesaṃ aññatitthiyānaṃ paribbājakānaṃ vuttavādī ceva bhagavato assaṃ, na ca bhagavantaṃ abhūtena abbhācikkheyyaṃ, dhammassa cānudhammaṃ byākareyyaṃ, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyā”ti?

how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuke and criticism?”

Atha kho āyasmā anurādho yena bhagavā tenupasaṅkami; upasaṅkamitvā ...pe... ekamantaṃ nisinno kho āyasmā anurādho bhagavantaṃ etadavoca:

Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him all that had happened.

“idhāhaṃ, bhante, bhagavato avidūre araññakuṭikāyaṃ viharāmi.

Atha kho, bhante, sambahulā aññatitthiyā paribbājakā yenāhaṃ tenupasaṅkamiṃsu ...pe... maṃ etadavocuṃ:

‘yo so, āvuso anurādha, tathāgato uttamapuriso paramapuriso paramapattipatto taṃ tathāgato imesu catūsu ṭhānesu paññāpayamāno paññāpeti—

hoti tathāgato paraṃ maraṇāti vā, na hoti ...

hoti ca na ca hoti, neva hoti na na hoti tathāgato paramā maraṇāti vā”ti?

Evam vuttāham, bhante, te aññatitthiye paribbājake etadavocam:

“yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto, tam tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti:

‘hoti tathāgato paramā maraṇā’ti vā ...pe...

‘neva hoti na na hoti tathāgato paramā maraṇā’ti vāti.

Evam vutte, bhante, te aññatitthiyā paribbājakā maṃ etadavocum:

‘so cāyam bhikkhu na vo bhavissati acirapabbajito thero vā pana bālo abyatto’ti.

Atha kho maṃ, bhante, te aññatitthiyā paribbājakā navavādena ca bālavādena ca apasādetvā uṭṭhāyāsanā pakkamimsu.

Tassa mayham, bhante, acirapakkantesu tesu aññatitthiyesu paribbājakesu etadahosi:

‘sace kho maṃ te aññatitthiyā paribbājakā uttarim pañham puccheyyum.

Katham byākaramāno nu khvāham tesam aññatitthiyānam paribbājakānam vuttavādī ceva bhagavato assam, na ca bhagavantam abhūtena abbhācikkheyyam, dhammassa cānudhammam byākareyyam, na ca koci sahadhammiko vādānuvādo gārayham ṭhānam āgaccheyyā”ti?

“Tam kim maññasi, anurādha,

“What do you think, Anurādha?

rūpam niccam vā aniccam vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetuṃ, bhante”.

“No, sir.”

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...

“Impermanent, sir.” ...

tasmātiha ...pe...

“So you should truly see ...

evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”.

They understand: ‘... there is no return to any state of existence.’

“Taṃ kiṃ maññasi, anurādha,

What do you think, Anurādha?

rūpaṃ tathāgatoti samanupassasī”ti?

Do you regard the Realized One as form?”

“No hetam, bhante”.

“No, sir.”

“Vedanaṃ ...

“Do you regard the Realized One as feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ tathāgatoti samanupassasī”ti?

consciousness?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, anurādha,

“What do you think, Anurādha?

rūpasmim tathāgatoti samanupassasī”ti?

Do you regard the Realized One as in form?”

“No hetam, bhante”.

“No, sir.”

“Aññatra rūpā tathāgatoti samanupassasī”ti?

“Or do you regard the Realized One as distinct from form?”

“No hetam, bhante”.

“No, sir.”

“Vedanāya ...pe...

“Do you regard the Realized One as in feeling ...

aññatra vedanāya ...pe...

or distinct from feeling ...

saññāya ...

as in perception ...

aññatra saññāya ...

or distinct from perception ...

saṅkhāresu ...

as in choices ...

aññatra saṅkhārehi ...

or distinct from choices ...

viññāṇasmim ...

as in consciousness ...

aññatra viññāṇā tathāgatoti samanupassasī”ti?

or as distinct from consciousness?”

“No hetam, bhante”.

“No, sir.”

“Tam kiṃ maññasi, anurādha,

“What do you think, Anurādha?

rūpaṃ ... vedanā ... saññā ... saṅkhārā ... viññāṇaṃ tathāgatoti samanupassasī”ti?

Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?”

“No hetam, bhante”.

“No, sir.”

“Tam kim maññasi, anurādha,

“What do you think, Anurādha?

**ayam so arūpī ... vedano ... asaññī ... asaṅkhāro ... aviññāṇo
tathāgato samanupassasī”ti?**

Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?”

“No hetam, bhante”.

“No, sir.”

**“Ettha ca te, anurādha, diṭṭheva dhamme saccato thetato
tathāgate anupalabbhiyamāne kalam nu te tam veyyākaraṇam:**

“In that case, Anurādha, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare:

**‘yo so, āvuso, tathāgato uttamapuriso paramapuriso
paramapattipatto tam tathāgato aññatra imehi catūhi ṭhānehi
paññāpayamāno paññāpeti—**

‘Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways:

**hoti tathāgato param maraṇāti vā ... na hoti ... hoti ca na ca hoti
... neva hoti na na hoti tathāgato param maraṇāti vā”ti?**

After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist’?”

“No hetam, bhante”.

“No, sir.”

“Sādhū sādhu, anurādha.

“Good, good, Anurādha!

**Pubbe cāhaṃ, anurādha, etarahi ca dukkhañceva paññapemi,
dukkhassa ca nirodhan”ti.**

In the past, as today, I describe suffering and the cessation of suffering.”

Catuttham.

Saṃyutta Nikāya 22
Linked Discourses 22

9. Theravagga
9. Senior Mendicants

87. Vakkalisutta With Vakkali

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā vakkali kumbhakāranivesane
viharati ābādhiko dukkhito bāl̐hagilāno.**

Now at that time Venerable Vakkali was staying in a potter's shed, and he was sick, suffering, gravely ill.

Atha kho āyasmā vakkali upaṭṭhāke āmantesi:

Then he addressed his carers,

**“etha tumhe, āvuso, yena bhagavā tenupasaṅkamatha;
upasaṅkamtivā mama vacanena bhagavato pāde sirasā
vandatha:**

“Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him:

**‘vakkali, bhante, bhikkhu ābādhiko dukkhito bāl̐hagilāno, so
bhagavato pāde sirasā vandatī’**ti.

‘Sir, the mendicant Vakkali is sick, suffering, and gravely ill. He bows with his head to your feet.’

Evañca vadetha:

And then say:

**‘sādhu kira, bhante, bhagavā yena vakkali bhikkhu
tenupasaṅkamatu anukampaṃ upādāyā’**”ti.

‘Sir, please go to the mendicant Vakkali out of compassion.’”

“Evamāvuso”ti kho te bhikkhū āyasmato vakkalissa paṭissutvā yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum̐:

“Yes, reverend,” those monks replied. They did as he asked.

“vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno, so bhagavato pāde sirasā vandati;

evañca pana vadeti:

‘sādhu kira, bhante, bhagavā yena vakkali bhikkhu tenupasaṅkamatu anukampaṃ upādāyā’”ti.

Adhivāsesi bhagavā tuṅhībhāvena.

The Buddha consented in silence.

Atha kho bhagavā nivāsetvā pattacīvaramādāya yenāyasmā vakkali tenupasaṅkami.

Then the Buddha robed up and, taking his bowl and robes, went to Venerable Vakkali.

Addasā kho āyasmā vakkali bhagavantaṃ dūratova āgacchantaṃ. Disvāna mañcake samadhosi.

Venerable Vakkali saw the Buddha coming off in the distance and tried to rise on his cot.

Atha kho bhagavā āyasmantaṃ vakkalim̐ etadavoca:

But the Buddha said to him,

“alam̐, vakkali, mā tvaṃ mañcake samadhosi.

“It’s all right, Vakkali, don’t get up.

Santimāni āsanāni paññattāni; tatthāham̐ nisīdissāmī”ti.

There are some seats spread out, I will sit there.”

Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantaṃ vakkaliṃ etadavoca:

He sat on the seat spread out and said to Vakkali,

“kacci te, vakkali, khamanīyaṃ, kacci yāpanīyaṃ, kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Vakkali, I hope you’re keeping well; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ; bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“Sir, I’m not all right, I’m not getting by. My pain is terrible and growing, not fading; its growing is apparent, not its fading.”

“Kacci te, vakkali, na kiñci kukkuccaṃ, na koci vippaṭisāro”ti?
“I hope you don’t have any remorse or regret?”

“Taggha me, bhante, anappakaṃ kukkuccaṃ, anappako vippaṭisāro”ti.

“Indeed, sir, I have no little remorse and regret.”

“Kacci pana taṃ, vakkali, attā sīlato na upavadatī”ti?

“I hope you have no reason to blame yourself when it comes to ethical conduct?”

“Na kho maṃ, bhante, attā sīlato upavadatī”ti.

“No sir, I have no reason to blame myself when it comes to ethical conduct.”

“No ce kira taṃ, vakkali, attā sīlato upavadati; atha kiñca te kukkuccaṃ ko ca vippaṭisāro”ti?

“In that case, Vakkali, why do you have remorse and regret?”

“Cirapaṭikāhaṃ, bhante, bhagavantaṃ dassaṇāya upasaṅkamtukāmo, natthi ca me kāyasmim̐ tāvatikā balamattā, yāvatāhaṃ bhagavantaṃ dassaṇāya upasaṅkameyyan”ti.

“For a long time I’ve wanted to go and see the Buddha, but I was physically too weak.”

“Alaṃ, vakkali, kiṃ te iminā pūtikāyena diṭṭhena?

“Enough, Vakkali! Why would you want to see this rotten body?”

Yo kho, vakkali, dhammaṃ passati so maṃ passati;

One who sees the teaching sees me.

yo maṃ passati so dhammaṃ passati.

One who sees me sees the teaching.

Dhammañhi, vakkali, passanto maṃ passati;

Seeing the teaching, you see me.

maṃ passanto dhammaṃ passati.

Seeing me, you see the teaching.

Taṃ kiṃ maññasi, vakkali,

What do you think, Vakkali?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...

“Impermanent, sir.” ...

eso me attāti?

“No hetam, bhante”.

“Tasmātiha ...pe...

“So you should truly see ...

evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

**Atha kho bhagavā āyasmantaṃ vakkaliṃ iminā ovādena
ovaditvā uṭṭhāyāsanā yena gijjhakūṭo pabbato tena pakkāmi.**

And then, after giving Venerable Vakkali this advice, the Buddha got up from his seat and went to the Vulture’s Peak Mountain.

**Atha kho āyasmā vakkali acirapakkantassa bhagavato
upaṭṭhāke āmantesi:**

Then Venerable Vakkali addressed his carers,

**“etha maṃ, āvuso, mañcakaṃ āropetvā yena isigilipassaṃ
kāḷasilā tenupasaṅkamatha.**

“Come on, reverends, lift my cot and take me to the Black Rock on the slopes of Isigili.

**Kathañhi nāma mādiso antaraghare kālaṃ kattabbaṃ
maññeyyā”ti?**

It’s unthinkable for one like me to die in an inhabited area!”

**“Evamāvuso”ti kho te bhikkhū āyasmato vakkalissa paṭissutvā
āyasmantaṃ vakkaliṃ mañcakaṃ āropetvā yena isigilipassaṃ
kāḷasilā tenupasaṅkamimsu.**

“Yes, reverend,” replied those mendicants, and did as he asked.

**Atha kho bhagavā tañca rattim tañca divāvasesaṃ gijjhakūṭe
pabbate vihāsi.**

Meanwhile, the Buddha spent the rest of that night and day on Vulture’s Peak Mountain.

**Atha kho dve devatāyo abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappaṃ gijjhakūṭaṃ obhāsetvā yena bhagavā
tenupasaṅkamimsu ...pe... ekamantaṃ aṭṭhaṃsu.**

Then, late at night, two glorious deities, lighting up the entire Vulture’s Peak, went up to the Buddha, bowed, and stood to one side.

Ekamantaṃ ṭhitā kho ekā devatā bhagavantaṃ etadavoca:

One deity said to him,

“vakkali, bhante, bhikkhu vimokkhāya cetetī”ti.

“Sir, the mendicant Vakkali is intent on liberation!”

Aparā devatā bhagavantam etadavoca:

And another deity said to him,

“so hi nūna, bhante, suvimutto vimuccissatī”ti.

“He’ll definitely be well-freed!”

Idamavocum tā devatāyo.

This is what those deities said.

**Idam vatvā bhagavantam abhivādetvā padakkhiṇam katvā
tatthevantaradhāyimsu.**

Then they bowed and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:

Then, when the night had passed, the Buddha addressed the mendicants:

“etha tumhe, bhikkhave, yena vakkali bhikkhu

**tenupasaṅkamatha; upasaṅkamtivā vakkalim bhikkhum evam
vadetha:**

“Come, mendicants, go to the mendicant Vakkali and tell him:

**‘Suṇāvuso tvaṃ, vakkali, bhagavato vacanam dvinnaṅca
devatānam.**

‘Vakkali, hear the word of the Buddha and two deities.

**Imam, āvuso, rattim dve devatāyo abhikkantāya rattiyā
abhikkantavaṇṇā kevalakappam gijjhakūṭam obhāsetvā yena
bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ aṭṭhamsu.**

Late last night, two glorious deities, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, and stood to one side.

Ekamantaṃ ʘhitā kho, āvuso, ekā devatā bhagavantaṃ etadavoca—

One deity said to him,

vakkali, bhante, bhikkhu vimokkhāya cetetīti.

“Sir, the mendicant Vakkali is intent on liberation!”

Aparā devatā bhagavantaṃ etadavoca—

And another deity said to him,

so hi nūna, bhante, suvimutto vimuccissatīti.

“He'll definitely be well-freed!”

Bhagavā ca taṃ, āvuso vakkali, evamāha—

And the Buddha said,

mā bhāyi, vakkali;

“Do not fear, Vakkali,

mā bhāyi, vakkali.

do not fear!

Apāpakaṃ te maraṇaṃ bhavissati, apāpikā kālakiriyā””ti.

Your death will not be a bad one; your passing will not be a bad one.”””

**“Evaṃ, bhante””ti kho te bhikkhū bhagavato paṭissutvā
yenāyasmā vakkali tenupasaṅkamimsu; upasaṅkamtivā
āyasmantaṃ vakkaliṃ etadavocum:**

“Yes, sir,” those monks replied. They went to Vakkali and said to him:

**“suṇāvuso vakkali, bhagavato vacanaṃ dvinnañca
devatānan””ti.**

“Vakkali, hear the word of the Buddha and two deities.”

Atha kho āyasmā vakkali upaṭṭhāke āmantesi:

Then Vakkali addressed his carers,

“etha maṃ, āvuso, mañcakā oropetha.

“Please, reverends, help me off my cot.

**Kathañhi nāma mādiso ucce āsane nisīditvā tassa bhagavato
sāsanam sotabham maññeyyā”ti.**

It’s unthinkable for one like me to listen to the Buddha’s instructions sitting on a high seat.”

**“Evamāvuso”ti kho te bhikkhū āyasmato vakkalissa paṭissutvā
āyasmantaṃ vakkaliṃ mañcakā oropesuṃ.**

“Yes, reverend,” replied those mendicants, and helped him off his cot.

**“Imaṃ, āvuso, rattiṃ dve devatāyo abhikkantāya rattiyā ...pe...
ekamantaṃ aṭṭhaṃsu.**

They repeated what the Buddha had said.

**Ekamantaṃ ṭhitā kho, āvuso, ekā devatā bhagavantaṃ
etadavoca:**

‘vakkali, bhante, bhikkhu vimokkhāya cetetī’ti.

Aparā devatā bhagavantaṃ etadavoca:

‘so hi nūna, bhante, suvimutto vimuccissatī’ti.

Bhagavā ca taṃ, āvuso vakkali, evamāha:

‘mā bhāyi, vakkali;

mā bhāyi, vakkali.

Apāpakaṃ te maraṇaṃ bhavissati, apāpikā kālakiriyā””ti.

**“Tena hāvuso, mama vacanena bhagavato pāde sirasā
vandatha:**

Vakkali said, “Well then, reverends, in my name bow with your head to the Buddha’s feet. Say to him:

‘vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno.

‘Sir, the mendicant Vakkali is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī’ti.

He bows with his head to your feet.’

Evañca vadetha:

And then say:

‘rūpaṃ aniccaṃ.

‘Form is impermanent.

Tāhaṃ, bhante, na kaṅkhāmi.

I have no doubt of that.

Yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

I’m certain that what is impermanent is suffering.

Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmi.

And I’m certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable.

Vedanā aniccā.

Feeling is impermanent ...

Tāhaṃ, bhante, na kaṅkhāmi.

Yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmi.

Saññā ...

Perception is impermanent ...

saṅkhārā aniccā.

Choices are impermanent ...

Tāhaṃ, bhante, na kaṅkhāmi.

Yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmi.

Viññāṇaṃ aniccaṃ.

Consciousness is impermanent.

Tāhaṃ, bhante, na kaṅkhāmi.

I have no doubt of that.

Yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

I'm certain that what is impermanent is suffering.

Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmi””ti.

And I'm certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable.”

“Evamāvuso””ti kho te bhikkhū āyasmato vakkalissa paṭissutvā pakkamiṃsu.

“Yes, reverend,” those monks replied, and left.

Atha kho āyasmā vakkali acirapakkantesu tesu bhikkhūsu satthaṃ āharesi.

And then, not long after those mendicants had left, Venerable Vakkali slit his wrists.

Atha kho te bhikkhū yena bhagavā tenupasaṅkamimṃsu; upasaṅkamtivā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

Then those senior mendicants went up to the Buddha and told him Vakkali's message.

“vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno;

so bhagavato pāde sirasā vandati;

evañca vadeti:

‘rūpaṃ aniccaṃ.

Tāhaṃ, bhante, na kaṅkhāmi.

Yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmi.

Vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ aniccaṃ.

Tāhaṃ, bhante, na kaṅkhāmi.

Yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

Yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmi”ti.

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“āyāma, bhikkhave, yena isigilipassaṃ kāḷasilā tenupasaṅkamissāma;

“Come, mendicants, let’s go to the Black Rock on the slopes of Isigili,

yattha vakkalinā kulaputtena satthamāharitaṃ”ti.

where Vakkali, the gentleman, slit his wrists.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosun.

“Yes, sir,” they replied.

Atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ yena isigilipassaṃ kāḷasilā tenupasaṅkami.

Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili.

Addasā kho bhagavā āyasmantaṃ vakkaliṃ dūratova mañcake vivattakkhandhaṃ semānaṃ.

The Buddha saw Vakkali off in the distance lying on his cot, having cast off the aggregates.

Tena kho pana samayena dhūmāyitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ disaṃ, gacchati adho disaṃ, gacchati anudisaṃ.

Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.

Atha kho bhagavā bhikkhū āmantesi:

The Buddha said to the mendicants,

“passatha no tumhe, bhikkhave, etaṃ dhūmāyitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ ...pe... gacchati anudisaṃ”ti.

“Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?”

“Evaṃ, bhante”.

“Yes, sir.”

“Eso kho, bhikkhave, māro pāpimā vakkalissa kulaputtassa viññāṇaṃ samanvesati:

“That’s Māra the Wicked searching for Vakkali’s consciousness, wondering:

‘kattha vakkalissa kulaputtassa viññāṇaṃ patiṭṭhitaṃ’ti?

‘Where is Vakkali’s consciousness established?’

Appatiṭṭhitena ca, bhikkhave, viññāṇena vakkali kulaputto parinibbuto”ti.

But since his consciousness is not established, Vakkali is extinguished.”

Pañcamāṅ.

Saṃyutta Nikāya 22
Linked Discourses 22

9. Theravagga
9. Senior Mendicants

88. Assajisutta With Assaji

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā assaji kassapakārāme
viharati ābādhiko dukkhito bāḷhagilāno.**

Now at that time Venerable Assaji was staying in a monastery built by a Kassapa, and he was sick, suffering, gravely ill.

Atha kho āyasmā assaji upaṭṭhāke āmantesi:

Then he addressed his carers:

**“etha tumhe, āvuso, yena bhagavā tenupasaṅkamatha;
upasaṅkamitvā mama vacanena bhagavato pāde sirasā
vandatha:**

“Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him:

‘assaji, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno.

‘Sir, the mendicant Assaji is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī’ti.

He bows with his head to your feet.’

Evañca vadetha:

And then say:

**‘sādhu kira, bhante, bhagavā yena assaji bhikkhu
tenupasaṅkamatu anukampaṃ upādāyā’”ti.**

‘Sir, please go to the mendicant Assaji out of compassion.’”

“Evamāvuso”ti kho te bhikkhū āyasmato assajissa paṭissutvā yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantam̐ nisīdim̐su. Ekamantam̐ nisinnā kho te bhikkhū bhagavantam̐ etadavocum̐:

“Yes, reverend,” those monks replied. They did as he asked.

“assaji, bhante, bhikkhu ābādhiko ...pe...

sādhū kira, bhante, bhagavā yena assaji bhikkhu tenupasaṅkamatū anukampam̐ upādāyā”ti.

Adhivāsesi bhagavā tuṅhībhāvena.

The Buddha consented in silence.

Atha kho bhagavā sāyanhasamayam̐ paṭisallānā vuṭṭhito yenāyasmā assaji tenupasaṅkami.

Then in the late afternoon, the Buddha came out of retreat and went to Venerable Assaji.

Addasā kho āyasmā assaji bhagavantam̐ dūratova āgacchantam̐.

Venerable Assaji saw the Buddha coming off in the distance,

Disvāna mañcake samadhosi.

and tried to rise on his cot.

Atha kho bhagavā āyasmantam̐ assajim̐ etadavoca:

But the Buddha said to him,

“alam̐, assaji, mā tvam̐ mañcake samadhosi.

“It’s all right, Assaji, don’t get up.

Santimāni āsanāni paññattāni, tatthāham̐ nisīdissāmī”ti.

There are some seats spread out by others, I will sit there.”

Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantam̐ assajim̐ etadavoca:

He sat on the seat spread out and said,

**“kacci te, assaji, khamanīyaṃ, kacci yāpanīyaṃ ...pe...
paṭikkamosānaṃ paññāyati no abhikkamo”ti?**

“Assaji, I hope you’re keeping well; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

**“Na me, bhante, khamanīyaṃ ...pe... abhikkamosānaṃ
paññāyati no paṭikkamo”ti.**

“Sir, I’m not all right, I’m not getting by. My pain is terrible and growing, not fading, its growing is evident, not its fading.”

“Kacci te, assaji, na kiñci kukkuccaṃ na koci vippaṭisāro”ti?

“I hope you don’t have any remorse or regret?”

**“Taggha me, bhante, anappakaṃ kukkuccaṃ anappako
vippaṭisāro”ti.**

“Indeed, sir, I have no little remorse and regret.”

“Kacci pana taṃ, assaji, attā sīlato na upavadatī”ti?

“I hope you have no reason to blame yourself when it comes to ethical conduct?”

“Na kho maṃ, bhante, attā sīlato upavadatī”ti.

“No sir, I have no reason to blame myself when it comes to ethical conduct.”

**“No ce kira taṃ, assaji, attā sīlato upavadati, atha kiñca te
kukkuccaṃ ko ca vippaṭisāro”ti?**

“In that case, Assaji, why do you have remorse and regret?”

**“Pubbe khvāhaṃ, bhante, gelaññe passambhetvā
passambhetvā kāyasaṅkhāre viharāmi, sohaṃ samādhim
nappaṭilabhāmi.**

“Sir, before my time of illness I meditated having completely stilled the physical process. But now I can’t get immersion.

Tassa mayhaṃ, bhante, taṃ samādhim appaṭilabhato evaṃ hoti:

Since I can’t get immersion, I think:

‘no cassāhaṃ parihāyāmī’”ti.

‘May I not decline!’”

“Ye te, assaji, samaṇabrāhmaṇā samādhisārakā samādhisāmaññā tesaṃ taṃ samādhim appaṭilabhataṃ evaṃ hoti:

“Assaji, there are ascetics and brahmins for whom samādhi is the essence, equating immersion with the ascetic life. They think:

‘no cassu mayaṃ parihāyāmā’ti.

‘May we not decline!’

Taṃ kiṃ maññasi, assaji,

What do you think, Assaji?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...

“Impermanent, sir.” ...

viññāṇaṃ ...pe...

“Is consciousness permanent or impermanent?” ...

“tasmātiha ...pe...

“So you should truly see ...

evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānātīti.

They understand: ‘... there is no return to any state of existence.’

So sukhañce vedanaṃ vedayati, sã ‘aniccã’ti pajãnãti.

‘Anajjhositã’ti pajãnãti. ‘Anabhinanditã’ti pajãnãti.

If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it.

Dukkhañce vedanaṃ vedayati, sã ‘aniccã’ti pajãnãti.

‘Anajjhositã’ti pajãnãti. ‘Anabhinanditã’ti pajãnãti.

If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it.

Adukkhamasukhañce vedanaṃ vedayati, sã ‘aniccã’ti pajãnãti

...pe... ‘anabhinanditã’ti pajãnãti.

If they feel a neutral feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it.

So sukhañce vedanaṃ vedayati, visam̐yutto naṃ vedayati;

If they feel a pleasant feeling, they feel it detached.

dukkhañce vedanaṃ vedayati, visam̐yutto naṃ vedayati;

If they feel a painful feeling, they feel it detached.

adukkkhamasukhañce vedanaṃ vedayati, visam̐yutto naṃ vedayati.

If they feel a neutral feeling, they feel it detached.

So kãypariyantikañce vedanaṃ vedayamãno

‘kãypariyantikaṃ vedanaṃ vedayãmĩ’ti pajãnãti.

Jĩvitapariyantikañce vedanaṃ vedayamãno ‘jĩvitapariyantikaṃ vedanaṃ vedayãmĩ’ti pajãnãti.

Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

‘Kãyassa bhedaṃ uddhaṃ jĩvitapariyãdãnã idheva

sabbavedayitãni anabhinanditãni sītĩbhavissantĩ’ti pajãnãti.

They understand: ‘When my body breaks up and my life is over, everything that’s felt, being no longer relished, will become cool right

here.’

**Seyyathāpi, assaji, telañca paṭicca, vaṭṭiñca paṭicca,
telappadīpo jhāyeyya;**

Suppose an oil lamp depended on oil and a wick to burn.

tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya.

As the oil and the wick are used up, it would be extinguished due to lack of fuel.

**Evameva kho, assaji, bhikkhu kāyapariyantikaṃ vedanaṃ
vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti.
Jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ
vedanaṃ vedayāmī’ti pajānāti.**

In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

**‘Kāyassa bheda uddhaṃ jīvitapariyādānā idheva
sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānātī’ti.**

They understand: ‘When my body breaks up and my life is over, everything that’s felt, being no longer relished, will become cool right here.’”

Chaṭṭhaṃ.

89. Khemakasutta With Khemaka

**Ekam samayaṃ sambahulā therā bhikkhū kosambiyam
viharanti ghoṣitārāme.**

At one time several senior mendicants were staying near Kosambi, in Ghosita's Monastery.

**Tena kho pana samayena āyasmā khemako badarikārāme
viharati ābādhiko dukkhito bāḷhagilāno.**

Now at that time Venerable Khemaka was staying in the Jujube Tree Monastery, and he was sick, suffering, gravely ill.

**Atha kho therā bhikkhū sāyanhasamayaṃ paṭisallānā vuṭṭhitā
āyasmantaṃ dāsakaṃ āmantesuṃ:**

In the late afternoon those senior mendicants came out of retreat and addressed Venerable Dāsaka,

**“ehi tvaṃ, āvuso dāsaka, yena khemako bhikkhu
tenupasaṅkama; upasaṅkamtivā khemakaṃ bhikkhum evaṃ
vadehi:**

“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him:

‘therā taṃ, āvuso khemaka, evamāhaṃsu—

‘Reverend Khemaka, the seniors

**kacci te, āvuso, khamanīyaṃ, kacci yāpanīyaṃ, kacci dukkhā
vedanā paṭikkamanti no abhikkamanti, paṭikkamosānaṃ
paññāyati no abhikkamo”’ti?**

hope you're keeping well; they hope you're alright. They hope that your pain is fading, not growing, that its fading is evident, not its growing.”

**“Evamāvuso”ti kho āyasmā dāsako therānaṃ bhikkhūnaṃ
paṭissutvā yenāyasmā khemako tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ khemakaṃ etadvoca:**

“Yes, reverends,” replied Dāsaka. He went to Khemaka and said to him:

“therā taṃ, āvuso khemaka, evamāhaṃsu:

“Reverend Khemaka, the seniors

‘kacci te, āvuso, khamanīyaṃ ...pe... no abhikkamo’”ti?

hope you’re keeping well; they hope you’re alright. They hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, āvuso, khamanīyaṃ na yāpanīyaṃ ...pe...

abhikkamosānaṃ paññāyati no paṭikkamo’”ti.

“Reverend, I’m not keeping well, I’m not alright. My pain is terrible and growing, not fading; its growing is evident, not its fading.”

**Atha kho āyasmā dāsako yena therā bhikkhū tenupasaṅkami;
upasaṅkamtivā there bhikkhū etadvoca:**

Then Dāsaka went to those seniors and told them what had happened. They said,

“khemako, āvuso, bhikkhu evamāha:

**‘na me, āvuso, khamanīyaṃ ...pe... abhikkamosānaṃ paññāyati
no paṭikkamo’”ti.**

**“Ehi tvaṃ, āvuso dāsaka, yena khemako bhikkhu
tenupasaṅkama; upasaṅkamtivā khemakaṃ bhikkhuṃ evaṃ
vadehi:**

“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him:

‘therā taṃ, āvuso khemaka, evamāhaṃsu—

‘Reverend Khemaka, the seniors say that

**pañcime, āvuso, upādānakkhandhā vuttā bhagavatā,
seyyathidaṃ—**

these five grasping aggregates have been taught by the Buddha,
that is:

**rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārupādānakkhandho,
viññāṇupādānakkhandho.**

the grasping aggregates of form, feeling, perception, choices, and
consciousness.

**Imesu āyasmā khemako pañcasu upādānakkhandhesu kiñci
attaṃ vā attaniyaṃ vā samanupassatī”ti?**

Do you regard anything among these five grasping aggregates as
self or as belonging to self?”

**“Evamāvuso”ti kho āyasmā dāsako therānaṃ bhikkhūnaṃ
paṭissutvā yenāyasmā khemako tenupasaṅkami;
upasaṅkamtivā ...pe...**

“Yes, reverends,” replied Dāsaka. He relayed the message to
Khemaka, who replied:

therā taṃ, āvuso khemaka, evamāhaṃsu:

**“pañcime, āvuso, upādānakkhandhā vuttā bhagavatā,
seyyathidaṃ—**

rūpupādānakkhandho ...pe... viññāṇupādānakkhandho.

**Imesu āyasmā khemako pañcasu upādānakkhandhesu kiñci
attaṃ vā attaniyaṃ vā samanupassatī”ti?**

**“Pañcime, āvuso, upādānakkhandhā vuttā bhagavatā,
seyyathidaṃ—**

“These five grasping aggregates have been taught by the Buddha,
that is:

rūpupādānakkhandho ...pe... viññāṇupādānakkhandho.

the grasping aggregates of form, feeling, perception, choices, and consciousness.

Imesu khvāhaṃ, āvuso, pañcasu upādānakkhandhesu na kiñci attañ vā attaniyaṃ vā samanupassāmi”ti.

I do not regard anything among these five grasping aggregates as self or as belonging to self.”

Atha kho āyasmā dāsako yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū etadavoca:

Then Dāsaka went to those seniors and told them what had happened. They said:

“khemako, āvuso, bhikkhu evamāha:

‘pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ—

rūpupādānakkhandho ...pe... viññāṇupādānakkhandho.

Imesu khvāhaṃ, āvuso, pañcasu upādānakkhandhesu na kiñci attañ vā attaniyaṃ vā samanupassāmi”ti.

“Ehi tvaṃ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamtivā khemakaṃ bhikkhuṃ evañ vadehi:

“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him:

‘therā taṃ, āvuso khemaka, evamāhaṃsu—

‘Reverend Khemaka, the seniors say that

pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ—

these five grasping aggregates have been taught by the Buddha, that is:

rūpupādānakkhandho ...pe... viññāṇupādānakkhandho.

the grasping aggregates of form, feeling, perception, choices, and consciousness.

No ce kirāyasmā khemako imesu pañcasu upādānakkhandhesu kiñci attamā vā attaniyamā vā samanupassati.

If, as it seems, Venerable Khemaka does not regard anything among these five grasping aggregates as self or as belonging to self,

Tenahāyasmā khemako arahamā khīṇāsavo”ti.

then he is a perfected one, with defilements ended.”

“Evamāvuso”ti kho āyasmā dāsako therānam bhikkhūnam paṭissutvā yenāyasmā khemako ...pe...

“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied:

therā tam, āvuso khemaka, evamāhamso:

“pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidam—

rūpupādānakkhandho ...pe... viññāṇupādānakkhandho;

no ce kirāyasmā khemako imesu pañcasu upādānakkhandhesu kiñci attamā vā attaniyamā vā samanupassati, tenahāyasmā khemako arahamā khīṇāsavo”ti.

“Pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidam—

“These five grasping aggregates have been taught by the Buddha, that is:

rūpupādānakkhandho ...pe... viññāṇupādānakkhandho.

the grasping aggregates of form, feeling, perception, choices, and consciousness.

Imesu khvāham, āvuso, pañcasu upādānakkhandhesu na kiñci attamā vā attaniyamā vā samanupassāmi, na camhi arahamā khīṇāsavo;

I do not regard anything among these five grasping aggregates as self or as belonging to self, yet I am not a perfected one, with defilements ended.

**api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti
adhigataṃ, ‘ayamahamasmī’ti na ca samanupassāmī’ti.**

For when it comes to the five grasping aggregates I’m not rid of the
conceit ‘I am’. But I don’t regard anything as ‘I am this’.”

Atha kho āyasmā dāsako yena therā bhikkhū ...pe...

Then Dāsaka went to those seniors and told them what had
happened. They said:

there bhikkhū etadavoca:

“khemako, āvuso, bhikkhu evamāha—

**pañcime, āvuso, upādānakkhandhā vuttā bhagavatā,
seyyathidaṃ—**

rūpupādānakkhandho ...pe... viññāṇupādānakkhandho.

**Imesu khvāhaṃ, āvuso, pañcasu upādānakkhandhesu na kiñci
attaṃ vā attaniyaṃ vā samanupassāmi, na camhi arahaṃ
khīṇāsavo;**

**api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti
adhigataṃ, ‘ayamahamasmī’ti na ca samanupassāmī’ti.**

**“Ehi tvaṃ, āvuso dāsaka, yena khemako bhikkhu
tenupasaṅkama; upasaṅkamitvā khemakaṃ bhikkhuṃ evaṃ
vadehi:**

“Please, Reverend Dāsaka, go to the mendicant Khemaka and say
to him:

‘therā taṃ, āvuso khemaka, evamāhaṃsu—

‘Reverend Khemaka, the seniors ask,

**yametaṃ, āvuso khemaka, asmīti vadesi, kimetaṃ asmīti
vadesi?**

when you say ‘I am’, what is it that you’re talking about?

Rūpaṃ asmīti vadesi, aññatra rūpā asmīti vadesi,

Is it form or apart from form?

vedanaṃ ...

Is it feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ asmīti vadesi, aññatra viññāṇā asmīti vadesi.

consciousness, or apart from consciousness?

Yametaṃ, āvuso khemaka, asmīti vadesi. Kimetaṃ asmīti vadesī”ti?

When you say ‘I am’, what is it that you’re talking about?”

“Evamāvuso”ti kho āyasmā dāsako therānaṃ bhikkhūnaṃ paṭissutvā yenāyasmā khemako tenupasaṅkami;

upasaṅkamitvā āyasmantaṃ khemakaṃ etadavoca—

“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied:

therā taṃ, āvuso khemaka, evamāhaṃsu:

“yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesi?

Rūpaṃ ‘asmī’ti vadesi aññatra rūpā ‘asmī’ti vadesi?

Vedanaṃ ...

saññaṃ ...

saṅkhāre ...

viññāṇaṃ ‘asmī’ti vadesi aññatra viññāṇā ‘asmī’ti vadesi?

Yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesī”ti?

“Alaṃ, āvuso dāsaka, kiṃ imāya sandhāvanikāya.

“Enough, Reverend Dāsaka! What’s the point in running back and forth?”

Āharāvuso, daṇḍaṃ;

Bring my staff,

ahameva yena therā bhikkhū tenupasaṅkamissāmī”ti.

I’ll go to see the senior mendicants myself.”

Atha kho āyasmā khemako daṇḍamolubbha yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā therehi bhikkhūhi saddhiṃ sammodi.

Then Venerable Khemaka, leaning on a staff, went to those senior mendicants and exchanged greetings with them.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ khemakaṃ therā bhikkhū etadavocuṃ:

When the greetings and polite conversation were over, he sat down to one side. They said to him:

“yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesi?

“Reverend Khemaka, when you say ‘I am’, what is it that you’re talking about?”

Rūpaṃ ‘asmī’ti vadesi, aññatra rūpā ‘asmī’ti vadesi?

Is it form or apart from form?

Vedanaṃ ...

Is it feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ ‘asmī’ti vadesi, aññatra viññāṇā ‘asmī’ti vadesi?

consciousness, or apart from consciousness?

Yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesī’”ti?

When you say ‘I am’, what is it that you’re talking about?”

“Na khvāhaṃ, āvuso, rūpaṃ ‘asmī’ti vadāmi; napi aññatra rūpā ‘asmī’ti vadāmi.

“Reverends, I don’t say ‘I am’ with reference to form, or apart from form.

Na vedanaṃ ...

I don’t say ‘I am’ with reference to feeling ...

na saññaṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññāṇaṃ ‘asmī’ti vadāmi; napi aññatra viññāṇā ‘asmī’ti vadāmi.

consciousness, or apart from consciousness.

Api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṃ ‘ayamahamasmī’ti na ca samanupassāmi.

For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

Seyyathāpi, āvuso, uppalassa vā padumassa vā puṇḍarīkassa vā gandho.

It’s like the scent of a blue water lily, or a pink or white lotus.

Yo nu kho evaṃ vadeyya: ‘pattassa gandho’ti vā ‘vaṇṇassa gandho’ti vā ‘kiñjakkhassa gandho’ti vā sammā nu kho so vadamāno vadeyyā’”ti?

Would it be right to say that the scent belongs to the petals or the stalk or the pistil?”

“No hetam, āvuso”.

“No, reverend.”

“Yathā kathaṃ, paṇāvuso, sammā byākaramāno byākareyyā”ti?

“Then, reverends, how should it be said?”

“Pupphassa gandho’ti kho, āvuso, sammā byākaramāno byākareyyā”ti.

“It would be right to say that the scent belongs to the flower.”

“Evameva khvāhaṃ, āvuso, na rūpaṃ ‘asmī’ti vadāmi, napi aññatra rūpā ‘asmī’ti vadāmi.

“In the same way, reverends, I don’t say ‘I am’ with reference to form, or apart from form.

Na vedanaṃ ...

I don’t say ‘I am’ with reference to feeling ...

na saññaṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññāṇaṃ ‘asmī’ti vadāmi, napi aññatra viññāṇā ‘asmī’ti vadāmi.

consciousness, or apart from consciousness.

Api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṃ ‘ayamahasmī’ti na ca samanupassāmi.

For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

Kiñcāpi, āvuso, ariyasāvakassa pañcorambhāgiyāni saṃyojanāni pahīnāni bhavanti, atha khvassa hoti: ‘yo ca pañcasu upādānakkhandhesu anusahagato asmīti māno, asmīti chando, asmīti anusayo asamūhato.

Although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated.

So aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī viharati—

After some time they meditate observing rise and fall in the five grasping aggregates.

iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā ...

Such is feeling ...

iti saññā ...

Such is perception ...

iti saṅkhārā ...

Such are choices ...

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti.

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Tassimesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yopissa hoti pañcasu upādānakkhandhesu anusahagato ‘asmī’ti, māno ‘asmī’ti, chando ‘asmī’ti anusayo asamūhato, sopi samugghātaṃ gacchati.

As they do so, that lingering residue is eradicated.

Seyyathāpi, āvuso, vatthaṃ saṅkiliṭṭhaṃ malaggahitaṃ.

Tameṇaṃ sāmikā rajakassa anupadajjuṃ.

Suppose there was a cloth that was dirty and soiled, so the owners give it to a launderer.

Tameṇaṃ rajako ūse vā khāre vā gomaye vā sammadditvā acche udake vikkhāleti.

The launderer kneads it thoroughly with salt, lye, and cow dung, and rinses it in clear water.

Kiñcāpi taṃ hoti vatthaṃ parisuddhaṃ pariyodātaṃ, atha khvassa hoti yeva anusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato.

Although that cloth is clean and bright, it still has a lingering scent of salt, lye, or cow dung that had not been eradicated.

Tameṇaṃ rajako sāmikānaṃ deti. Tameṇaṃ sāmikā gandhaparibhāvite karaṇḍake nikkhipanti.

The launderer returns it to its owners, who store it in a chest permeated with scent.

Yopissa hoti anusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato, sopi samugghātaṃ gacchati.

And that lingering scent would be eradicated.

Evameva kho, āvuso, kiñcāpi ariyasāvakaṃsa pañcorambhāgiyāni saṃyojanāni pahīnāni bhavanti, atha khvassa hoti yeva pañcasu upādānakkhandhesu anusahagato ‘asmī’ti, māno ‘asmī’ti, chando ‘asmī’ti anusayo asamūhato.

In the same way, although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated.

So apareṇa samayena pañcasu upādānakkhandhesu udayabbayānupassī viharati.

After some time they meditate observing rise and fall in the five grasping aggregates.

‘Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā ...

Such is feeling ...

iti saññā ...

Such is perception ...

iti saṅkhārā ...

Such are choices ...

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti.

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

Tassa imesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yopissa hoti pañcasu upādānakkhandhesu anusahagato 'asmī'ti, māno 'asmī'ti, chando 'asmī'ti anusayo asamūhato, sopi samugghātaṃ gacchatī'ti.

As they do so, that lingering residue is eradicated."

Evaṃ vutte, therā bhikkhū āyasmantaṃ khemakaṃ etadavocuṃ:

When he said this, the senior mendicants said to Venerable Khemaka,

“na kho mayaṃ āyasmantaṃ khemakaṃ vihesāpekhā pucchimha, api cāyasmā khemako pahosi tassa bhagavato sāsanaṃ vitthārena ācikkhituṃ desetūṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātuṃ.

“We didn't want to trouble Venerable Khemaka with our questions. But you're capable of explaining, teaching, advocating, establishing, disclosing, analyzing, and clarifying the Buddha's instructions in detail.

Tayidaṃ āyasmatā khemakena tassa bhagavato sāsanaṃ vitthārena ācikkhitaṃ desitaṃ paññāpitaṃ paṭṭhapitaṃ vivaritaṃ vibhajitaṃ uttānīkatan”ti.

And that's just what you've done.”

Idamavoca āyasmā khemako.

That's what Venerable Khemaka said.

**Attamanā therā bhikkhū āyasmato khemakassa bhāsitaṃ
abhinandum.**

Satisfied, the senior mendicants were happy with what Venerable Khemaka said.

**Imasmiñca pana veyyākaraṇasmim̐ bhaññamāne
saṭṭhimattānaṃ therānaṃ bhikkhūnaṃ anupādāya āsavehi
cittāni vimuccim̐su, āyasmato khemakassa cāti.**

And while this discourse was being spoken, the minds of sixty senior mendicants and of Venerable Khemaka were freed from defilements by not grasping.

Sattamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

9. Theravagga
9. Senior Mendicants

90. Channasutta With Channa

**Ekam̐ samayaṃ sambahulā therā bhikkhū bārāṇasiyaṃ
vihāranti isipatane migadāye.**

At one time several senior mendicants were staying near Benares, in the deer park at Isipatana.

**Atha kho āyasmā channo sāyanhasamayaṃ paṭisallānā vuṭṭhito
avāpuraṇaṃ ādāya vihārena vihāraṃ upasaṅkamtivā there
bhikkhū etadavoca:**

Then in the late afternoon, Venerable Channa came out of retreat. Taking a key, he went from dwelling to dwelling, going up to the senior mendicants and saying,

**“ovadantu maṃ āyasmanto therā, anusāsantu maṃ āyasmanto
therā, karontu me āyasmanto therā dhammiṃ kathaṃ,
yathāhaṃ dhammaṃ passeyyan”ti.**

“May the venerable senior mendicants advise me and instruct me!
May they give me a Dhamma talk so that I can see the teaching!”

Evaṃ vutte, therā bhikkhū āyasmantaṃ channaṃ etadavocuṃ:
When he said this, the senior mendicants said to Venerable Channa:

“rūpaṃ kho, āvuso channa, aniccaṃ;

“Reverend Channa, form,

vedanā aniccā;

feeling,

saññā aniccā;

perception,

saṅkhārā aniccā;

choices,

viññāṇaṃ aniccaṃ.

and consciousness are impermanent.

Rūpaṃ anattā;

Form,

vedanā ...

feeling,

saññā ...

perception,

saṅkhārā ...

choices,

viññāṇaṃ anattā.

and consciousness are not-self.

Sabbe saṅkhārā aniccā;

All conditions are impermanent.

sabbe dhammā anattā”ti.

All things are not-self.”

Atha kho āyasmato channassa etadahosi:

Then Venerable Channa thought,

“mayhampi kho etaṃ evaṃ hoti:

“I too think in this way. ...

‘rūpaṃ aniccaṃ, vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ aniccaṃ;

rūpaṃ anattā, vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ anattā.

Sabbe saṅkhārā aniccā, sabbe dhammā anattā'ti.

**Atha ca pana me sabbasaṅkhārasamathe
sabbūpadhipaṭṭhānissagge taṇhākkhaye virāge nirodhe nibbāne
cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.**

And yet my mind isn't eager, confident, settled, and decided about the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Paritassanā upādānaṃ uppajjati;

Anxiety and grasping arise.

paccudāvattati mānaṃ:

And the mind reverts to thinking:

'atha ko carahi me attā'ti?

'So then who exactly is my self?'

Na kho panevaṃ dhammaṃ passato hoti.

But that doesn't happen for someone who sees the teaching.

**Ko nu kho me tathā dhammaṃ deseyya yathāhaṃ dhammaṃ
passeyyaṃ'ti.**

Who can teach me the Dhamma so that I can see the teaching?"

Atha kho āyasmato channassa etadahosi:

Then Venerable Channa thought,

**“ayaṃ kho āyasmā ānando kosambiyā viharati ghoṣitārāme
satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ
sabrahmacārīnaṃ, pahoti ca me āyasmā ānando tathā
dhammaṃ desetum yathāhaṃ dhammaṃ passeyyaṃ;**

“The Venerable Ānanda is staying near Kosambi, in Ghosita's Monastery. He's praised by the Buddha and esteemed by his sensible spiritual companions. He's quite capable of teaching me the Dhamma so that I can see the teaching.

atthi ca me āyasmante ānande tāvatikā vissaṭṭhi.

Since I have so much trust in Venerable Ānanda,

Yannūnāhaṃ yenāyasmā ānando tenupasaṅkameyyan”ti.

why don't I go to see him?"

Atha kho āyasmā channo senāsaṇaṃ saṃsāmetvā

pattacīvaramādāya yena kosambī ghoṣitārāmo yenāyasmā

ānando tenupasaṅkami; upasaṅkamtivā āyasmatā ānandena

saddhiṃ sammodi ...pe... ekamantaṃ nisinno kho āyasmā

channo āyasmantaṃ ānandaṃ etadavoca:

Then Channa set his lodgings in order and, taking his bowl and robe, set out for Kosambi. He went to see Ānanda in Ghosita's Monastery, exchanged greetings with him, and told him what had happened.

Then he said,

“Ekamidāhaṃ, āvuso ānanda, samayaṃ bārāṇasiyaṃ viharāmi isipatane migadāye.

Atha khvāhaṃ, āvuso, sāyanhasamayaṃ paṭisallānā vuṭṭhito avāpuraṇaṃ ādāya vihārena vihāraṃ upasaṅkamiṃ;

upasaṅkamtivā there bhikkhū etadavocaṃ:

‘ovadantu maṃ āyasmanto therā, anusāsantu maṃ āyasmanto therā, karontu me āyasmanto therā dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyyan’ti.

Evaṃ vutte, maṃ, āvuso, therā bhikkhū etadavocuṃ:

‘rūpaṃ kho, āvuso channa, aniccaṃ;

vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ aniccaṃ;

rūpaṃ anattā ...pe...

viññāṇaṃ anattā.

Sabbe saṅkhārā aniccā, sabbe dhammā anattā'ti.

Tassa mayhaṃ, āvuso, etadahosi:

'mayhampi kho etaṃ evaṃ hoti—

rūpaṃ aniccaṃ ...pe...

viññāṇaṃ aniccaṃ, rūpaṃ anattā, vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ anattā.

Sabbe saṅkhārā aniccā, sabbe dhammā anattā'ti.

**Atha ca pana me sabbasaṅkhārasamathe
sabbūpadhipaṭinissagge taṇhākkhaye virāge nirodhe nibbāne
cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.**

Paritassanā upādānaṃ uppajjati;

paccudāvattati mānaṃ:

'atha ko carahi me attā'ti?

Na kho panevaṃ dhammaṃ passato hoti.

**Ko nu kho me tathā dhammaṃ deseyya yathāhaṃ dhammaṃ
passeyanti.**

Tassa mayhaṃ, āvuso, etadahosi:

**'ayaṃ kho āyasmā ānando kosambiyaṃ viharati ghoṣitārāme
satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ
sabrahmacārīnaṃ, pahoti ca me āyasmā ānando tathā
dhammaṃ deseturaṃ yathāhaṃ dhammaṃ passeyyaṃ.**

Atthi ca me āyasmante ānande tāvatikā vissaṭṭhi.

Yannūnāhaṃ yenāyasmā ānando tenupasaṅkameyyan'ti.

Ovadatu maṃ, āyasmā ānando;

“May Venerable Ānanda advise me and instruct me! May he give me a Dhamma talk so that I can see the teaching!”

anusāsatu maṃ, āyasmā ānando;

karotu me, āyasmā ānando dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyyan”ti.

“Ettakenapi mayaṃ āyasmato channassa attamanā api nāma taṃ āyasmā channo āvi akāsi khīlaṃ chindi.

“I’m already delighted with Venerable Channa. Hopefully you’ve opened yourself up and cut through your emotional barrenness.

Odahāvuso channa, sotaṃ;

Listen well, Channa.

bhabbosi dhammaṃ viññātun”ti.

You are capable of understanding the teaching.”

Atha kho āyasmato channassa tāvatakeneva ulāraṃ pītipāmojjaṃ uppajji:

Then right away Channa was filled with lofty rapture and joy,

“bhabbo kirasmi dhammaṃ viññātun”ti.

“It seems I’m capable of understanding the teaching!”

“Sammukhā metāṃ, āvuso channa, bhagavato sutāṃ, sammukhā paṭiggahitaṃ kaccānagottaṃ bhikkhuṃ ovadantassa—

“Reverend Channa, I heard and learned in the presence of the Buddha his advice to the mendicant Kaccānagotta:

dvayanissito khvāyaṃ, kaccāna, loko yebhuyyena atthitañceva natthitañca.

‘Kaccāna, this world mostly relies on the dual notions of existence and non-existence.

Lokasamudayaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke natthitā, sā na hoti.

But when you truly see the origin of the world with right understanding, you won't have the notion of non-existence regarding the world.

Lokanirodhaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke atthitā, sā na hoti.

And when you truly see the cessation of the world with right understanding, you won't have the notion of existence regarding the world.

Upayupādānābhinivesavinibandho khvāyaṃ, kaccāna, loko yebhuyyena

The world is for the most part shackled by attraction, grasping, and insisting.

taṃ cāyaṃ upayupādānaṃ cetaso adhiṭṭhānābhinivesānusayaṃ na upeti na upādiyati nādhiṭṭhāti 'attā me'ti.

But if—when it comes to this attraction, grasping, mental fixation, insistence, and underlying tendency—you don't get attracted, grasp, and commit to the notion “my self”,

Dukkhameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhatīti na kaṅkhati na vicikicchati.

you'll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing.

Aparappaccayā ñāṇamevassa ettha hoti.

Your knowledge about this is independent of others.

Ettāvatā kho, kaccāna, sammādiṭṭhi hoti.

This is how right view is defined.

Sabbamatthīti kho, kaccāna, ayameko anto.

“All exists”: this is one extreme.

Sabbaṃ natthīti ayaṃ dutiyo anto.

“All doesn’t exist”: this is the second extreme.

Ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti—

Avoiding these two extremes, the Realized One teaches by the middle way:

avijjāpaccayā saṅkhārā;

“Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ...pe...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho ...pe...

When ignorance fades away and ceases with nothing left over, choices cease. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.””

“Evametaṃ, āvuso ānanda, hoti yesaṃ āyasmantānaṃ tādisā sabrahmacārayo anukampakā atthakāmā ovādakā anusāsakā.

“Reverend Ānanda, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion.

Idaṅca pana me āyasmato ānandassa dhammadesanaṃ sutvā dhammo abhisamito”ti.

And now that I’ve heard this teaching from Venerable Ānanda, I’ve comprehended the teaching.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

9. Theravagga
9. Senior Mendicants

91. Rāhulasutta Rāhula

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami;
upasaṅkamtivā ...pe... ekamantaṃ nisinno kho āyasmā rāhulo
bhagavantaṃ etadavoca:**

Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

**“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiṅca
saviññāṇake kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānānusayā na hontī”ti?**

“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

**“Yaṃ kiñci, rāhula, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ
vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netāṃ mama,
nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya passati.**

“Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...

One truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

**yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā
bahiddhā vā ...pe...**

consciousness at all—past, future, or present; internal or external;
coarse or fine; inferior or superior; far or near: *all* consciousness—
with right understanding: ‘This is not mine, I am not this, this is not
my self.’

**sabbaṃ viññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya passati.**

**Evaṃ kho, rāhula, jānato evaṃ passato imasmiñca saviññāṇake
kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānānusayā na hontī”ti.**

That’s how to know and see so that there’s no ego, possessiveness,
or underlying tendency to conceit for this conscious body and all
external stimuli.”

Navamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

9. Theravagga
9. Senior Mendicants

92. Dutiyarāhulasutta Rāhula (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rāhulo bhagavantaṃ
etadavoca:**

Seated to one side, Rāhula said to the Buddha:

**“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiñca
saviññāṇake kāye bahiddhā ca sabbanimittesu
ahañkāramamañkāramānāpagataṃ mānasaṃ hoti
vidhāsamatikkantaṃ santaṃ suvimuttan”ti?**

“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

**“Yaṃ kiñci, rāhula, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ
vā bahiddhā vā ...pe... yaṃ dūre santike vā, sabbaṃ rūpaṃ
‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ
yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti.**

“Rāhula, when one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

Yā kāci vedanā ...

One truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

**yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā
bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netāṃ mama,
nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya disvā anupādā vimutto hoti.**

When one truly sees any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

**Evaṃ kho, rāhula, jānato evaṃ passato imasmiñca saviññāṇake
kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānāpagataṃ mānaṃ hoti
vidhāsamatikkantaṃ santaṃ suvimuttan”ti.**

That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

Dasamaṃ.

Theravaggo catuttho.

Tassuddānaṃ

Ānando tisso yamako,

anurādho ca vakkali;

Assaji khemako channo,

rāhulā apare duve.

Saṃyutta Nikāya 22
Linked Discourses 22

10. Pupphavagga
10. Flowers

93. Nadīsutta A River

Sāvattihinidānaṃ.
At Sāvattihī.

“Seyyathāpi, bhikkhave, nadī pabbateyyā ohārinī dūraṅgamā sīghasotā. Tassā ubhosu tīresu kāsā cepi jātā assu, te naṃ ajjholambeyyuraṃ; kusā cepi jātā assu, te naṃ ajjholambeyyuraṃ; pabbajā cepi jātā assu, te naṃ ajjholambeyyuraṃ; bīraṇā cepi jātā assu, te naṃ ajjholambeyyuraṃ; rukkhā cepi jātā assu, te naṃ ajjholambeyyuraṃ. Tassā puriso sotena vuyhamāno kāse cepi gaṇheyya, te palujjeyyuraṃ. So tatonidānaṃ anayabyasanaṃ āpajjeyya. Kuse cepi gaṇheyya, pabbaje cepi gaṇheyya, bīraṇe cepi gaṇheyya, rukkhe cepi gaṇheyya, te palujjeyyuraṃ. So tatonidānaṃ anayabyasanaṃ āpajjeyya.

“Suppose, mendicants, there was a mountain river that flowed swiftly, going far, carrying all before it. If wild sugarcane, kusa grass, reeds, vetiver, or trees grew on either bank, they’d overhang the river. And if a person who was being swept along by the current grabbed the wild sugarcane, kusa grass, reeds, vetiver, or trees, it’d break off, and they’d come to ruin because of that.

Evameva kho, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto

In the same way, an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the

noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati, rūpavantarṃ vā attānarṃ; attani vā rūpaṃ, rūpasmiṃ vā attānarṃ.

They regard form as self, self as having form, form in self, or self in form.

Tassa taṃ rūpaṃ palujjati.

But their form breaks off,

So tatonidānarṃ anayabyasanarṃ āpajjati.

and they come to ruin because of that.

Vedanarṃ ...

They regard feeling ...

saññarṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇarṃ attato samanupassati, viññāṇavantarṃ vā attānarṃ; attani vā viññāṇarṃ, viññāṇasmiṃ vā attānarṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tassa taṃ viññāṇarṃ palujjati.

But their consciousness breaks off,

So tatonidānarṃ anayabyasanarṃ āpajjati.

and they come to ruin because of that.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.” ...

...pe...

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Tasmātiha ...pe...

“So you should truly see ...

evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Paṭhamam.

Saṃyutta Nikāya 22
Linked Discourses 22

10. Pupphavagga
10. Flowers

94. Pupphasutta Flowers

Sāvattihinidānaṃ.
At Sāvattihī.

“Nāhaṃ, bhikkhave, lokena vivadāmi, lokova mayā vivadati.
“Mendicants, I don’t argue with the world; it’s the world that argues with me.

Na, bhikkhave, dhammavādī kenaci lokasmiṃ vivadati.
When your speech is in line with the teaching you don’t argue with anyone in the world.

Yaṃ, bhikkhave, natthisammatam loke paṇḍitānaṃ, ahampi taṃ ‘natthī’ti vadāmi.

What the astute agree on as not existing, I too say does not exist.

Yaṃ, bhikkhave, atthisammatam loke paṇḍitānaṃ, ahampi taṃ ‘atthī’ti vadāmi.

What the astute agree on as existing, I too say exists.

Kiñca, bhikkhave, natthisammatam loke paṇḍitānaṃ, yamahaṃ ‘natthī’ti vadāmi?

And what do the astute agree on as not existing, which I too say does not exist?

**Rūpaṃ, bhikkhave, niccaṃ dhuvaṃ sassataṃ
avipariṇāmadhammaṃ natthisammatam loke paṇḍitānaṃ;
ahampi taṃ ‘natthī’ti vadāmi.**

Form that is permanent, everlasting, eternal, and imperishable.

Vedanā ...
Feeling ...

saññā ...
Perception ...

saṅkhārā ...
Choices ...

**viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ
natthisammataṃ loke paṇḍitānaṃ; ahampi taṃ 'natthī'ti vadāmi.**
Consciousness that is permanent, everlasting, eternal, and
imperishable.

**Idaṃ kho, bhikkhave, natthisammataṃ loke paṇḍitānaṃ;
ahampi taṃ 'natthī'ti vadāmi.**
This is what the astute agree on as not existing, which I too say does
not exist.

**Kiñca, bhikkhave, atthisammataṃ loke paṇḍitānaṃ, yamaṃ
'atthī'ti vadāmi?**
And what do the astute agree on as existing, which I too say exists?

**Rūpaṃ, bhikkhave, aniccaṃ dukkhaṃ vipariṇāmadhammaṃ
atthisammataṃ loke paṇḍitānaṃ; ahampi taṃ 'atthī'ti vadāmi.**
Form that is impermanent, suffering, and perishable.

Vedanā aniccā ...pe...
Feeling ... Perception ... Choices ...

**viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ
atthisammataṃ loke paṇḍitānaṃ; ahampi taṃ 'atthī'ti vadāmi.**
Consciousness that is impermanent, suffering, and perishable.

**Idaṃ kho, bhikkhave, atthisammataṃ loke paṇḍitānaṃ; ahampi
taṃ 'atthī'ti vadāmi.**

This is what the astute agree on as existing, which I too say exists.

**Atthi, bhikkhave, loke lokadhammo, taṃ tathāgato
abhisambujjhati abhisameti;**

There is a temporal phenomenon in the world that the Realized One understands and comprehends.

**abhisambujjhitvā abhisametvā taṃ ācikkhati deseti paññapeti
paṭṭhapeti vivarati vibhajati uttānīkaroti.**

Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

**Kiñca, bhikkhave, loke lokadhammo, taṃ tathāgato
abhisambujjhati abhisameti, abhisambujjhitvā abhisametvā
ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati
uttānīkaroti?**

And what is that temporal phenomenon in the world?

**Rūpaṃ, bhikkhave, loke lokadhammo taṃ tathāgato
abhisambujjhati abhisameti.**

Form is a temporal phenomenon in the world that the Realized One understands and comprehends.

**Abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti
paṭṭhapeti vivarati vibhajati uttānīkaroti.**

Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

**Yo, bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne
paññapiyamāne paṭṭhapiyamāne vivariyamāne vibhapiyamāne
uttānīkariyamāne na jānāti na passati tamahaṃ, bhikkhave,
bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantam
apassantam kinti karomi.**

This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?

Vedanā, bhikkhave, loke lokadhammo ...pe...

Feeling ...

saññā, bhikkhave ...

Perception ...

saṅkhārā, bhikkhave ...

Choices ...

**viññāṇaṃ, bhikkhave, loke lokadhammo taṃ tathāgato
abhisambujjhati abhisameti.**

Consciousness is a temporal phenomenon in the world that the Realized One understands and comprehends.

**Abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti
paṭṭhapeti vivarati vibhajati uttānīkaroti.**

Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

**Yo, bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne
paññapiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne
uttānīkariyamāne na jānāti na passati tamahaṃ, bhikkhave,
bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ
apassantaṃ kinti karomi.**

This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?

**Seyyathāpi, bhikkhave, uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā
udake jātaṃ udake saṃvaḍḍhaṃ udakā accuggamma ṭhāti
anupalittaṃ udakena;**

Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it.

**evameva kho, bhikkhave, tathāgato loka jāto loka saṁvaḍḍho
lokaṃ abhibhuyya viharati anupalitto lokenā”ti.**

In the same way, though I was born and grew up in the world, I live having mastered the world, and the world does not cling to me.”

Dutiyam.

95. Pheṇapiṇḍūpamasutta A Lump of Foam

Ekam̐ samayaṃ bhagavā ayujjhāyaṃ viharati gaṅgāya nadiyā tīre.

At one time the Buddha was staying near Ayojjhā on the bank of the Ganges river.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“Seyyathāpi, bhikkhave, ayaṃ gaṅgā nadī mahantaṃ pheṇapiṇḍaṃ āvaheyya. Tameṇaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, pheṇapiṇḍe sāro?

“Mendicants, suppose this Ganges river was carrying along a big lump of foam. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a lump of foam?

Evameva kho, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ...pe... yaṃ dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, rūpe sāro?

In the same way, a mendicant sees and contemplates any kind of form at all—past, future, or present; internal or external; coarse or

fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in form?

Seyyathāpi, bhikkhave, saradasamaye thullaphusitake deve vassante udake udakapubbuḷaṃ uppajjati ceva nirujjhati ca. Tameṇaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, udakapubbuḷe sāro?

Suppose it was the time of autumn, when the rain was falling heavily, and a bubble on the water forms and pops right away. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a water bubble?

Evameva kho, bhikkhave, yā kāci vedanā atītānāgatapaccuppannā ...pe... yā dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, vedanāya sāro?

In the same way, a mendicant sees and contemplates any kind of feeling at all ... examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in feeling?

Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse ṭhite majjhanhike kāle marīcikā phandati. Tameṇaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya ...pe... kiñhi siyā, bhikkhave, marīcikāya sāro?

Suppose that in the last month of summer, at noon, a shimmering mirage appears. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a mirage?

Evameva kho, bhikkhave, yā kāci saññā ...pe....

In the same way, a mendicant sees and contemplates any kind of perception at all ... examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in perception?

Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapiyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ ādāya vanaṃ paviseyya. So tattha passeyya mahantaṃ kadalikkhandhaṃ ujum̐ navam̐ akukkukajātaṃ. Tamenam̐ mūle chindeyya; mūle chetvā agge chindeyya, agge chetvā pattavaṭṭim̐ vinibbhujeyya. So tassa pattavaṭṭim̐ vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṃ. Tamenam̐ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, kadalikkhandhe sāro?

Suppose there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest. There they'd see a big banana tree, straight and young and grown free of defects. They'd cut it down at the base, cut off the top, and unroll the coiled sheaths. But they wouldn't even find sapwood, much less heartwood. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a banana tree?

Evameva kho, bhikkhave, ye keci saṅkhārā atītānāgatapaccuppannā ...pe... ye dūre santike vā taṃ bhikkhu

passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, saṅkhāresu sāro?

In the same way, a mendicant sees and contemplates any kind of choices at all ... examining them carefully. And they appear to them as completely void, hollow, and insubstantial. For what substance could there be in choices?

Seyyathāpi, bhikkhave, māyākāro vā māyākārantevāsī vā catumahāpathe māyaṃ vidamseyya. Tamenam cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, māyāya sāro?

Suppose a magician or their apprentice was to perform a magic trick at the crossroads. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a magic trick?

Evameva kho, bhikkhave, yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ...pe... yaṃ dūre santike vā, taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, viññāṇe sāro?

In the same way, a mendicant sees and contemplates any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in consciousness?

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi ... saññāyapi ... saṅkhāresupi ...

viññāṇasmimpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti ...pe...

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

nāparaṃ itthattāyāti pajānāti”.

They understand: ‘... there is no return to any state of existence.’”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Pheṇapiṇḍūpamaṃ rūpaṃ,

“Form is like a lump of foam;

vedanā bubbuḷūpamā;

feeling is like a bubble;

Marīcikūpamā saññā,

perception seems like a mirage;

saṅkhārā kadalūpamā;

choices like a banana tree;

Māyūpamañca viññāṇaṃ,

and consciousness like a magic trick:

desitādiccabandhunā.

so taught the Kinsman of the Sun.

Yathā yathā nijjhāyati,

However you contemplate them,

yoniso upaparikkhati;

examining them carefully,

Rittakaṃ tucchakaṃ hoti,

they're void and hollow

yo naṃ passati yoniso.

when you look at them closely.

Imañca kāyaṃ ārabha,

Concerning this body,

bhūripaññaṃ desitaṃ;

he of vast wisdom has taught

Pahānaṃ tiṇṇaṃ dhammānaṃ,

that when three things are given up,

rūpaṃ passatha chaḍḍitaṃ.

you'll see this form discarded.

Āyu usmā ca viññāṇaṃ,

Vitality, warmth, and consciousness:

yadā kāyaṃ jahantimaṃ;

when they leave the body,

Apaviddho tadā seti,

it lies there tossed aside,

parabhattaṃ acetanaṃ.

food for others, mindless.

Etādisāyaṃ santāno,

Such is this process,

māyāyaṃ bālalāpinī;

this illusion, cooed over by fools.

Vadhako esa akkhāto,

It's said to be a killer,

sāro ettha na vijjati.

for no substance is found here.

Evaṃ khandhe avekkheyya,

An energetic mendicant

bhikkhu āraddhavīriyo;

should examine the aggregates like this,

Divā vā yadi vā rattim,

with situational awareness and mindfulness

sampajāno paṭissato.

whether by day or by night.

Jaheyya sabbasaṃyogaṃ,

They should give up all fetters,

kareyya saraṇattano;

and make a refuge for themselves.

Careyyādittasīsova,

They should live as though their head was on fire,

patthayaṃ accutaṃ padan”ti.

aspiring to the imperishable state.”

Tatiyaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

10. Pupphavagga
10. Flowers

96. Gomayapiṇḍasutta A Lump of Cow Dung

Sāvattihinidānaṃ.

At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“atthi nu kho, bhante, kiñci rūpaṃ yaṃ rūpaṃ niccaṃ dhuvaṃ
sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva
ṭhassati?**

“Sir, is there any form at all that’s permanent, everlasting, eternal,
imperishable, and will last forever and ever?”

**Atthi nu kho, bhante, kāci vedanā yā vedanā niccā dhuvā
sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassati?**

Is there any feeling ...

Atthi nu kho, bhante, kāci saññā yā saññā ...pe...

perception ...

**atthi nu kho, bhante, keci saṅkhārā ye saṅkhārā niccā dhuvā
sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti?**

choices ...

**Atthi nu kho, bhante, kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ
dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ
tatheva ṭhassatī”ti?**

consciousness at all that’s permanent, everlasting, eternal,
imperishable, and will last forever and ever?”

“Natthi kho, bhikkhu, kiñci rūpaṃ, yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati.

“Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.

Natthi kho, bhikkhu, kāci vedanā ...

There’s no feeling ...

kāci saññā ...

perception ...

keci saṅkhārā ...

choices ...

kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati”ti.

consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

Atha kho bhagavā parittaṃ gomayapiṇḍaṃ pāṇinā gahetvā taṃ bhikkhuṃ etadavoca:

Then the Buddha, picking up a lump of cow dung, said to the mendicants:

“ettakopi kho, bhikkhu, attabhāvapaṭilābho natthi nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati.

“There’s not even this much of any incarnation that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.

Ettako cepi, bhikkhu, attabhāvapaṭilābho abhavissa nicco dhuvo sassato avipariṇāmadhammo, nayidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.

If there were, this living of the spiritual life for the complete ending of suffering would not be found.

Yasmā ca kho, bhikkhu, ettakopi attabhāvapaṭilābho natthi nicco dhuvo sassato avipariṇāmadhammo, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

But since there isn't, this living of the spiritual life for the complete ending of suffering is found.

Bhūtapubbāhaṃ, bhikkhu, rājā ahoṣiṃ khattiyo muddhāvasitto.

Once upon a time I was an anointed aristocratic king.

**Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa
muddhāvasittassa caturāsītinagarasahassāni ahesuṃ
kusāvatīrājadhānippamukhāni.**

I had 84,000 cities, with the capital Kusāvatī the foremost.

**Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa
muddhāvasittassa caturāsītipāsādasahassāni ahesuṃ
dhammapāsādappamukhāni.**

I had 84,000 palaces, with the palace named Principle the foremost.

**Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa
muddhāvasittassa caturāsītikūṭāgārasahassāni ahesuṃ
mahābyūhakūṭāgārappamukhāni.**

I had 84,000 chambers, with the great foyer the foremost.

**Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa
muddhāvasittassa caturāsītipallaṅkasahassāni ahesuṃ
dantamayāni sāramayāni sovaṇṇamayāni goṇakatthatāni
paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni
sauttaracchadāni ubhatolohitakūpadhānāni.**

I had 84,000 couches made of ivory or heartwood or gold or silver, spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends.

**Tassa mayhaṃ, bhikkhu, rañño sato khattiyassa
muddhāvasittassa caturāsītināgasahassāni ahesuṃ
sovaṇṇālaṅkāraṇi sovaṇṇaddhajāni hemajālapaṭicchannāni
uposathanāgarājappamukhāni.**

I had 84,000 bull elephants with gold adornments and banners, covered with gold netting, with the royal bull elephant named Sabbath the foremost.

**Tassa mayham, bhikkhu, rañño sato khattiyassa
muddhāvasittassa caturāsītiassasahassāni ahesum
sovaṇṇālaṅkāraṇi sovaṇṇaddhajāni hemajālapaṭicchannāni
valāhakaassarājappamukhāni.**

I had 84,000 horses with gold adornments and banners, covered with gold netting, with the royal steed named Thundercloud the foremost.

**Tassa mayham, bhikkhu, rañño sato khattiyassa
muddhāvasittassa caturāsītirathasahassāni ahesum
sovaṇṇālaṅkāraṇi sovaṇṇaddhajāni hemajālapaṭicchannāni
vejyantarathappamukhāni.**

I had 84,000 chariots with gold adornments and banners, covered with gold netting, with the chariot named Triumph the foremost.

**Tassa mayham, bhikkhu, rañño sato khattiyassa
muddhāvasittassa caturāsītimaṇisahasassāni ahesum
maṇiratanappamukhāni.**

I had 84,000 jewels, with the jewel-treasure the foremost.

**Tassa mayham, bhikkhu ...pe... caturāsītiitthisahasassāni ahesum
subhaddādevippamukhāni.**

I had 84,000 women, with Queen Subhaddā the foremost.

**Tassa mayham, bhikkhu ...pe... caturāsītikhattiyasahasassāni
ahesum anuyantāni pariṇāyakaratanappamukhāni.**

I had 84,000 aristocrat vassals, with the counselor-treasure the foremost.

**Tassa mayham, bhikkhu ...pe... caturāsītidhenusahasassāni
ahesum dukūlasandānāni kaṃsūpadhāraṇāni.**

I had 84,000 milk cows with silken reins and bronze pails.

**Tassa mayham, bhikkhu ...pe... caturāsītivatthakoṭisahasassāni
ahesum khomasukhumāni koseyyasukhumāni
kambalasukhumāni kappāsikasukhumāni.**

I had 8,400,000,000 fine cloths of linen, silk, wool, and cotton.

**Tassa mayham, bhikkhu ...pe... caturāsītithālipākasahasassāni
ahesum; sāyam pātaṃ bhattābhihāro abhahariyittha.**

I had 84,000 servings of food, which were presented to me as offerings in the morning and evening.

Tesaṃ kho pana, bhikkhu, caturāsītiyā nagarasahassānaṃ ekaññeva taṃ nagaraṃ hoti yamaṃ tena samayena ajjhāvasāmi—kusāvātī rājadhānī.

Of those 84,000 cities, I only stayed in one, the capital Kusāvātī.

Tesaṃ kho pana, bhikkhu, caturāsītiyā pāsādasahassānaṃ ekoyeva so pāsādo hoti yamaṃ tena samayena ajjhāvasāmi—dhammo pāsādo.

Of those 84,000 mansions, I only dwelt in one, the Palace of Principle.

Tesaṃ kho pana, bhikkhu, caturāsītiyā kūṭāgārasahassānaṃ ekaññeva taṃ kūṭāgāraṃ hoti yamaṃ tena samayena ajjhāvasāmi—mahābyūhaṃ kūṭāgāraṃ.

Of those 84,000 chambers, I only dwelt in the great foyer.

Tesaṃ kho pana, bhikkhu, caturāsītiyā pallaṅkasahassānaṃ ekoyeva so pallaṅko hoti yamaṃ tena samayena paribhuñjāmi—dantamayo vā sāramayo vā sovaṇṇamayo vā rūpiyamayo vā.

Of those 84,000 couches, I only used one, made of ivory or heartwood or gold or silver.

Tesaṃ kho pana, bhikkhu, caturāsītiyā nāgasahassānaṃ ekoyeva so nāgo hoti yamaṃ tena samayena abhiruhāmi—uposatho nāgarājā.

Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath.

Tesaṃ kho pana, bhikkhu, caturāsītiyā assasahassānaṃ ekoyeva so asso hoti yamaṃ tena samayena abhiruhāmi—valāhako assarājā.

Of those 84,000 horses, I only rode one, the royal horse named Thundercloud.

Tesaṃ kho pana, bhikkhu, caturāsītiyā rathasahassānaṃ ekoyeva so ratho hoti yamaṃ tena samayena abhiruhāmi—vejayanto ratho.

Of those 84,000 chariots, I only rode one, the chariot named Triumph.

Tesaṃ kho pana, bhikkhu, caturāsītiyā itthisahassānaṃ ekāyeva sā itthī hoti yā maṃ tena samayena paccupaṭṭhāti—khattiyānī vā velāmikā vā.

Of those 84,000 women, I was only served by one, a maiden of the aristocratic or merchant classes.

Tesaṃ kho pana, bhikkhu, caturāsītiyā vatthakoṭṭisahasassānaṃ ekaññeva taṃ vatthayugaṃ hoti yamaṃ tena samayena paridahāmi—komasukhumaṃ vā koseyyasukhumaṃ vā kambalasukhumaṃ vā kappāsikasukhumaṃ vā.

Of those 8,400,000,000 cloths, I only wore one pair, made of fine linen, silk, wool, or cotton.

Tesaṃ kho pana, bhikkhu, caturāsītiyā thālipākasahasassānaṃ ekoyeva so thālipāko hoti yato nāḷikodanaparamaṃ bhuñjāmi tadupiyañca sūpeyyaṃ.

Of those 84,000 servings of food, I only had one, eating at most a serving of rice and suitable sauce.

Iti kho, bhikkhu, sabbe te saṅkhārā atītā niruddhā vipariṇatā.

And so all those conditioned phenomena have passed, ceased, and perished.

Evaṃ aniccā kho, bhikkhu, saṅkhārā.

So impermanent are conditions,

Evaṃ addhuvā kho, bhikkhu, saṅkhārā.

so unstable are conditions,

Evaṃ anassāsikā kho, bhikkhu, saṅkhārā.

so unreliable are conditions.

**Yāvañcidaṃ, bhikkhu, alameva sabbasaṅkhāresu nibbindituṃ,
alaṃ virajjituṃ, alaṃ vimuccituṃ”ti.**

This is quite enough for you to become disillusioned, dispassionate,
and freed regarding all conditions.”

Catutthaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

10. Pupphavagga
10. Flowers

97. Nakhasikhāsutta A Fingernail

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“atthi nu kho, bhante, kiñci rūpaṃ yaṃ rūpaṃ niccaṃ dhuvaṃ
sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva
ṭhassati?**

“Sir, is there any form at all that’s permanent, everlasting, eternal,
imperishable, and will last forever and ever?”

**Atthi nu kho, bhante, kāci vedanā yā vedanā niccā dhuvā
sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassati?**
Is there any feeling ...

Atthi nu kho, bhante, kāci saññā ...pe...
perception ...

**keci saṅkhārā, ye saṅkhārā niccā dhuvā sassatā
avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti?**
choices ...

**Atthi nu kho, bhante, kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ
dhuvaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ
tatheva ṭhassatī”ti?**
consciousness at all that’s permanent, everlasting, eternal,
imperishable, and will last forever and ever?”

**“Natthi kho, bhikkhu, kiñci rūpaṃ, yaṃ rūpaṃ niccaṃ dhuvaṃ
sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva
ṭhassati.**

“Mendicant, there is no form at all that’s permanent, everlasting,
eternal, imperishable, and will last forever and ever.

Natthi kho, bhikkhu, kāci vedanā ...

There’s no feeling ...

kāci saññā ...

perception ...

keci saṅkhārā ...pe...

choices ...

**kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati”ti.**

consciousness at all that’s permanent, everlasting, eternal,
imperishable, and will last forever and ever.”

**Atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsurū āropetvā
taṃ bhikkhuṃ etadavoca:**

Then the Buddha, picking up a little bit of dirt under his fingernail,
addressed that mendicant:

**“ettakampi kho, bhikkhu, rūpaṃ natthi niccaṃ dhuvaṃ
sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva
ṭhassati.**

“There’s not even this much of any form that’s permanent,
everlasting, eternal, imperishable, and will last forever and ever.

**Ettakañcepi, bhikkhu, rūpaṃ abhavissa niccaṃ dhuvaṃ
sassataṃ avipariṇāmadhammaṃ, nayidaṃ brahmacariyavāso
paññāyetha sammā dukkhakkhayāya.**

If there were, this living of the spiritual life for the complete ending of
suffering would not be found.

**Yasmā ca kho, bhikkhu, ettakampi rūpaṃ natthi niccaṃ dhuvaṃ
sassataṃ avipariṇāmadhammaṃ, tasmā brahmacariyavāso**

paññāyati sammā dukkhakkhayāya”.

But since there isn't, this living of the spiritual life for the complete ending of suffering is found.

Ettakāpi kho, bhikkhu, vedanā natthi niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassati.

There's not even this much of any feeling ...

Ettakā cepi, bhikkhu, vedanā abhaviṣṣa niccā dhuvā sassatā avipariṇāmadhammā, na yidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.

Yasmā ca kho, bhikkhu, ettakāpi vedanā natthi niccā dhuvā sassatā avipariṇāmadhammā, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

Ettakāpi kho, bhikkhu, saññā natthi ...pe...

perception ...

ettakāpi kho, bhikkhu, saṅkhārā natthi niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti.

choices ...

Ettakā cepi, bhikkhu, saṅkhārā abhaviṣṣaṃsu niccā dhuvā sassatā avipariṇāmadhammā, na yidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.

Yasmā ca kho, bhikkhu, ettakāpi saṅkhārā natthi niccā dhuvā sassatā avipariṇāmadhammā, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

Ettakampi kho, bhikkhu, viññāṇaṃ natthi niccaṃ dhavaṃ sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati.

consciousness that's permanent, everlasting, eternal, imperishable, and will last forever and ever.

**Ettakampi kho, bhikkhu, viññāṇaṃ abhaviṣṣa niccaṃ dhavaṃ
sassataṃ avipariṇāmadhammaṃ, na yidaṃ brahmacariyavāso
paññāyetha sammā dukkhakkhayāya.**

If there were, this living of the spiritual life for the complete ending of suffering would not be found.

**Yasmā ca kho, bhikkhu, ettakampi viññāṇaṃ natthi niccaṃ
dhavaṃ sassataṃ avipariṇāmadhammaṃ, tasmā
brahmacariyavāso paññāyati sammā dukkhakkhayāya.**

But since there isn't, this living of the spiritual life for the complete ending of suffering is found.

Taṃ kiṃ maññasi, bhikkhu,
What do you think, mendicant?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Vedanā ...
“Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...
“Impermanent, sir.” ...

“tasmātiha ...pe...

“So you should truly see ...

evam passam ...pe...

Seeing this ...

nāparam itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Pañcamam.

Saṃyutta Nikāya 22
Linked Discourses 22

10. Pupphavagga
10. Flowers

98. Suddhikasutta Plain Version

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“atthi nu kho, bhante, kiñci rūpaṃ, yaṃ rūpaṃ niccaṃ dhuvāṃ
sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva
ṭhassati?**

“Sir, is there any form at all that’s permanent, everlasting, eternal,
imperishable, and will last forever and ever?”

Atthi nu kho, bhante, kāci vedanā ...pe...
Is there any feeling ...

kāci saññā ...
perception ...

keci saṅkhārā ...
choices ...

**kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvāṃ sassataṃ
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassatī”ti?**
consciousness at all that’s permanent, everlasting, eternal,
imperishable, and will last forever and ever?”

**“Natthi kho, bhikkhu, kiñci rūpaṃ yaṃ rūpaṃ niccaṃ dhuvāṃ
sassataṃ avipariṇāmadhammaṃ sassatisamaṃ tatheva
ṭhassati.**

“Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.

Natthi kho, bhikkhu, kāci vedanā ...

There’s no feeling ...

kāci saññā ...

perception ...

keci saṅkhārā ...

choices ...

**kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassatī”ti.**

consciousness at all that’s permanent, everlasting, eternal,
imperishable, and will last forever and ever.”

Chaṭṭhaṃ.

99. Gaddulabaddhasutta A Leash

Sāvattthinidānaṃ.
At Sāvattthī.

“Anamataggoyaṃ, bhikkhave, saṃsāro.
“Mendicants, transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating,
hindered by ignorance and fettered by craving.

**Hoti so, bhikkhave, samayo yaṃ mahāsamuddo ussussati
visussati na bhavati;**

There comes a time when the ocean dries up and evaporates and is
no more.

**na tvevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ dukkhassa
antakiriyaṃ vadāmi.**

But still, I say, there is no making an end of suffering for sentient
beings roaming and transmigrating, hindered by ignorance and
fettered by craving.

**Hoti so, bhikkhave, samayo yaṃ sineru pabbatarājā ḍayhati
vinassati na bhavati;**

There comes a time when Sineru the king of mountains is burned up
and destroyed, and is no more.

**na tvevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ dukkhassa
antakiriyaṃ vadāmi.**

But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

**Hoti so, bhikkhave, samayo yaṃ mahāpathavī ḍayhati vinassati
na bhavati;**

There comes a time when the great earth is burned up and destroyed, and is no more.

**na tvevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ dukkhassa
antakiriyaṃ vadāmi.**

But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

**Seyyathāpi, bhikkhave, sā gaddulabaddho daḷhe khīle vā
thambhe vā upanibaddho tameva khīlaṃ vā thambhaṃ vā
anuparidhāvati anuparivattati;**

Suppose a dog on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar.

**evameva kho, bhikkhave, assutavā puthujjano ariyānaṃ
adassāvī ...pe...**

In the same way, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen good persons, and are neither skilled nor trained in their teaching.

sappurisdhamme avinīto rūpaṃ attato samanupassati ...pe...

They regard form ...

vedanaṃ attato samanupassati ...

feeling ...

saññaṃ attato samanupassati ...

perception ...

saṅkhāre attato samanupassati ...

choices ...

**viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ;
attani vā viññāṇaṃ, viññāṇasmim vā attānaṃ.**

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

So rūpaññeva anuparidhāvati anuparivattati, vedanaññeva ...

pe... saññaññeva ... saṅkhāreyeva ... viññāṇaññeva

anuparidhāvati anuparivattati.

They just keep running and circling around form, feeling, perception, choices, and consciousness.

So rūpaṃ anuparidhāvaṃ anuparivattaṃ, vedanaṃ ...pe...

saññaṃ ... saṅkhāre ... viññāṇaṃ anuparidhāvaṃ

anuparivattaṃ, na parimuccati rūpamhā, na parimuccati

vedanāya, na parimuccati saññāya, na parimuccati saṅkhārehi,

na parimuccati viññāṇamhā, na parimuccati jātiyā jarāmarañena

sokehi paridevehi dukkhehi domanassehi upāyāsehi.

Doing so, they're not freed from form, feeling, perception, choices, and consciousness. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

'Na parimuccati dukkhasmā'ti vadāmi.

They're not freed from suffering, I say.

Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī ...pe...

sappurisdhamme suvinīto,

An educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati ...pe...

They don't regard form ...

na vedanaṃ ...

feeling ...

na saññaṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ; na attani vā viññāṇaṃ, na viññāṇasmim vā attānaṃ.

or consciousness as self, self as having consciousness,
consciousness in self, or self in consciousness.

So rūpaṃ nānuparidhāvati nānuparivattati, vedanaṃ ... saññaṃ ... saṅkhāre ... viññāṇaṃ nānuparidhāvati nānuparivattati.

They don't keep running and circling around form, feeling,
perception, choices, and consciousness.

So rūpaṃ ananuparidhāvaṃ ananuparivattaṃ, vedanaṃ ... saññaṃ ... saṅkhāre ... viññāṇaṃ ananuparidhāvaṃ ananuparivattaṃ; parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

By not doing so, they're freed from form, feeling, perception, choices,
and consciousness. They're freed from rebirth, old age, and death,
from sorrow, lamentation, pain, sadness, and distress.

'Parimuccati dukkhasmā'ti vadāmī'ti.

They're freed from suffering, I say."

Sattamaṃ.

100. Dutiyagaddulabaddhasutta A Leash (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

“Anamataggoyaṃ, bhikkhave, saṃsāro.

“Mendicants, transmigration has no known beginning.

**Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

**Seyyathāpi, bhikkhave, sā gaddulabaddho daḷhe khīle vā
thambhe vā upanibaddho. So gacchati cepi tameva khīlaṃ vā
thambhaṃ vā upagacchati; tiṭṭhati cepi tameva khīlaṃ vā
thambhaṃ vā upatiṭṭhati; nisīdati cepi tameva khīlaṃ vā
thambhaṃ vā upanisīdati; nipajjati cepi tameva khīlaṃ vā
thambhaṃ vā upanipajjati.**

Suppose a dog on a leash was tethered to a strong post or pillar. Whether walking, standing, sitting, or lying down, it stays right beside that post or pillar.

**Evameva kho, bhikkhave, assutavā puthujjano rūpaṃ ‘etaṃ
mama, esohamasmi, eso me attā’ti samanupassati.**

In the same way, an uneducated ordinary person regards form like this: ‘This is mine, I am this, this is my self.’

Vedanaṃ ...

They regard feeling ...

saññaṃ ...
perception ...

saṅkhāre ...
choices ...

**viññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti
samanupassati.**

consciousness like this: ‘This is mine, I am this, this is my self.’

So gacchati cepi ime pañcupādānakkhandhe upagacchati;
When walking, they walk right beside the five grasping aggregates.

tiṭṭhati cepi ime pañcupādānakkhandhe upatiṭṭhati;
When standing ...

nisīdati cepi ime pañcupādānakkhandhe upanisīdati;
sitting ...

nipajjati cepi ime pañcupādānakkhandhe upanipajjati.
lying down, they lie down right beside the five grasping aggregates.

**Tasmātiha, bhikkhave, abhikkhaṇaṃ sakaṃ cittaṃ
paccavekkhitabbaṃ:**

So you should regularly check your own mind:

‘dīgharattamidaṃ cittaṃ saṅkiliṭṭhaṃ rāgena dosena mohenā’ti.
‘For a long time this mind has been corrupted by greed, hate, and
delusion.’

Cittasaṅkilesā, bhikkhave, sattā saṅkilissanti;
Sentient beings are corrupted because the mind is corrupted.

cittavodānā sattā visujjhanti.
Sentient beings are purified because the mind is purified.

Diṭṭhaṃ vo, bhikkhave, caraṇaṃ nāma cittaṃ’ti?
Mendicants, have you seen the picture called ‘Conduct’?”

“Evaṃ, bhante”.

“Yes, sir.”

**“Tampi kho, bhikkhave, caraṇaṃ nāma cittaṃ citteneva cittitaṃ.
Tenapi kho, bhikkhave, caraṇena citta cittaññeva cittataraṃ.**

“That picture was elaborated by the mind, but the mind is even more elaborate than that.

**Tasmātiha, bhikkhave, abhikkhaṇaṃ sakaṃ cittaṃ
paccavekkhitabbaṃ:**

So you should regularly check your own mind:

‘dīgharattamidaṃ cittaṃ saṅkiliṭṭhaṃ rāgena dosena mohenā’ti.

‘For a long time this mind has been corrupted by greed, hate, and delusion.’

Cittasaṅkilesā, bhikkhave, sattā saṅkilissanti;

Sentient beings are corrupted because the mind is corrupted.

cittavodānā sattā visujjhanti.

Sentient beings are purified because the mind is purified.

**Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ
cittaṃ yathayidaṃ, bhikkhave, tiracchānagatā paṇā.**

I don’t see any other order of beings as elaborate as the animal realm.

**tepi kho, bhikkhave, tiracchānagatā paṇā citteneva cittitā, tehipi
kho, bhikkhave, tiracchānagatehi paṇehi cittaññeva cittataraṃ.**

The creatures in the animal realm were elaborated by the mind, but the mind is even more elaborate than that.

**Tasmātiha, bhikkhave, abhikkhaṇaṃ sakaṃ cittaṃ
paccavekkhitabbaṃ:**

So you should regularly check your own mind:

‘dīgharattamidaṃ cittaṃ saṅkiliṭṭhaṃ rāgena dosena mohenā’ti.

‘For a long time this mind has been corrupted by greed, hate, and delusion.’

Cittasaṅkilesā, bhikkhave, sattā saṅkilissanti;

Sentient beings are corrupted because the mind is corrupted.

cittavodānā sattā visujjhanti.

Sentient beings are purified because the mind is purified.

**Seyyathāpi, bhikkhave, rajako vā cittakārako vā rajanāya vā
lākhāya vā haliddiyā vā nīliyā vā mañjiṭṭhāya vā suparimaṭṭhe
phalake vā bhittiyā vā dussapaṭṭe vā itthirūpaṃ vā purisarūpaṃ
vā abhinimmineyya sabbaṅgapaccaṅgiṃ;**

Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they’d create the image of a woman or a man, complete in all its various parts.

**evameva kho, bhikkhave, assutavā puthujjano rūpaññeva
abhinibbattento abhinibbatteti, vedanaññeva ...pe...
saññaññeva ... saṅkhāreyeva ... viññāṇaññeva abhinibbattento
abhinibbatteti.**

In the same way, when an uneducated ordinary person creates a future life, all they create is form, feeling, perception, choices, and consciousness.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ ...pe...

consciousness permanent or impermanent?” ...

“tasmātiha, bhikkhave ...pe...

“So you should truly see ...

evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Aṭṭhamāṇ.

Saṃyutta Nikāya 22
Linked Discourses 22

10. Pupphavagga
10. Flowers

101. Vāsijaṭasutta The Adze

Sāvattihinidānaṃ.
At Sāvattihī.

**“Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi,
no ajānato no apassato.**

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see.

Kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayō hoti?
For one who knows and sees what?

‘Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā ...
Such is feeling ...

iti saññā ...
Such is perception ...

iti saṅkhārā ...
Such are choices ...

**iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa
atthaṅgamo’ti—**
Such is consciousness, such is the origin of consciousness, such is
the ending of consciousness.’

**evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayō
hoti.**
The ending of the defilements is for one who knows and sees this.

Bhāvanānuyogaṃ ananuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi evaṃ icchā uppajjeyya:

When a mendicant is not committed to development, they might wish:

‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa neva anupādāya āsavehi cittaṃ vimuccati.

‘If only my mind was freed from the defilements by not grasping!’
Even so, their mind is not freed from defilements by not grasping.

Taṃ kissa hetu?

Why is that?

‘Abhāvitattā’ tissa vacanīyaṃ.

It’s because they’re undeveloped.

Kissa abhāvitattā?

Undeveloped in what?

Abhāvitattā catunnaṃ satipaṭṭhānānaṃ, abhāvitattā catunnaṃ sammappadhānānaṃ, abhāvitattā catunnaṃ iddhipādānaṃ, abhāvitattā pañcannaṃ indriyānaṃ, abhāvitattā pañcannaṃ balānaṃ, abhāvitattā sattannaṃ bojjhaṅgānaṃ, abhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.

Suppose there was a chicken with eight or ten or twelve eggs.

Tānassu kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā paribhāvitāni.

But she had not properly sat on them to keep them warm and incubated.

Kiñcāpi tassā kukkuṭiyā evaṃ icchā uppajjeyya:

That chicken might wish:

‘aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyūn’ti,

‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’

atha kho abhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ.

But they can’t break out and hatch safely.

Taṃ kissa hetu?

Why is that?

Tathā hi pana, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā;

Because that chicken with eight or ten or twelve eggs

tāni kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā paribhāvitāni.

has not properly sat on them to keep them warm and incubated.

Evameva kho, bhikkhave, bhāvanānuyogaṃ ananuyuttassa bhikkhuno viharato kiñcāpi evaṃ icchā uppajjeyya:

In the same way, when a mendicant is not committed to development, they might wish:

‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa neva anupādāya āsavehi cittaṃ vimuccati.

‘If only my mind was freed from the defilements by not grasping!’
Even so, their mind is not freed from defilements by not grasping.

Taṃ kissa hetu?

Why is that?

‘Abhāvitattā’tissa vacanīyaṃ.

It’s because they’re undeveloped.

Kissa abhāvitattā?

Undeveloped in what?

Abhāvitattā catunnaṃ satipaṭṭhānānaṃ ...pe... aṭṭhaṅgikassa maggassa.

Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Bhāvanānuyogaṃ anuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya:

When a mendicant is committed to development, they might not wish:

‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa anupādāya āsavehi cittaṃ vimuccati.

‘If only my mind was freed from the defilements by not grasping!’
Even so, their mind is freed from defilements by not grasping.

Taṃ kissa hetu?

Why is that?

‘Bhāvitattā’tissa vacanīyaṃ.

It’s because they’re developed.

Kissa bhāvitattā?

Developed in what?

Bhāvitattā catunnaṃ satipaṭṭhānānaṃ, bhāvitattā catunnaṃ sammappadhānānaṃ, bhāvitattā catunnaṃ iddhipādānaṃ, bhāvitattā pañcannaṃ indriyānaṃ, bhāvitattā pañcannaṃ balānaṃ, bhāvitattā sattannaṃ bojjhaṅgānaṃ, bhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.

Suppose there was a chicken with eight or ten or twelve eggs.

Tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni.

And she properly sat on them to keep them warm and incubated.

Kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya:

That chicken might not wish:

‘aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyun’ti,

‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’

atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ.

But still they can break out and hatch safely.

Taṃ kissa hetu?

Why is that?

Tathā hi pana, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā;

Because that chicken with eight or ten or twelve eggs

tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni.

properly sat on them to keep them warm and incubated.

Evameva kho, bhikkhave, bhāvanānuyogaṃ anuyuttassa bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya:

In the same way, when a mendicant is committed to development, they might not wish:

‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa anupādāya āsavehi cittaṃ vimuccati.

‘If only my mind was freed from the defilements by not grasping!’

Even so, their mind is freed from defilements by not grasping.

Tam kissa hetu?

Why is that?

‘Bhāvitattā’tissa vacanīyam.

It’s because they’re developed.

Kissa bhāvitattā?

Developed in what?

**Bhāvitattā catunnam satipaṭṭhānānam ...pe... bhāvitattā
ariyassa aṭṭhaṅgikassa maggassa.**

Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

**Seyyathāpi, bhikkhave, palagaṇḍassa vā palagaṇḍantevāsissa
vā vāsijaṭe dissanteva aṅgulipadāni dissati aṅguṭṭhapadam.**

Suppose a carpenter or their apprentice sees the marks of his fingers and thumb on the handle of his adze.

No ca khvassa evam ñāṇam hoti:

They don’t know

**‘ettakam vata me ajja vāsijaṭassa khīṇam, ettakam hiyyo,
ettakam pare’ti.**

how much of the handle was worn away today, how much yesterday, and how much previously.

Atha khvassa khīṇe khīṇantveva ñāṇam hoti.

They just know what has been worn away.

**Evameva kho, bhikkhave, bhāvanānuyogam anuyuttassa
bhikkhuno viharato kiñcāpi na evam ñāṇam hoti:**

In the same way, when a mendicant is committed to development, they don’t know

**‘ettakam vata me ajja āsavānam khīṇam, ettakam hiyyo, ettakam
pare’ti, atha khvassa khīṇe khīṇantveva ñāṇam hoti.**

how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away.

**Seyyathāpi, bhikkhave, sāmuddikāya nāvāya
vettabandhanabaddhāya vassamāsāni udaye pariyādāya
hemantikena thalaṃ ukkhittāya vātātapaparetāni
vettabandhanāni. Tāni pāvusakena meghena abhippavuṭṭhāni
appakasireneva paṭippassambhanti pūtikāni bhavanti;**

Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away.

**evameva kho, bhikkhave, bhāvanānuyogaṃ anuyuttassa
bhikkhuno viharato appakasireneva saṃyojanāni
paṭippassambhanti pūtikāni bhavanti”ti.**

In the same way, when a mendicant is committed to development their fetters readily collapse and rot away.”

Navamaṃ.

102. Aniccasaññāsutta The Perception of Impermanence

Sāvattihinidānaṃ.
At Sāvattihī.

**“Aniccasaññā, bhikkhave, bhāvitā bahulīkatā sabbaṃ
kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ pariyādiyati,
sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ pariyādiyati,
sabbaṃ asmimānaṃ samūhanati.**

“Mendicants, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit ‘I am’.

**Seyyathāpi, bhikkhave, saradasamaye kassako mahānaṅgalena
kasanto sabbāni mūlasantānakāni sampadāleno kasati;**
In the autumn, a farmer ploughing with a large plough shears through all the root networks.

**evameva kho, bhikkhave, aniccasaññā bhāvitā bahulīkatā
sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ
pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ
pariyādiyati, sabbaṃ asmimānaṃ samūhanati.**

In the same way, when the perception of impermanence is developed ... it eradicates all conceit ‘I am’.

**Seyyathāpi, bhikkhave, pabbajalāyako pabbajaṃ lāyitvā agge
gahetvā odhunāti niddhunāti nicchoṭeti;**

A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off.

**evameva kho, bhikkhave, aniccasaññā bhāvitā bahulikatā
sabbam kāmārāgam pariyādiyati ...pe... sabbam asmimānam
samūhanati.**

In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.

**Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni tattha
ambāni vaṇṭapaṭibandhāni sabbāni tāni tadanvayāni bhavanti;**

When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along.

**evameva kho, bhikkhave, aniccasaññā bhāvitā ...pe... sabbam
asmimānam samūhanati.**

In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.

**Seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā
tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā, kūṭam tāsam
aggamakkhāyati;**

The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all.

**evameva kho, bhikkhave, aniccasaññā bhāvitā ...pe... sabbam
asmimānam samūhanati.**

In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.

**Seyyathāpi, bhikkhave, ye keci mūlagandhā kāḷānusārigandho
tesam aggamakkhāyati;**

Of all kinds of fragrant root, spikenard is said to be the best.

**evameva kho, bhikkhave, aniccasaññā ...pe... sabbam
asmimānam samūhanati.**

In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.

Seyyathāpi, bhikkhave, ye keci sāragandhā, lohitacandanam tesaṃ aggamakkhāyati;

Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

evameva kho, bhikkhave, aniccasaññā ...pe... sabbam asmimānam samūhanati.

In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.

Seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikam tesaṃ aggamakkhāyati;

Of all kinds of fragrant flower, jasmine is said to be the best.

evameva kho, bhikkhave, aniccasaññā ...pe... sabbam asmimānam samūhanati.

In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.

Seyyathāpi, bhikkhave, ye keci kuṭṭarājāno, sabbete rañño cakkavattissa anuyantā bhavanti, rājā tesaṃ cakkavatti aggamakkhāyati;

All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all.

evameva kho, bhikkhave, aniccasaññā ...pe... sabbam asmimānam samūhanati.

In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.

Seyyathāpi, bhikkhave, yā kāci tārakarūpānam pabhā, sabbā tā candimappabhāya kalam nāgghanti soḷasim, candappabhā tesaṃ aggamakkhāyati;

The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's radiance is said to be the best of them all.

**evameva kho, bhikkhave, aniccasaññā ...pe... sabbam
asmimānam samūhanati.**

In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.

**Seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake
deve ādicco natam abhussakkamāno, sabbam ākāsagatam
tamagatam abhivihacca bhāsate ca tapate ca virocate ca;**

After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates.

**evameva kho, bhikkhave, aniccasaññā bhāvitā bahulikatā
sabbam kāmarāgam pariyādiyati, sabbam rūparāgam
pariyādiyati, sabbam bhavarāgam pariyādiyati, sabbam avijjam
pariyādiyati, sabbam asmimānam samūhanati.**

In the same way, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit 'I am'.

**Katham bhāvitā ca, bhikkhave, aniccasaññā katham bahulikatā
sabbam kāmarāgam pariyādiyati ...pe... sabbam asmimānam
samūhanati?**

And how is the perception of impermanence developed and cultivated so that ... it eradicates all conceit 'I am'?

'Iti rūpam, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
'Such is form, such is the origin of form, such is the ending of form.

iti vedanā ...

Such is feeling ...

iti saññā ...

Such is perception ...

iti saṅkhārā ...

Such are choices ...

**iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa
atthaṅgamo'ti—**

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

**evaṃ bhāvitā kho, bhikkhave, aniccasaññā evaṃ bahulīkatā
sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ
pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ
pariyādiyati, sabbaṃ asmimānaṃ samūhanatī'ti.**

That's how the perception of impermanence is developed and cultivated so that it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. That's how it eliminates all ignorance and eradicates all conceit 'I am'."

Dasamaṃ.

Pupphavaggo pañcamaṃ.

Tassuddānaṃ

**Nadī pupphañca pheṇañca,
gomayañca nakhāsikhaṃ;
Suddhikaṃ dve ca gaddulā,
vāsījaṭaṃ aniccatāti.**

Majjhimaṇṇāsako samatto.

Tassa majjhimapaṇṇāsakassa vagguddānaṃ

**Upayo arahanto ca,
khajjanī therasavhayaṃ;
Pupphavaggena paṇṇāsa,
dutiyo tena vuccatīti.**

103. Antasutta Sides

Sāvattihinidānaṃ.

At Sāvattihī.

“**Cattārome, bhikkhave, antā.**

“Mendicants, there are these four sides.

Katame cattāro?

What four?

**Sakkāyanto, sakkāyasamudayanto, sakkāyanirodhanto,
sakkāyanirodhagāminippaṭipadanto.**

The side of identity, the side of the origin of identity, the side of the cessation of identity, and the side of the practice that leads to the cessation of identity.

Katamo ca, bhikkhave, sakkāyanto?

And what is the side of identity?

Pañcupādānakkhandhātissa vacanīyaṃ.

It should be said: the five grasping aggregates.

Katame pañca?

What five?

**Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārupādānakkhandho,
viññāṇupādānakkhandho—**

That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

ayaṃ vuccati, bhikkhave, sakkāyanto.

This is called the side of identity.

Katamo ca, bhikkhave, sakkāyasamudayanto?

And what is the side of the origin of identity?

**Yāyaṃ taṇhā ponobhavikā nandirāgasahagatā
tatratatrābhinandinī, seyyathidaṃ—**

It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure in various different realms. That is,

kāmataṇhā, bhavataṇhā, vibhavataṇhā.

craving for sensual pleasures, craving to continue existence, and craving to end existence.

Ayaṃ vuccati, bhikkhave, sakkāyasamudayanto.

This is called the side of the origin of identity.

Katamo ca, bhikkhave, sakkāyanirodhanto?

And what is the side of the cessation of identity?

**Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo
mutti anālayo—**

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

ayaṃ vuccati, bhikkhave, sakkāyanirodhanto.

This is called the side of the cessation of identity.

Katamo ca, bhikkhave, sakkāyanirodhagāminippaṭipadanto?

And what is the side of the practice that leads to the cessation of identity?

Ayameva ariyo aṭṭhaṅgiko maggo.

It is simply this noble eightfold path, that is:

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ vuccati, bhikkhave, sakkāyanirodhagāminippaṭipadanto.
This is called the side of the practice that leads to the cessation of identity.

Ime kho, bhikkhave, cattāro antā”ti.
These are the four sides.”

Paṭhamam.

104. Dukkhasutta Suffering

Sāvattthinidānaṃ.

At Sāvattthī.

“Dukkhañca vo, bhikkhave, desessāmi dukkhasamudayañca dukkhanirodhañca dukkhanirodhagāminiñca paṭipadaṃ.

“Mendicants, I will teach you suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Taṃ suṇātha.

Listen ...

Katamañca, bhikkhave, dukkhaṃ?

And what is suffering?

Pañcupādānakkhandhātissa vacanīyaṃ.

It should be said: the five grasping aggregates.

Katame pañca?

What five?

**Seyyathidaṃ—rūpupādānakkhandho ...pe...
viññāṇupādānakkhandho.**

That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Idaṃ vuccati, bhikkhave, dukkhaṃ.

This is called suffering.

Katamo ca, bhikkhave, dukkhasamudayo?

And what is the origin of suffering?

Yāyaṃ taṇhā ponobhavikā ...pe... vibhavataṇhā—

It's the craving that leads to future lives, mixed up with relishing and greed, looking for enjoyment anywhere it can. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence.

ayaṃ vuccati, bhikkhave, dukkhasamudayo.

This is called the origin of suffering.

Katamo ca, bhikkhave, dukkhanirodho?

And what is the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

ayaṃ vuccati, bhikkhave, dukkhanirodho.

This is called the cessation of suffering.

Katamā ca, bhikkhave, dukkhanirodhagāminī paṭipadā?

And what is the practice that leads to the cessation of suffering?

Ayameva ariyo aṭṭhaṅgiko maggo.

It is simply this noble eightfold path, that is:

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā”ti.

This is called the practice that leads to the cessation of suffering.”

Dutiyam.

105. Sakkāyasutta Identity

Sāvattthinidānaṃ.

At Sāvattthī.

“Sakkāyañca vo, bhikkhave, desessāmi sakkāyasamudayañca sakkāyanirodhañca sakkāyanirodhagāminiñca paṭipadaṃ.

“Mendicants, I will teach you identity, the origin of identity, the cessation of identity, and the practice that leads to the cessation of identity.

Taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, sakkāyo?

And what is identity?

Pañcupādānakkhandhātissa vacanīyaṃ.

It should be said: the five grasping aggregates.

Katame pañca?

What five?

Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Ayaṃ vuccati, bhikkhave, sakkāyo.

This is called identity.

Katamo ca, bhikkhave, sakkāyasamudayo?

And what is the origin of identity?

Yāyaṃ taṇhā ponobhavikā ...pe...

It's the craving that leads to future lives, mixed up with relishing and greed, looking for enjoyment anywhere it can. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence.

ayaṃ vuccati, bhikkhave, sakkāyasamudayo.

This is called the origin of identity.

Katamo ca, bhikkhave, sakkāyanirodho?

And what is the cessation of identity?

Yo tassāyeva taṇhāya ...pe...

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it.

ayaṃ vuccati, bhikkhave, sakkāyanirodho.

This is called the cessation of identity.

Katamā ca, bhikkhave, sakkāyanirodhagāminī paṭipadā?

And what is the practice that leads to the cessation of identity?

Ayameva ariyo aṭṭhaṅgiko maggo.

It is simply this noble eightfold path, that is:

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ vuccati, bhikkhave, sakkāyanirodhagāminī paṭipadā”ti.

This is called the practice that leads to the cessation of identity.”

Tatiyaṃ.

106. Pariññeyyasutta Should Be Completely Understood

Sāvattthinidānaṃ.

At Sāvattthī.

**“Pariññeyye ca, bhikkhave, dhamme desessāmi pariññañca
pariññātāviñca puggalaṃ.**

“Mendicants, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood.

Taṃ suṇātha.

Listen ...

Katame ca, bhikkhave, pariññeyyā dhammā?

And what things should be completely understood?

Rūpaṃ, bhikkhave, pariññeyyo dhammo.

Form,

Vedanā ...pe...

feeling,

saññā ...

perception,

saṅkhārā ...

choices,

viññāṇaṃ pariññeyyo dhammo.

and consciousness.

Ime vuccanti, bhikkhave, pariññeyyā dhammā.

These are called the things that should be completely understood.

Katamā ca, bhikkhave, pariññā?

And what is complete understanding?

Rāgakkhayo, dosakkhayo, mohakkhayo—

The ending of greed, hate, and delusion.

ayaṃ vuccati, bhikkhave, pariññā.

This is called complete understanding.

Katamo ca, bhikkhave, pariññātāvī puggalo?

And what is the person who has completely understood?

Arahātissa vacanīyaṃ.

It should be said: a perfected one,

Yvāyaṃ āyasmā evaṃnāmo evaṅgotto—

the venerable of such and such name and clan.

ayaṃ vuccati, bhikkhave, pariññātāvī puggalo”ti.

This is called the person who has completely understood.”

Catutthaṃ.

107. Samaṇasutta Ascetics (1st)

Sāvattthinidānaṃ.

At Sāvattthī.

“Pañcime, bhikkhave, upādānakkhandhā.

“Mendicants, there are these five grasping aggregates.

Katame pañca?

What five?

Seyyathidaṃ—rūpupādānakkhandho ...pe...

viññāṇupādānakkhandho.

That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ
pañcannaṃ upādānakkhandhānaṃ assādañca ādīnavañca
nissaraṇaṇca yathābhūtaṃ nappajānanti ...pe...**

There are ascetics and brahmins who don't truly understand these five grasping aggregates' gratification, drawback, and escape ...

pajānanti, sayāṃ abhiññā sacchikatvā upasampajja viharantī”ti.

There are ascetics and brahmins who do truly understand ...”

Pañcamaṃ.

108. Dutiyasamaṇasutta Ascetics (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

“Pañcime, bhikkhave, upādānakkhandhā.

“Mendicants, there are these five grasping aggregates.

Katame pañca?

What five?

**Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārupādānakkhandho,
viññāṇupādānakkhandho.**

That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ
pañcannaṃ upādānakkhandhānaṃ samudayaṅca
atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṅca
yathābhūtaṃ nappajānanti ...pe...**

There are ascetics and brahmins who don't truly understand these five grasping aggregates' origin, ending, gratification, drawback, and escape ... Those venerables don't realize the goal of life as an ascetic or brahmin ...

pajānanti, sayāṃ abhiññā sacchikatvā upasampajja viharantī”ti.

There are ascetics and brahmins who do truly understand ... Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Chattham.

109. Sotāpannasutta A Stream-Enterer

Sāvattthinidānaṃ.

At Sāvattthī.

“Pañcime, bhikkhave, upādānakkhandhā.

“Mendicants, there are these five grasping aggregates.

Katame pañca?

What five?

Seyyathidaṃ—rūpupādānakkhandho ...pe...

viññāṇupādānakkhandho.

That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

**Yato kho, bhikkhave, ariyasāvako imesaṃ pañcannaṃ
upādānakkhandhānaṃ samudayañca atthaṅgamañca
assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ pajānāti.**

A noble disciple comes to truly understand these five grasping aggregates' origin, ending, gratification, drawback, and escape.

**Ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno
avinipātadhammo niyato sambodhiparāyano”ti.**

Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Sattamaṃ.

110. Arahantasutta A Perfected One

Sāvattthinidānaṃ.

At Sāvattthī.

“Pañcime, bhikkhave, upādānakkhandhā.

“Mendicants, there are these five grasping aggregates.

Katame pañca?

What five?

Seyyathidaṃ—rūpupādānakkhandho ...pe...

viññāṇupādānakkhandho.

That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

**Yato kho, bhikkhave, bhikkhu imesaṃ pañcannaṃ
upādānakkhandhānaṃ samudayañca atthaṅgamañca
assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ veditvā
anupādāvimutto hoti.**

A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates' origin, ending, gratification, drawback, and escape.

**Ayaṃ vuccati, bhikkhave, bhikkhu arahāṃ khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho
parikkhīṇabhavasamyojano sammadaññāvimutto”ti.**

Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Aṭṭhamāṇ.

111. Chandappahānasutta Giving Up Desire

Sāvatthinidānaṃ.
At Sāvatthī.

“Rūpe, bhikkhave, yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha.

“Mendicants, you should give up any desire, greed, relishing, and craving for form.

**Evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ
tālāvatthukataṃ anabhāvaṅkataṃ āyatim̐ anuppādadhammaṃ.**
Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Vedanāya ...pe...

You should give up any desire, greed, relishing, and craving for feeling ...

saññāya ...

perception ...

saṅkhāresu ...

choices ...

viññāṇe yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha.
consciousness.

**Evaṃ taṃ viññāṇaṃ pahīnaṃ bhavissati ucchinnamūlaṃ
tālāvatthukataṃ anabhāvaṅkataṃ āyatim̐
anuppādadhammaṃ”ti.**

Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Navamañ.

112. Dutiyachandappahānasutta Giving Up Desire (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

“Rūpe, bhikkhave, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.

“Mendicants, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies.

Evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ ...pe...

Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

vedanāya ...

You should give up any desire, greed, relishing, and craving for feeling ...

saññāya ...

perception ...

saṅkhāresu yo chando ...pe...

choices ...

**evaṃ te saṅkhārā pahīnā bhavissanti ucchinnamūlā
tālāvatthukatā anabhāvaṅkatā āyatim anuppādadhammā.**

**Viññāṇe yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā
cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.**

consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies.

**Evam taṃ viññāṇaṃ pahīnaṃ bhavissati ucchinnaṃ
tālāvattukataṃ anabhāvaṅkataṃ āyatim
anuppādadhammaṃ”ti.**

Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Dasamaṃ.

Antavaggo paṭhamo.

Tassuddānaṃ

**Anto dukkhaṅca sakkāyo,
pariññeyyā samaṇā duve;
Sotāpanno arahā ca,
duve ca chandappahānāti.**

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

113. Avijjāsutta Ignorance

Sāvattthinidānaṃ.
At Sāvattthī.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe...**

Then a mendicant went up to the Buddha

ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
and said to him:

“avijjā, avijjā’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘ignorance’.

Katamā nu kho, bhante, avijjā;

What is ignorance?

kittāvatā ca avijjāgato hotī’ti?

And how is an ignorant person defined?”

**“Idha, bhikkhu, assutavā puthujjano rūpaṃ nappajānāti,
rūpasamudayaṃ nappajānāti, rūpanirodhaṃ nappajānāti,
rūpanirodhagāminim paṭipadaṃ nappajānāti;**

“Mendicant, it’s when an uneducated ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation.

vedanaṃ nappajānāti ...

They don’t understand feeling ...

saññaṃ ...

perception ...

saṅkhāre nappajānāti ...pe...

choices ...

viññāṇanirodhagāminim paṭipadam nappajānāti.

consciousness, its origin, its cessation, and the practice that leads to its cessation.

Ayam vuccati, bhikkhu, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.

And this is how an ignorant person is defined.”

Paṭhamam.

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

114. Vijjāsutta Knowledge

Sāvattthinidānaṃ.

At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Seated to one side, that mendicant said to the Buddha:

“vijjā, vijjā’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘knowledge’.

Katamā nu kho, bhante, vijjā;

What is knowledge?

kittāvatā ca vijjāgato hotī’ti?

And how is a knowledgeable person defined?”

**“Idha, bhikkhu, sutavā ariyasāvako rūpaṃ pajānāti,
rūpasamudayaṃ ... rūpanirodhaṃ ... rūpanirodhagāmininṃ
paṭipadaṃ pajānāti.**

“Mendicant, it’s when an educated noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation.

Vedanaṃ ...

They understand feeling ...

saññaṃ ...

perception ...

saṅkhāre pajānāti ...pe...

choices ...

viññāṇanirodhagāminiṃ paṭipadaṃ pajānāti.

consciousness, its origin, its cessation, and the practice that leads to its cessation.

Ayaṃ vuccati, bhikkhu, vijjā;

This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.

And this is how a knowledgeable person is defined.”

Dutiyaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

115. Dhammakathikasutta A Dhamma speaker

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“dhammakathiko, dhammakathiko’ti, bhante, vuccati;
“Sir, they speak of a ‘Dhamma speaker’.

kittāvatā nu kho, bhante, dhammakathiko hotī’ti?
How is a Dhamma speaker defined?”

**“Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ
deseti ‘dhammakathiko bhikkhū’ti alaṃvacanāya.**
“Mendicant, if a mendicant teaches Dhamma for disillusionment,
dispassion, and cessation regarding form, they’re qualified to be
called a ‘mendicant who speaks on Dhamma’.

**Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno
hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṃvacanāya.**
If they practice for disillusionment, dispassion, and cessation
regarding form, they’re qualified to be called a ‘mendicant who
practices in line with the teaching’.

**Rūpassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto
hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṃvacanāya.**

If they're freed by not grasping by disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'.

Vedanāya ce, bhikkhu ...pe...

If a mendicant teaches Dhamma for disillusionment with feeling ...

saññāya ce, bhikkhu ...

perception ...

saṅkhārānañce, bhikkhu ...

choices ...

viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya

dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃvacanāya.

consciousness, for its fading away and cessation, they're qualified to be called a 'mendicant who speaks on Dhamma'.

Viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya

paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti

alaṃvacanāya.

If they practice for disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called a 'mendicant who practices in line with the teaching'.

Viññāṇassa ce, bhikkhu, nibbidā virāgā nirodhā

anupādāvimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti

alaṃvacanāyā'ti.

If they're freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'."

Tatiyaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

116. Dutiyadhammakathikasutta A Dhamma speaker (2nd)

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“dhammakathiko, dhammakathiko’ti, bhante, vuccati;
“Sir, they speak of a ‘Dhamma speaker’.

kittāvatā nu kho, bhante, dhammakathiko hoti;
How is a Dhamma speaker defined?

kittāvatā dhammānudhammappaṭipanno hoti, kittāvatā
diṭṭhadhammanibbānappatto hotī”ti?

How is a mendicant who practices in line with the teaching defined?
And how is a mendicant who has attained extinguishment in this very life defined?”

“Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ
deseti, ‘dhammakathiko bhikkhū’ti alaṃvacanāya.

“Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno
hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṃvacanāya.

If they practice for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who

practices in line with the teaching’.

Rūpassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṃvacanāya.

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

Vedanāya ce, bhikkhu ...pe...

If a mendicant teaches Dhamma for disillusionment with feeling ...

saññāya ce, bhikkhu ...

perception ...

saṅkhārānañce, bhikkhu ...

choices ...

viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya

dhammaṃ deseti, ‘dhammakathiko bhikkhū’ti alaṃvacanāya.

consciousness, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

Viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya

paṭipanno hoti, ‘dhammānudhammapaṭipanno bhikkhū’ti alaṃvacanāya.

If they practice for disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

Viññāṇassa ce, bhikkhu, nibbidā virāgā nirodhā

anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṃvacanāyā’ti.

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

Catuttham.

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

117. Bandhanasutta Shackles

Sāvatthinidānaṃ.
At Sāvatthī.

**“Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ...
pe... sappurisdhamme avinīto**

“Mendicants, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

**rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā
rūpaṃ, rūpasmim vā attānaṃ.**

They regard form as self, self as having form, form in self, or self in form.

**Ayaṃ vuccati, bhikkhave, assutavā puthujjano
rūpabandhanabaddho santarabāhirabandhanabaddho
atīradassī apāradassī, baddho jīyati baddho mīyati baddho
asmā lokā paraṃ lokāṃ gacchati.**

They’re called an uneducated ordinary person who is bound to form, inside and out. They see neither the near shore nor the far shore. They’re born in bonds and die in bonds, and in bonds they go from this world to the next.

Vedanaṃ attato samanupassati ...pe... vedanāya vā attānaṃ.
They regard feeling ...

**Ayaṃ vuccati, bhikkhave, assutavā puthujjano
vedanābandhanabaddho santarabāhirabandhanabaddho**

**atīradassī apāradassī, baddho jīyati baddho mīyati baddho
asmā lokā param lokam gacchati.**

Saññam ...
perception ...

saṅkhāre ...
choices ...

viññānam attato samanupassati ...pe...
consciousness as self.

**ayam vuccati, bhikkhave, assutavā puthujjano
viññāṇabandhanabaddho santarabāhirabandhanabaddho
atīradassī apāradassī, baddho jīyati baddho mīyati baddho
asmā lokā param lokam gacchati.**

They're called an uneducated ordinary person who is bound to consciousness, inside and out. They see neither the near shore nor the far shore. They're born in bonds and die in bonds, and in bonds they go from this world to the next.

**Sutavā ca kho, bhikkhave, ariyasāvako ariyānam dassāvī ...pe...
sappurisdhamme suvinīto**

An educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

**na rūpam attato samanupassati, na rūpavantam vā attānam; na
attani vā rūpam, na rūpasmim vā attānam.**

They don't regard form as self, self as having form, form in self, or self in form.

**Ayam vuccati, bhikkhave, sutavā ariyasāvako na
rūpabandhanabaddho, na santarabāhirabandhanabaddho,
tīradassī, pāradassī; 'parimutto so dukkhasmā'ti vadāmi.**

They're called an educated noble disciple who is not bound to form, inside or out. They see the near shore and the far shore. They're exempt from suffering, I say.

Na vedanaṃ attato ...pe...

They don't regard feeling ...

na saññaṃ attato ...pe...

perception ...

na saṅkhāre attato ...pe...

choices ...

na viññāṇaṃ attato samanupassati ...pe...

consciousness as self.

ayaṃ vuccati, bhikkhave, sutavā ariyasāvako na viññāṇabandhanabaddho, na santarabāhirabandhanabaddho, tīradassī, pāradassī, 'parimutto so dukkhasmā'ti vadāmī'ti.

They're called an educated noble disciple who is not bound to consciousness, inside or out. They see the near shore and the far shore. They're exempt from suffering, I say."

Pañcamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

118. Paripucchitasutta Questioning

Sāvattihinidānaṃ.

At Sāvattihī.

“Taṃ kiṃ maññaṭha, bhikkhave,

“What do you think, mendicants?

**rūpaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti
samanupassathā’ti?**

Do you regard form like this: ‘This is mine, I am this, this is my self?’”

“No hetarṃ, bhante”.

“No, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

**Rūpaṃ, bhikkhave, ‘netarṃ mama, nesohamasmi, na meso
attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Form should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanaṃ ...

Do you regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassathā”ti?

consciousness like this: ‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

Viññāṇaṃ, bhikkhave, ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ ... pe...

Consciousness should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Chaṭṭhaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

119. Dutiyaparipucchitasutta Questioning (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

“Taṃ kiṃ maññaṭha, bhikkhave,

“What do you think, mendicants?

**rūpaṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
samanupassathā”ti?**

Do you regard form like this: ‘This is not mine, I am not this, this is not my self’?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

**Rūpaṃ, bhikkhave, ‘netarṃ mama, nesohamasmi, na meso
attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Form should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanaṃ ...

Do you regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassathā”ti?

consciousness like this: ‘This is not mine, I am not this, this is not my self?’”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

Viññāṇaṃ, bhikkhave, ‘netāṃ mama, nesohamasmi, na meso attā’ti evametāṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ ...

Consciousness should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

evaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Sattamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

120. Saṃyojaniyasutta Things Prone To Being Fettered

Sāvattihinidānaṃ.

At Sāvattihī.

**“Saṃyojaniye ca, bhikkhave, dhamme desessāmi
saṃyojanañca.**

“Mendicants, I will teach you the things that are prone to being fettered, and the fetter.

Taṃ suṇātha.

Listen ...

**Katame ca, bhikkhave, saṃyojaniyā dhammā, katamaṃ
saṃyojanaṃ?**

What are the things that are prone to being fettered? And what is the fetter?

Rūpaṃ, bhikkhave, saṃyojaniyo dhammo;

Form is something that’s prone to being fettered.

yo tattha chandarāgo, taṃ tattha saṃyojanaṃ.

The desire and greed for it is the fetter.

Vedanā ...pe...

Feeling ...

saññā ...

Perception ...

saṅkhārā ...

Choices ...

viññāṇaṃ saṃyojaniyo dhammo;

Consciousness is something that's prone to being fettered.

yo tattha chandarāgo, taṃ tattha saṃyojanaṃ.

The desire and greed for it is the fetter.

**Ime vuccanti, bhikkhave, saṃyojaniyā dhammā, idaṃ
saṃyojanan”ti.**

These are called the things that are prone to being fettered, and this is the fetter.”

Aṭṭhamāṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

121. Upādānīyasutta Things Prone To Being Grasped

Sāvattthinidānaṃ.
At Sāvattthī.

“Upādāniye ca, bhikkhave, dhamme desessāmi upādānañca.
“Mendicants, I will teach you the things that are prone to being grasped, and the grasping.

Taṃ suṇātha.
Listen ...

Katame ca, bhikkhave, upādāniyā dhammā, katamaṃ upādānaṃ?

What are the things that are prone to being grasped? And what is the grasping?

Rūpaṃ, bhikkhave, upādāniyo dhammo,
Form is something that’s prone to being grasped.

yo tattha chandarāgo, taṃ tattha upādānaṃ.
The desire and greed for it is the grasping.

Vedanā ...pe...
Feeling ...

saññā ...
Perception ...

saṅkhārā ...

Choices ...

viññāṇaṃ upādāniyo dhammo;

Consciousness is something that's prone to being grasped.

yo tattha chandarāgo, taṃ tattha upādānaṃ.

The desire and greed for it is the grasping.

**Ime vuccanti, bhikkhave, upādāniyā dhammā, idaṃ
upādānaṃ”ti.**

These are called the things that are prone to being grasped, and this is the grasping.”

Navamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

122. Sīlavantasutta An Ethical Mendicant

**Ekam samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko
bārāṇasiyaṃ viharanti isipatane migadāye.**

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

**Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā sāriputto tenupasaṅkhami ...pe... etadavoca:**

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and said:

**“sīlavatāvuso, sāriputta, bhikkhunā katame dhammā yoniso
manasikātabbā”ti?**

“Reverend Sāriputta, what things should an ethical mendicant properly attend to?”

**“Sīlavatāvuso, koṭṭhika, bhikkhunā pañcupādānakkhandhā
aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato
parato palokato suññato anattato yoniso manasi kātabbā.**

“Reverend Koṭṭhita, an ethical mendicant should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

Katame pañca?

What five?

**Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārupādānakkhandho,
viññāṇupādānakkhandho.**

That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Sīlavatāvuso, koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā.

An ethical mendicant should properly attend to these five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ sīlavā bhikkhu ime pañcupādānakkhandhe aniccato ...pe... anattato yoniso manasi karonto sotāpattiphalaṃ sacchikareyyā”ti.

It’s possible that an ethical mendicant who regards the five grasping aggregates in this way will realize the fruit of stream-entry.”

“Sotāpānna panāvuso sārīputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?

“But Reverend Sārīputta, what things should a mendicant stream-enterer properly attend to?”

“Sotāpānnaṃ kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato ...pe... anattato yoniso manasi kātabbā.

“A mendicant stream-enterer should properly attend to these five grasping aggregates as impermanent ... as not-self.

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ sotāpanno bhikkhu ime pañcupādānakkhandhe aniccato ...pe... anattato yoniso manasi karonto sakadāgāmiphalaṃ sacchikareyyā”ti.

It’s possible that a mendicant stream-enterer who regards the five grasping aggregates in this way will realize the fruit of once-return.”

“Sakadāgāminā panāvuso sārīputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?

“But Reverend Sāriputta, what things should a mendicant once-
returner properly attend to?”

**“Sakadāgāmināpi kho, āvuso koṭṭhika, bhikkhunā ime
pañcupādānakkhandhā aniccato ...pe... anattato yoniso manasi
kātabbā.**

“A mendicant once-returner should properly attend to these five
grasping aggregates as impermanent ... as not-self.

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ sakadāgāmī bhikkhu
ime pañcupādānakkhandhe aniccato ...pe... anattato yoniso
manasi karonto anāgāmiphalaṃ sacchikareyyā”ti.**

It’s possible that a mendicant once-returner who regards the five
grasping aggregates in this way will realize the fruit of non-return.”

**“Anāgāminā panāvuso sāriputta, bhikkhunā katame dhammā
yoniso manasi kātabbā”ti?**

“But Reverend Sāriputta, what things should a mendicant non-
returner properly attend to?”

**“Anāgāmināpi kho, āvuso koṭṭhika, bhikkhunā ime
pañcupādānakkhandhā aniccato ...pe... anattato yoniso manasi
kātabbā.**

“A mendicant non-returner should properly attend to these five
grasping aggregates as impermanent ... as not-self.

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ anāgāmī bhikkhu ime
pañcupādānakkhandhe aniccato ...pe... anattato yoniso manasi
karonto arahattaṃ sacchikareyyā”ti.**

It’s possible that a mendicant non-returner who regards the five
grasping aggregates in this way will realize perfection.”

**“Arahatā panāvuso sāriputta, katame dhammā yoniso manasi
kātabbā”ti?**

“But Reverend Sāriputta, what things should a perfected one
properly attend to?”

**“Arahatāpi kho, āvuso koṭṭhika, ime pañcupādānakkhandhe
aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato
parato palokato suññato anattato yoniso manasi kātabbā.**

“Reverend Koṭṭhita, a perfected one should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

Natthi, khvāvuso, arahato uttari karaṇīyaṃ katassa vā paticayo;
A perfected one has nothing more to do, and nothing that needs improvement.

**api ca ime dhammā bhāvitā bahulīkatā
diṭṭhadhammasukhavihārāya ceva saṃvattanti
satisampajaññāya cā”ti.**

Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.”

Dasamaṃ.

Saṃyutta Nikāya 22

Linked Discourses 22

12. Dhammakathikavagga

12. A Dhamma speaker

123. Sutavantasutta

Educated

**Ekam samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko
bārāṇasiyaṃ viharanti isipatane migadāye.**

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

**Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamtivā
...pe... etadavoca:**

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, bowed, sat down to one side, and said:

**“Sutavatāvuso sāriputta, bhikkhunā katame dhammā yoniso
manasi kātabbā”ti?**

“Reverend Sāriputta, what things should an educated mendicant properly attend to?”

**“Sutavatāvuso koṭṭhika, bhikkhunā pañcupādānakkhandhā
aniccato ...pe... anattato yoniso manasi kātabbā.**

“An educated mendicant should properly attend to these five grasping aggregates as impermanent ... as not-self.

Katame pañca?

What five?

**Seyyathidaṃ—rūpupādānakkhandho ...pe...
viññāṇupādānakkhandho.**

That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Sutavatāvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato ...pe... anattato yoniso manasi kātabbā.

An educated mendicant should properly attend to these five grasping aggregates as impermanent ... as not-self.

Ṭhānaṃ kho panetaṃ, āvuso, vijjati—yaṃ sutavā bhikkhu ime pañcupādānakkhandhe aniccato ...pe... anattato yoniso manasi karonto sotāpattiphalaṃ sacchikareyyā”ti.

It’s possible that an educated mendicant who regards the five grasping aggregates in this way will realize the fruit of stream-entry.”

“Sotāpānna panāvuso sārīputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?

“But Reverend Sārīputta, what things should a mendicant stream-enterer properly attend to?”

“Sotāpānnaṃ kho āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato ...pe... anattato yoniso manasi kātabbā.

“A mendicant stream-enterer should properly attend to these five grasping aggregates as impermanent ... as not-self.

Ṭhānaṃ kho panetaṃ, āvuso, vijjati—yaṃ sotāpanno bhikkhu ime pañcupādānakkhandhe aniccato ...pe... anattato yoniso manasi karonto sakadāgāmiphalaṃ ...pe...

It’s possible that a mendicant stream-enterer who regards the five grasping aggregates in this way will realize the fruit of once-return.”

...

anāgāmiphalaṃ ...pe...

“It’s possible that a mendicant once-returner who regards the five grasping aggregates in this way will realize the fruit of non-return.” ...

arahattaphalaṃ sacchikareyyā”ti.

“It’s possible that a mendicant non-returner who regards the five grasping aggregates in this way will realize the fruit of perfection.” ...

“Arahatā panāvuso sāriputta, katame dhammā yoniso manasi kātabbā”ti?

“But Reverend Sāriputta, what things should a perfected one properly attend to?”

“Arahatāpi khvāvuso koṭṭhika, ime pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā.

“Reverend Koṭṭhita, a perfected one should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

Natthi, khvāvuso, arahato uttari karaṇīyaṃ, katassa vā paticayo;
A perfected one has nothing more to do, and nothing that needs improvement.

api ca kho ime dhammā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya ceva samvattanti satisampajaññāya cā”ti.

Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.”

Ekādasamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

124. Kappasutta With Kappa

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā kappo yena bhagavā tenupasaṅkamaṃ ...pe...
ekamantaṃ nisinna kho āyasmā kappo bhagavantaṃ
etadavoca:**

Then Venerable Kappa went up to the Buddha, bowed, sat down to one side, and said to him:

**“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiṅca
saviññāṇake kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānānusayā na hontī”ti?**

“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

**“Yaṃ kiñci, kappa, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ
vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netāṃ mama,
nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya passati.**

“Kappa, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...pe...

One truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

**yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā
bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netāṃ mama,
nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya passati.**

consciousness at all—past, future, or present; internal or external;
coarse or fine; inferior or superior; far or near: *all* consciousness—
with right understanding: ‘This is not mine, I am not this, this is not
my self.’

**Evaṃ kho, kappa, jānato evaṃ passato imasmiñca saviññāṇake
kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānānusayā na hontī’”ti.**

That’s how to know and see so that there’s no ego, possessiveness,
or underlying tendency to conceit for this conscious body and all
external stimuli.”

Dvādasamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

12. Dhammakathikavagga
12. A Dhamma speaker

125. Dutiyakappasutta With Kappa (2nd)

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā kappo bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Kappa said to the Buddha:

**“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiñca
saviññāṇake kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānāpagataṃ mānasaṃ hoti vidhā
samatikkantaṃ santaṃ suvimuttan”ti?**

“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

**“Yaṃ kiñci, kappa, rūpaṃ atītānāgatapaccuppannaṃ ...pe...
sabbaṃ rūpaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya disvā
anupādāvimutto hoti.**

“Kappa, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...

One is freed by not grasping having truly seen any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

**yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā
bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netāṃ mama,
nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya disvā anupādāvimutto hoti.**

consciousness at all—past, future, or present; internal or external;
coarse or fine; inferior or superior; far or near: *all* consciousness—
with right understanding: ‘This is not mine, I am not this, this is not
my self.’

**Evaṃ kho, kappa, jānato evaṃ passato imasmiñca saviññāṇake
kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānāpagataṃ mānaṃ hoti vidhā
samatikkantaṃ santaṃ suvimuttaṃ’ti.**

That’s how to know and see so that the mind is rid of ego,
possessiveness, and conceit for this conscious body and all external
stimuli; and going beyond discrimination, it’s peaceful and well
freed.”

Terasamaṃ.

Dhammakathikavaggo dutiyo.

Tassuddānaṃ

Avijjā vijjā dve kathikā,

Bandhanā paripucchitā duve;

Samyojanaṃ upādānaṃ,

Sīlam sutavā dve ca kappenāti.

126. Samudayadhammasutta Liable To Originate

Sāvattihinidānaṃ.

At Sāvattihī.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtivā ...pe... ekamantaṃ nisinno kho so bhikkhu
bhagavantaṃ etadavoca:**

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“avijjā, avijjā’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘ignorance’.

Katamā nu kho, bhante, avijjā;

What is ignorance?

kittāvatā ca avijjāgato hotī’ti?

And how is an ignorant person defined?”

**“Idha, bhikkhu, assutavā puthujjano samudayadhammaṃ
rūpaṃ ‘samudayadhammaṃ rūpan’ti yathābhūtaṃ nappajānāti;**

“Mendicant, it’s when an uneducated ordinary person doesn’t truly understand form, which is liable to originate, as form which is liable to originate.

**vayadhammaṃ rūpaṃ ‘vayadhammaṃ rūpan’ti yathābhūtaṃ
nappajānāti;**

They don’t truly understand form, which is liable to vanish, as form which is liable to vanish.

samudayavayadhammaṃ rūpaṃ ‘samudayavayadhammaṃ rūpaṃ’ti yathābhūtaṃ nappajānāti.

They don't truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish.

Samudayadhammaṃ vedanaṃ ‘samudayadhammā vedanā’ti yathābhūtaṃ nappajānāti;

They don't truly understand feeling ...

vayadhammaṃ vedanaṃ ‘vayadhammā vedanā’ti yathābhūtaṃ nappajānāti;

samudayavayadhammaṃ vedanaṃ ‘samudayavayadhammā vedanā’ti yathābhūtaṃ nappajānāti.

Samudayadhammaṃ saññaṃ ...pe...

perception ...

samudayadhamme saṅkhāre ‘samudayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti;

choices ...

vayadhamme saṅkhāre ‘vayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti;

samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti.

Samudayadhammaṃ viññāṇaṃ ‘samudayadhammaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti;

consciousness, which is liable to originate, as consciousness which is liable to originate.

vayadhammaṃ viññāṇaṃ ‘vayadhammaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti;

They don't truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish.

samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti.

They don't truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish.

Ayaṃ vuccati, bhikkhu, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hotī"ti.

And this is how an ignorant person is defined."

Evaṃ vutte, so bhikkhu bhagavantaṃ etadavoca:

When he said this, the mendicant said to the Buddha:

"vijjā, vijjā'ti, bhante, vuccati.

"Sir, they speak of this thing called 'knowledge'.

Katamā nu kho, bhante, vijjā;

What is knowledge?

kittāvatā ca vijjāgato hotī"ti?

And how is a knowledgeable person defined?"

**"Idha, bhikkhu, sutavā ariyasāvako samudayadhammaṃ rūpaṃ
'samudayadhammaṃ rūpaṃ'ti yathābhūtaṃ pajānāti;**

"Mendicant, it's when an educated noble disciple truly understands form, which is liable to originate, as form which is liable to originate.

**vayadhammaṃ rūpaṃ 'vayadhammaṃ rūpaṃ'ti yathābhūtaṃ
pajānāti;**

They truly understand form, which is liable to vanish, as form which is liable to vanish.

**samudayavayadhammaṃ rūpaṃ 'samudayavayadhammaṃ
rūpaṃ'ti yathābhūtaṃ pajānāti.**

They truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish.

**Samudayadhammaṃ vedanaṃ ‘samudayadhammā vedanā’ti
yathābhūtaṃ pajānāti;**

They truly understand feeling ...

**vayadhammaṃ vedanaṃ ‘vayadhammā vedanā’ti yathābhūtaṃ
pajānāti;**

**samudayavayadhammaṃ vedanaṃ ‘samudayavayadhammā
vedanā’ti yathābhūtaṃ pajānāti.**

Samudayadhammaṃ saññaṃ ...

perception ...

**samudayadhamme saṅkhāre ‘samudayadhammā saṅkhārā’ti
yathābhūtaṃ pajānāti;**

choices ...

**vayadhamme saṅkhāre ‘vayadhammā saṅkhārā’ti yathābhūtaṃ
pajānāti;**

**samudayavayadhamme saṅkhāre ‘samudayavayadhammā
saṅkhārā’ti yathābhūtaṃ pajānāti.**

**Samudayadhammaṃ viññāṇaṃ ‘samudayadhammaṃ
viññāṇaṃ’ti yathābhūtaṃ pajānāti;**

consciousness, which is liable to originate, as consciousness which
is liable to originate.

**vayadhammaṃ viññāṇaṃ ‘vayadhammaṃ viññāṇaṃ’ti
yathābhūtaṃ pajānāti;**

They truly understand consciousness, which is liable to vanish, as
consciousness which is liable to vanish.

**samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ
viññāṇaṃ’ti yathābhūtaṃ pajānāti.**

They truly understand consciousness, which is liable to originate and
vanish, as consciousness which is liable to originate and vanish.

Ayaṃ vuccati, bhikkhu, vijjā;

This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.

And this is how a knowledgeable person is defined.”

Paṭhamam.

127. Dutiyasamudayadhammasutta Liable To Originate (2nd)

**Ekam samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko
bārāṇasiyaṃ viharanti isipatane migadāye.**

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ...

**Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā
vuṭṭhito ...pe... ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko
āyasmantaṃ sāriputtaṃ etadavoca:**

Mahākoṭṭhita said to Sāriputta:

“avijjā, avijjā’ti, āvuso sāriputta, vuccati.

“Reverend Sāriputta, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;

What is ignorance?

kittāvatā ca avijjāgato hotī’ti?

And how is an ignorant person defined?”

**“Idhāvuso assutavā puthujjano samudayadhammaṃ rūpaṃ
‘samudayadhammaṃ rūpaṃ’ti yathābhūtaṃ nappajānāti;
vayadhammaṃ rūpaṃ ...pe... ‘samudayavayadhammaṃ
rūpaṃ’ti yathābhūtaṃ nappajānāti.**

“Reverend, it’s when an uneducated ordinary person doesn’t truly understand form, which is liable to originate ... liable to vanish ... liable to originate and vanish, as form which is liable to originate and vanish.

Samudayadhammaṃ vedanaṃ ...pe... vayadhammaṃ vedanaṃ ...pe... ‘samudayavayadhammā vedanā’ti yathābhūtaṃ nappajānāti.

They don’t truly understand feeling ...

Samudayadhammaṃ saññaṃ ...pe...
perception ...

samudayadhamme saṅkhāre ...pe... vayadhamme saṅkhāre ... pe... samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti.
choices ...

Samudayadhammaṃ viññāṇaṃ ...pe...
samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti.
consciousness, which is liable to originate ... liable to vanish ...
liable to originate and vanish, as consciousness which is liable to originate and vanish.

Ayaṃ vuccati, āvuso, avijjā;
This is called ignorance.

ettāvatā ca avijjāgato hoti”ti.
And this is how an ignorant person is defined.”

Dutiyam.

128. Tatiyasamudayadhammasutta Liable To Originate (3rd)

**Ekam̐ samayaṃ āyasmā ca sārīputto āyasmā ca mahākoṭṭhiko
bārāṇasiyaṃ viharanti isipatane migadāye ...pe...**

At one time Venerable Sārīputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ...

**ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ
sārīputtaṃ etadavoca:**

Mahākoṭṭhita said to Sārīputta:

“vijjā, vijjā’ti, āvuso sārīputta, vuccati.

“Reverend Sārīputta, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;

What is knowledge?

kittāvatā ca vijjāgato hotī’ti?

And how is a knowledgeable person defined?”

“Idhāvuso, sutavā ariyasāvako samudayadhammaṃ rūpaṃ

‘samudayadhammaṃ rūpan’ti yathābhūtaṃ pajānāti;

vayadhammaṃ rūpaṃ ...pe... samudayavayadhammaṃ rūpaṃ

‘samudayavayadhammaṃ rūpan’ti yathābhūtaṃ pajānāti;

“Reverend, it’s when an educated noble disciple truly understands

form, which is liable to originate ... liable to vanish ... liable to

originate and vanish, as form which is liable to originate and vanish.

samudayadhammaṃ vedanaṃ ...pe... samudayavayadhammā

vedanā ...

They truly understand feeling ...

samudayadhammaṃ saññaṃ ...pe...

perception ...

samudayadhamme saṅkhāre ... vayadhamme saṅkhāre ...

**samudayavayadhamme saṅkhāre ‘samudayavayadhammā
saṅkhārā’ti yathābhūtaṃ pajānāti.**

choices ...

Samudayadhammaṃ viññāṇaṃ ... vayadhammaṃ viññāṇaṃ ...

**samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ
viññāṇaṃ’ti yathābhūtaṃ pajānāti.**

consciousness, which is liable to originate ... liable to vanish ...

liable to originate and vanish, as consciousness which is liable to
originate and vanish.

Ayaṃ vuccatāvuso, vijjā;

This is called knowledge.

ettāvatā ca vijjāgato hotī’ti.

And this is how a knowledgeable person is defined.”

Tatiyaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

13. Avijjāvagga
13. Ignorance

129. Assādasutta Gratification

Bārāṇasiyaṃ viharanti isipatane migadāye ...pe...

At Benares.

**ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ
sāriputtaṃ etadavoca:**

Mahākoṭṭhita said to Sāriputta:

“avijjā, avijjā’ti, āvuso sāriputta, vuccati.

“Reverend Sāriputta, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;

What is ignorance?

kittāvatā ca avijjāgato hotī’ti?

And how is an ignorant person defined?”

**“Idhāvuso assutavā puthujjano rūpassa assādañca ādīnavañca
nissaraṇaṇca yathābhūtaṃ nappajānāti.**

“Reverend, an uneducated ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form,

Vedanāya ...pe...

feeling,

saññāya ...

perception,

saṅkhārānaṃ ...

choices,

**viññāṇassa assādaṅca ādīnavaṅca nissaraṇaṅca yathābhūtaṃ
nappajānāti.**

and consciousness.

Ayaṃ vuccatāvuso, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.

And this is how an ignorant person is defined.”

Catutthaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

13. Avijjāvagga
13. Ignorance

130. Dutiyaassādasutta Gratification (2nd)

Bārāṇasiyaṃ viharanti isipatane migadāye ...pe...
At Benares.

“vijja, vijjā’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;
What is knowledge?

kittāvatā ca vijjāgato hotī’ti?
And how is a knowledgeable person defined?”

“Idhāvuso, sutavā ariyasāvako rūpassa assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti.

“Reverend, an educated noble disciple truly understands the gratification, the drawback, and the escape when it comes to form,

Vedanāya ...pe...
feeling,

saññāya ...
perception,

saṅkhārānaṃ ...
choices,

viññāṇassa assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti.

and consciousness.

Ayaṁ vuccatāvuso, vijjā;

This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.

And this is how a knowledgeable person is defined.”

Pañcamaṁ.

Saṃyutta Nikāya 22
Linked Discourses 22

13. Avijjāvagga
13. Ignorance

131. Samudayasutta Origin

Bārāṇasiyaṃ viharanti isipatane migadāye ...pe...
At Benares.

“avijjā, avijjā’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī’ti?
And how is an ignorant person defined?”

**“Idhāvuso, assutavā puthujjano rūpassa samudayañca
atthaṅgamañca assādañca ādīnavañca nissaraṇañca
yathābhūtaṃ nappajānāti.**

“Reverend, an uneducated ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya ...pe...
feeling,

saññāya ...
perception,

saṅkhārānaṃ ...
choices,

**viññāṇassa samudayañca atthaṅgamañca assādañca
ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti.**
and consciousness.

Ayaṃ vuccatāvuso, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hoti”ti.

And this is how an ignorant person is defined.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

13. Avijjāvagga
13. Ignorance

132. Dutiyasamudayasutta Origin (2nd)

Bārāṇasiyaṃ viharanti isipatane migadāye ...pe...
At Benares.

**ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ
sāriputtaṃ etadavoca:**

Mahākoṭṭhita said to Sāriputta:

“vijjā, vijjā’ti, āvuso sāriputta, vuccati.

“Reverend Sāriputta, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;

What is knowledge?

kittāvatā ca vijjāgato hotī’ti?

And how is a knowledgeable person defined?”

**“Idhāvuso, sutavā ariyasāvako rūpassa samudayañca
atthaṅgamañca assādañca ādīnavañca nissaraṇañca
yathābhūtaṃ pajānāti.**

“Reverend, an educated noble disciple truly understands the origin,
the ending, the gratification, the drawback, and the escape when it
comes to form,

Vedanāya ...pe...

feeling,

saññāya ...

perception,

saṅkhārānaṃ ...

choices,

**viññāṇassa samudayañca atthaṅgamañca assādañca
ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti.**
and consciousness.

Ayaṃ vuccatāvuso, vijjā;
This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.
And this is how a knowledgeable person is defined.”

Sattamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

13. Avijjāvagga
13. Ignorance

133. Koṭṭhikasutta With Koṭṭhita

Bārāṇasiyaṃ viharanti isipatane migadāye.
At Benares.

Atha kho āyasmā sāriputto sāyanhasamayāṃ ...pe...

**ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ
mahākoṭṭhikaṃ etadavoca:**
Sāriputta said to Mahākoṭṭhita:

“avijjā, avijjā’ti, āvuso koṭṭhika, vuccati.
“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī’ti?
And how is an ignorant person defined?”

**“Idhāvuso, assutavā puthujjano rūpassa assādañca ādīnavañca
nissaraṇaṇca yathābhūtaṃ nappajānāti.**

“Reverend, an uneducated ordinary person doesn’t truly understand
the gratification, the drawback, and the escape when it comes to
form,

Vedanāya ...pe...
feeling,

saññāya ...
perception,

saṅkhārānaṃ ...

choices,

viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti.

and consciousness.

Ayaṃ vuccatāvuso, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.

And this is how an ignorant person is defined.”

Evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca:

When he said this, Venerable Sāriputta said to him:

“vijjā, vijjā”ti, āvuso koṭṭhika, vuccati.

“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;

What is knowledge?

kittāvatā ca vijjāgato hotī”ti?

And how is a knowledgeable person defined?”

“Idhāvuso, sutavā ariyasāvako rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti.

“Reverend, an educated noble disciple truly understands the gratification, the drawback, and the escape when it comes to form,

Vedanāya ...pe...

feeling,

saññāya ...

perception,

saṅkhārānaṃ ...

choices,

**viññāṇassa assādaṅca ādīnavaṅca nissaraṇaṅca yathābhūtaṃ
pajānāti.**

and consciousness.

Ayaṃ vuccatāvuso, vijjā;

This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.

And this is how a knowledgeable person is defined.”

Aṭṭhamāṇ.

Saṃyutta Nikāya 22
Linked Discourses 22

13. Avijjāvagga
13. Ignorance

134. Dutiyakoṭṭhikasutta With Koṭṭhita (2nd)

Bārāṇasiyaṃ viharanti isipatane migadāye ...pe...
At Benares.

“avijjā, avijjā’ti, āvuso koṭṭhika, vuccati.
“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī’ti?
And how is an ignorant person defined?”

**“Idhāvuso, assutavā puthujjano rūpassa samudayañca
atthaṅgamañca assādañca ādīnavañca nissaraṇañca
yathābhūtaṃ nappajānāti.**

“Reverend, an uneducated ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya ...pe...
feeling,

saññāya ...
perception,

saṅkhārānaṃ ...
choices,

**viññāṇassa samudayañca atthaṅgamañca assādañca
ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti.**
and consciousness.

Ayaṃ vuccatāvuso, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.

And this is how an ignorant person is defined.”

Evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca:

When he said this, Venerable Sāriputta said to him:

“vijjā, vijjā’ti, āvuso koṭṭhika, vuccati.

“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;

What is knowledge?

kittāvatā ca vijjāgato hotī”ti?

And how is a knowledgeable person defined?”

“Idhāvuso, sutavā ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti.

“Reverend, an educated noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya ...pe...

feeling,

saññāya ...

perception,

saṅkhārānaṃ ...

choices,

viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti.

and consciousness.

Ayam vuccatāvuso, vijjā;

This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.

And this is how a knowledgeable person is defined.”

Navamaṃ.

135. Tatiyakotṭhikasutta With Koṭṭhita (3rd)

Taññeva nidānaṃ.

The same setting.

**Ekamantaṃ nisinna kho āyasmā sāriputto āyasmantaṃ
mahākoṭṭhikaṃ etadavoca:**

Sāriputta said to Mahākoṭṭhita:

“avijjā, avijjā’ti, āvuso koṭṭhika, vuccati.

“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;

What is ignorance?

kittāvatā ca avijjāgato hotī’ti?

And how is an ignorant person defined?”

**“Idhāvuso, assutavā puthujjano rūpaṃ nappajānāti,
rūpasamudayaṃ nappajānāti, rūpanirodhaṃ nappajānāti,
rūpanirodhagāminiṃ paṭipadaṃ nappajānāti.**

“Reverend, it’s when an uneducated ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation.

Vedanaṃ nappajānāti ...pe...

They don’t understand feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

**viññāṇaṃ nappajānāti, viññāṇasamudayaṃ nappajānāti,
viññāṇanirodhaṃ nappajānāti, viññāṇanirodhagāminīṃ
paṭipadaṃ nappajānāti.**

consciousness, its origin, its cessation, and the practice that leads to its cessation.

Ayaṃ vuccatāvuso, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.

And this is how an ignorant person is defined.”

**Evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ
etadavoca:**

When he said this, Venerable Sāriputta said to him:

“vijjā, vijjā”ti, āvuso koṭṭhika, vuccati.

“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;

What is knowledge?

kittāvatā ca vijjāgato hotī”ti?

And how is a knowledgeable person defined?”

**“Idhāvuso, sutavā ariyasāvako rūpaṃ pajānāti, rūpasamudayaṃ
pajānāti, rūpanirodhaṃ pajānāti, rūpanirodhagāminīṃ
paṭipadaṃ pajānāti.**

“Reverend, it’s when an educated noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation.

Vedanaṃ ...

They understand feeling ...

saññam ...

perception ...

saṅkhāre ...

choices ...

**viññāṇaṃ pajānāti, viññāṇasamudayaṃ pajānāti,
viññāṇanirodhaṃ pajānāti, viññāṇanirodhagāminīṃ paṭipadaṃ
pajānāti.**

consciousness, its origin, its cessation, and the practice that leads to its cessation.

Ayaṃ vuccatāvuso, vijjā;

This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.

And this is how a knowledgeable person is defined.”

Dasamaṃ.

Avijjāvaggo tatiyo.

Tassuddānaṃ

Samudayadhamme tīṇi,

assādo apare duve;

Samudaye ca dve vuttā,

koṭṭhike apare tayoti.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

136. Kukkuḷasutta Burning Chaff

Sāvattihinidānaṃ.
At Sāvattihī.

“Rūpaṃ, bhikkhave, kukkuḷaṃ, vedanā kukkuḷā, saññā kukkuḷā, saṅkhārā kukkuḷā, viññāṇaṃ kukkuḷaṃ.

“Mendicants, form, feeling, perception, choices, and consciousness are burning chaff.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Paṭhamam.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

137. Aniccasutta Impermanence

Sāvattthinidānaṃ.

At Sāvattthī.

“Yaṃ, bhikkhave, aniccaṃ; tatra vo chando pahātabbo.

“Mendicants, you should give up desire for what is impermanent.

Kiñca, bhikkhave, aniccaṃ?

And what is impermanent?

Rūpaṃ, bhikkhave, aniccaṃ; tatra vo chando pahātabbo.

Form is impermanent; you should give up desire for it.

Vedanā aniccā ...pe...

Feeling ...

saññā ...

Perception ...

saṅkhārā ...

Choices ...

viññāṇaṃ aniccaṃ; tatra vo chando pahātabbo.

Consciousness is impermanent; you should give up desire for it.

Yaṃ, bhikkhave, aniccaṃ; tatra vo chando pahātabbo”ti.

You should give up desire for what is impermanent.”

Dutiyam.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

138. Dutiyaaniccāsutta Impermanence (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

“Yaṃ, bhikkhave, aniccaṃ; tatra vo rāgo pahātabbo.

“Mendicants, you should give up greed for what is impermanent.

Kiñca, bhikkhave, aniccaṃ?

And what is impermanent?

Rūpaṃ, bhikkhave, aniccaṃ; tatra vo rāgo pahātabbo.

Form is impermanent; you should give up greed for it.

Vedanā aniccā ...

Feeling ...

saññā ...

Perception ...

saṅkhārā ...

Choices ...

viññāṇaṃ aniccaṃ; tatra vo rāgo pahātabbo.

Consciousness is impermanent; you should give up greed for it.

Yaṃ, bhikkhave, aniccaṃ; tatra vo rāgo pahātabbo”ti.

You should give up greed for what is impermanent.”

Tatıyam.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

139. Tatiyaaniccasutta Impermanence (3rd)

Sāvattthinidānaṃ.
At Sāvattthī.

“Yaṃ, bhikkhave, aniccaṃ; tatra vo chandarāgo pahātabbo.
“Mendicants, you should give up desire and greed for what is impermanent.

Kiñca, bhikkhave, aniccaṃ?
And what is impermanent?

Rūpaṃ, bhikkhave, aniccaṃ, tatra vo chandarāgo pahātabbo.
Form is impermanent; you should give up desire and greed for it.

Vedanā aniccā ...
Feeling ...

saññā ...
Perception ...

saṅkhārā ...
Choices ...

viññāṇaṃ aniccaṃ; tatra vo chandarāgo pahātabbo.
Consciousness is impermanent; you should give up desire and greed for it.

Yaṃ, bhikkhave, aniccaṃ; tatra vo chandarāgo pahātabbo”ti.
You should give up desire and greed for what is impermanent.”

Catutthaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

140. Dukkhasutta Suffering

Sāvattihinidānaṃ.

At Sāvattihī.

“Yaṃ, bhikkhave, dukkhaṃ; tatra vo chando pahātabbo ...pe...

“Mendicants, you should give up desire for what is suffering. ...”

yaṃ, bhikkhave, dukkhaṃ; tatra vo chando pahātabbo”ti.

Pañcamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

141. Dutiyadukkhasutta Suffering (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

“Yaṃ, bhikkhave, dukkhaṃ; tatra vo rāgo pahātabbo ...pe...

“Mendicants, you should give up greed for what is suffering. ...”

yaṃ, bhikkhave, dukkhaṃ; tatra vo rāgo pahātabbo”ti.

Chaṭṭhaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

142. Tatiyadukkhasutta Suffering (3rd)

Sāvattthinidānaṃ.

At Sāvattthī.

**“Yaṃ, bhikkhave, dukkhaṃ; tatra vo chandarāgo pahātabbo ...
pe...**

“Mendicants, you should give up desire and greed for what is
suffering. ...”

yaṃ, bhikkhave, dukkhaṃ; tatra vo chandarāgo pahātabbo”ti.

Sattamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

143. Anattasutta Not-Self

Sāvattthinidānaṃ.

At Sāvattthī.

“Yo, bhikkhave, anattā; tatra vo chando pahātabbo.

“Mendicants, you should give up desire for what is not-self. ...”

Ko ca, bhikkhave, anattā?

Rūpaṃ, bhikkhave, anattā; tatra vo chando pahātabbo.

Vedanā anattā ...

saññā ...

saṅkhārā ...

viññāṇaṃ anattā; tatra vo chando pahātabbo.

Yo, bhikkhave, anattā; tatra vo chando pahātabbo”ti.

Aṭṭhamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

144. Dutiyaanattasutta Not-Self (2nd)

Sāvattthinidānaṃ.
At Sāvattthī.

“Yo, bhikkhave, anattā; tatra vo rāgo pahātabbo.
“Mendicants, you should give up greed for what is not-self. ...”

Ko ca, bhikkhave, anattā?

Rūpaṃ, bhikkhave, anattā; tatra vo rāgo pahātabbo.

Vedanā anattā ...

saññā ...

saṅkhārā ...

viññāṇaṃ anattā; tatra vo rāgo pahātabbo.

Yo, bhikkhave, anattā; tatra vo rāgo pahātabbo”ti.

Navamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

145. Tatiyaanattasutta Not-Self (3rd)

Sāvatthinidānaṃ.
At Sāvatthī.

“Yo, bhikkhave, anattā; tatra vo chandarāgo pahātabbo.
“Mendicants, you should give up desire and greed for what is not-self. ...”

Ko ca, bhikkhave, anattā?

Rūpaṃ, bhikkhave, anattā; tatra vo chandarāgo pahātabbo.

Vedanā anattā ...

saññā ...

saṅkhārā ...

viññāṇaṃ anattā; tatra vo chandarāgo pahātabbo.

Yo, bhikkhave, anattā; tatra vo chandarāgo pahātabbo”ti.

Dasamaṃ.

146. Nibbidābahulasutta Full of Disillusionment

Sāvattihinidānaṃ.
At Sāvattihī.

**“Saddhāpabbajitassa, bhikkhave, kulaputtassa
ayamanudhammo hoti—**

“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.

**yaṃ rūpe nibbidābahulo vihareyya. Vedanāya ...pe... saññāya
... saṅkhāresu ... viññāṇe nibbidābahulo vihareyya.**

They should live full of disillusionment for form, feeling, perception, choices, and consciousness.

**Yo rūpe nibbidābahulo viharanto, vedanāya ... saññāya ...
saṅkhāresu ... viññāṇe nibbidābahulo viharanto rūpaṃ
parijānāti, vedanaṃ ... saññaṃ ... saṅkhāre ... viññāṇaṃ
parijānāti;**

Living in this way, they completely understand form, feeling, perception, choices, and consciousness.

**so rūpaṃ parijānaṃ vedanaṃ parijānaṃ saññaṃ parijānaṃ
saṅkhāre parijānaṃ viññāṇaṃ parijānaṃ parimuccati rūpamhā,
parimuccati vedanāya, parimuccati saññāya, parimuccati
saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāya
maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi;
‘parimuccati dukkhasmā’ti vadāmī’ti.**

Completely understanding form, feeling, perception, choices, and consciousness, they’re freed from these things. They’re freed from

rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.”

Ekādasamañ.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

147. Aniccānupassīutta Observing Impermanence

Sāvattihinidānaṃ.

At Sāvattihī.

**“Saddhāpabbajitassa, bhikkhave, kulaputtassa
ayamanudhammo hoti—**

“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.

yaṃ rūpe aniccānupassī vihareyya.

They should live observing impermanence in form,

Vedanāya ...

feeling,

saññāya ...

perception,

saṅkhāresu ...

choices,

viññāṇe aniccānupassī vihareyya ...pe...

and consciousness. ...

‘parimuccati dukkhasmā’ti vadāmī’”ti.

They’re freed from suffering, I say.”

Dvādasamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

148. Dukkhānupassīsutta Observing Suffering

Sāvattihinidānaṃ.

At Sāvattihī.

**“Saddhāpabbajitassa, bhikkhave, kulaputtassa
ayamanudhammo hoti—**

“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.

yaṃ rūpe dukkhānupassī vihareyya.

They should live observing suffering in form,

Vedanāya ...

feeling,

saññāya ...

perception,

saṅkhāresu ...

choices,

viññāṇe dukkhānupassī vihareyya ...pe...

and consciousness. ...

‘parimuccati dukkhasmā’ti vadāmī’”ti.

They’re freed from suffering, I say.”

Terasamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

14. Kukkuḷavagga
14. Burning Chaff

149. Anattānupassīsutta Observing Not-Self

Sāvattthinidānaṃ.
At Sāvattthī.

**“Saddhāpabbajitassa, bhikkhave, kulaputtassa
ayamanudhammo hoti—**

“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.

yaṃ rūpe anattānupassī vihareyya.

They should live observing not-self in form,

Vedanāya ...

feeling,

saññāya ...

perception,

saṅkhāresu ...

choices,

viññāṇe anattānupassī vihareyya.

and consciousness. ...

Anattānupassī viharanto, vedanāya ...

saññāya ...

saṅkhāresu ...

**viññāṇe anattānupassī viharanto rūpaṃ parijānāti, vedanaṃ ...
pe...**

saññaṃ ...

saṅkhāre ...

viññāṇaṃ parijānāti.

**So rūpaṃ parijānaṃ vedanaṃ parijānaṃ saññaṃ parijānaṃ
saṅkhāre parijānaṃ viññāṇaṃ parijānaṃ parimuccati rūpamhā,
parimuccati vedanāya, parimuccati saññāya, parimuccati
saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāya
maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi;**

‘parimuccati dukkhasmā’ti vadāmī’”ti.

They’re freed from suffering, I say.”

Cuddasamaṃ.

Kukkuḷavaggo catuttho.

Tassuddānaṃ

Kukkuḷā tayo aniccena,

dukkhena apare tayo;

Anattena tayo vuttā,

kulaputtena dve dukāti.

Saṃyutta Nikāya 22
Linked Discourses 22

15. Diṭṭhivagga
15. Views

150. Ajjhattasutta In Oneself

Sāvattthinidānaṃ.

At Sāvattthī.

**“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya uppajjati
ajjhattaṃ sukhadukkhaṃ”ti?**

“Mendicants, when what exists, because of grasping what, do
pleasure and pain arise in oneself?”

Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

**“rūpe kho, bhikkhave, sati rūpaṃ upādāya uppajjati ajjhattaṃ
sukhadukkhaṃ.**

“When form exists, because of grasping form, pleasure and pain
arise in oneself.

Vedanāya sati ...pe...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

**viññāṇe sati viññāṇaṃ upādāya uppajjati ajjhattaṃ
sukhadukkhaṃ.**

consciousness exists, because of grasping consciousness, pleasure
and pain arise in oneself.

Taṃ kiṃ maññaṭha, bhikkhave,
What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ
anupādāya uppajjeyya ajjhattaṃ sukhadukkhaṃ”ti?**
“But by not grasping what’s impermanent, suffering, and perishable,
would pleasure and pain arise in oneself?”

“No hetam, bhante”.
“No, sir.”

“Vedanā ...pe...
“Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya uppajjeyya ajjhattaṃ sukhadukkhaṃ”ti?

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No hetuṃ, bhante”.

“No, sir.”

“Evaṃ passaṃ ...pe...”

“Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Paṭhamam.

151. Etaṃmamasutta This Is Mine

Sāvattthinidānaṃ.
At Sāvattthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa:
“Mendicants, when what exists, because of grasping what and insisting on what,

‘etaṃ mama, esohamasmi, eso me attā’ti samanupassatī’ti?
does someone regard things like this: ‘This is mine, I am this, this is my self?’”

Bhagavaṃmūlakā no, bhante, dhammā ...pe...
“Our teachings are rooted in the Buddha. ...”

**“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa
...pe...**
“When form exists, because of grasping form and insisting on form
...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa:
When consciousness exists, because of grasping consciousness
and insisting on consciousness,

‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.
someone regards it like this: ‘This is mine, I am this, this is my self.’

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...
“Impermanent, sir.” ...

**vipariṇāmadhammaṃ, api nu taṃ anupādāya etaṃ mama,
esohamasmi, eso me attāti samanupasseyyāti?**
“But by not grasping what’s impermanent, suffering, and perishable,
would you regard it like this: ‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.
“No, sir.”

“Vedanā ...
“Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...
“Impermanent, sir.” ...

**vipariṇāmadhammaṃ, api nu taṃ anupādāya etaṃ mama,
esohamasmi, eso me attāti samanupasseyyāti?**
“But by not grasping what’s impermanent, suffering, and perishable,
would you regard it like this: ‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.
“No, sir.”

“Evaṃ passaṃ ...pe...

“Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Dutiyāṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

15. Diṭṭhivagga
15. Views

152. Soattāsutta This Is My Self

Sāvattthinidānaṃ.
At Sāvattthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?

‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

Bhagavaṃmūlakā no, bhante, dhammā ...pe....

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.

‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

Vedanāya ...pe...

When feeling ...

saññāya ...
perception ...

saṅkhāresu ...pe...
choices ...

**viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ
diṭṭhi uppajjati:**

consciousness exists, because of grasping consciousness and
insisting on consciousness, the view arises:

**‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato
avipariṇāmadhammo’ti.**

‘The self and the cosmos are one and the same. After passing away
I will be permanent, everlasting, eternal, and imperishable.’

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ
anupādāya evaṃ diṭṭhi uppajjeyya:**

“But by not grasping what’s impermanent, suffering, and perishable,
would the view arise:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?

‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable?’

“No hetam, bhante”.

“No, sir.”

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇam niccam vā aniccam vā”ti?

consciousness permanent or impermanent?”

“Aniccam, bhante”.

“Impermanent, sir.”

“Yaṁ panāniccam dukkham vā taṁ sukham vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkham, bhante”.

“Suffering, sir.”

“Yaṁ panāniccam dukkham vipariṇāmadhammam, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?

‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable?’

“No hetam, bhante”.

“No, sir.”

“Evaṃ passaṃ ...pe...

“Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Tatīyaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

15. Diṭṭhivagga
15. Views

153. Nocamesiyāsutta It Might Not Be Mine

Sāvatthinidānaṃ.
At Sāvatthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?
‘I might not be, and it might not be mine. I will not be, and it will not be mine?’”

Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti.
‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

Vedanāya sati ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa, evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti.

‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?

‘I might not be, and it might not be mine. I will not be, and it will not be mine?’”

“No hetam, bhante”.

“No, sir.”

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇam niccam vā aniccam vā”ti?

consciousness permanent or impermanent?”

“Aniccam, bhante”.

“Impermanent, sir.”

“Yam panāniccam dukkham vā tam sukham vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkham, bhante”.

“Suffering, sir.”

**“Yam panāniccam dukkham vipariṇāmadhammam, api nu tam
anupādāya evam diṭṭhi uppajjeyya:**

“But by not grasping what’s impermanent, suffering, and perishable,
would the view arise:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?

‘I might not be, and it might not be mine. I will not be, and it will not
be mine’?”

“No hetam, bhante”.

“No, sir.”

“Evaṃ passaṃ ...pe...

“Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Catuttham.

Saṃyutta Nikāya 22
Linked Discourses 22

15. Diṭṭhivagga
15. Views

154. Micchādiṭṭhisutta Wrong View

Sāvattthinidānaṃ.

At Sāvattthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa micchādiṭṭhi uppajjati”ti?

“Mendicants, when what exists, because of grasping what and insisting on what, does wrong view arise?”

Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa micchādiṭṭhi uppajjati.

“When form exists, because of grasping form and insisting on form, wrong view arises.

Vedanāya sati ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa micchādiṭṭhi uppajjati.

consciousness exists, because of grasping consciousness and insisting on consciousness, wrong view arises.

Taṃ kiṃ maññaṭṭha, bhikkhave,
What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.” ...

“Yaṃ paṇāniccaṃ ...pe...

api nu taṃ anupādāya micchādiṭṭhi uppajjeyyā”ti?
“But by not grasping what’s impermanent, suffering, and perishable,
would wrong view arise?”

“No hetam, bhante”.
“No, sir.”

“Vedanā ...
“Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya micchādiṭṭhi uppajjeyyā”ti?

“But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?”

“No hetam, bhante”.

“No, sir.”

“Evaṃ passaṃ ...pe...

“Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Pañcamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

15. Diṭṭhivagga
15. Views

155. Sakkāyadiṭṭhisutta Identity View

Sāvattthinidānaṃ.

At Sāvattthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa sakkāyadiṭṭhi uppajjati”ti?

“Mendicants, when what exists, because of grasping what and insisting on what, does identity view arise?”

Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa sakkāyadiṭṭhi uppajjati.

“When form exists, because of grasping form and insisting on form, identity view arises.

Vedanāya sati ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa sakkāyadiṭṭhi uppajjati.

consciousness exists, because of grasping consciousness and insisting on consciousness, identity view arises.

Taṃ kiṃ maññaṭṭha, bhikkhave,
What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.” ...

“Yaṃ panāniccaṃ ...pe...

api nu taṃ anupādāya sakkāyadiṭṭhi uppajjeyyā”ti?
“But by not grasping what’s impermanent, suffering, and perishable,
would identity view arise?”

“No hetam, bhante”.
“No, sir.”

“Vedanā ...
“Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.” ...

“Yaṃ panāniccaṃ ...pe...

api nu taṃ anupādāya sakkāyadiṭṭhi uppajjeyyā”ti?
“But by not grasping what’s impermanent, suffering, and perishable,
would identity view arise?”

“No hetam, bhante”.

“No, sir.”

“Evaṃ passaṃ ...pe...

“Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Chaṭṭham.

156. Attānudiṭṭhisutta View of Self

Sāvattthinidānaṃ.

At Sāvattthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa attānudiṭṭhi uppajjati”ti?

“Mendicants, when what exists, because of grasping what and insisting on what, does view of self arise?”

Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa attānudiṭṭhi uppajjati.

“When form exists, because of grasping form and insisting on form, view of self arises.

Vedanāya sati ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa attānudiṭṭhi uppajjati.

consciousness exists, because of grasping consciousness and insisting on consciousness, view of self arises.

Taṃ kiṃ maññaṭṭha, bhikkhave,
What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.” ...

“Yaṃ panāniccaṃ ...pe...

api nu taṃ anupādāya attānudiṭṭhi uppajjeyyā”ti?
“But by not grasping what’s impermanent, suffering, and perishable,
would view of self arise?”

“No hetam, bhante”.
“No, sir.”

“Vedanā ...
“Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.” ...

“Yaṃ panāniccaṃ ...pe...

api nu taṃ anupādāya attānudiṭṭhi uppajjeyyā”ti?
“But by not grasping what’s impermanent, suffering, and perishable,
would view of self arise?”

“No hetam, bhante”.

“No, sir.”

“Evaṃ passaṃ ...pe...

“Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Sattamaṃ.

157. Abhinivesasutta Insistence

Sāvatthinidānaṃ.

At Sāvatthī.

**“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa
uppajjanti saṃyojanābhinivesavinibandhā”ti?**

“Mendicants, when what exists, because of grasping what and
insisting on what, do fetters, insistence, and shackles arise?”

Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

**“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa
uppajjanti saṃyojanābhinivesavinibandhā.**

“When form exists, because of grasping form and insisting on form,
fetters, insistence, and shackles arise.

Vedanāya sati ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

**viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa
uppajjanti saṃyojanābhinivesavinibandhā.**

consciousness exists, because of grasping consciousness and
insisting on consciousness, fetters, insistence, and shackles arise.

Taṃ kiṃ maññaṭṭha, bhikkhave,
What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.” ...

“Yaṃ paṇāniccaṃ ...pe...

api nu taṃ anupādāya uppajjeyyuaṃ
saṃyojanābhinivesavinibandhā”ti?

“But by not grasping what’s impermanent, suffering, and perishable,
would fetters, insistence, and shackles arise?”

“No hetuṃ, bhante” ...pe...

“No, sir.” ...

“evaṃ passaṃ ...pe...

“Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Aṭṭhamaṃ.

158. Dutiyaabhinivesasutta Insistence (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhājjhosānā”ti?

“Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, shackles, and attachments arise?”

Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhājjhosānā.

“When form exists, because of grasping form and insisting on form, fetters, insistence, shackles, and attachments arise.

Vedanāya sati ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhājjhosānā.

consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, shackles, and attachments arise.

Taṃ kiṃ maññaṭṭha, bhikkhave,
What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.” ...

“Yaṃ paṇāniccaṃ ...pe...

**api nu taṃ anupādāya uppajjeyyuraṃ
saṃyojanābhinivesavinibandhājjhosānā”ti?**

“But by not grasping what’s impermanent, suffering, and perishable, would fetters, insistence, shackles, and attachments arise?”

“No hetuṃ, bhante”.
“No, sir.”

“Evaṃ passaṃ ...pe...
“Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.
They understand: ‘... there is no return to any state of existence.’”

Navamaṃ.

Saṃyutta Nikāya 22
Linked Discourses 22

15. Diṭṭhivagga
15. Views

159. Ānandasutta With Ānanda

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamitvā ...pe... bhagavantaraṃ etadavoca:**
Then Venerable Ānanda went up to the Buddha, bowed, sat down to
one side, and said to him:

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve
heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

**“Taṃ kiṃ maññasi, ānanda,
“What do you think, Ānanda?**

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.
“No, sir.” ...

“Evaṃ passam ...pe...
“Seeing this ...

nāparam itthattāyāti pajānāti”ti.
They understand: ‘... there is no return to any state of existence.’”

Dasamaṃ.

Diṭṭhivaggo pañcamaṃ.

Tassuddānaṃ

**Ajjhattikaṃ etaṃmama,
Soattā nocamesiyā;
Micchāsakkāyattānu dve,
Abhinivesā ānandenāti.**

Uparipaṇṇāsako samatto.

Tassa uparipaṇṇāsakassa vagguddānaṃ

**Anto dhammakathikā vijjā,
kukkuḷaṃ diṭṭhipañcamaṃ;**

**Tatiyo paṇṇāsako vutto,
nipātoti pavuccatīti.**

Khandhasaṃyuttaṃ samattaṃ.

The Linked Discourses on the aggregates are complete.

23. Rādhā Saṁyutta:
With Rādhā

Saṃyutta Nikāya 23
Linked Discourses 23

1. Paṭhamamāravagga
1. About Māra

1. Mārasutta About Māra

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā rādho yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Then Venerable Rādha went up to the Buddha, bowed, sat down to one side, and said to him:

“Māro, māro’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘Māra’.

Kittāvatā nu kho, bhante, māro’ti?
How is Māra defined?”

**“Rūpe kho, rādha, sati māro vā assa māretā vā yo vā pana
mīyati.**

“When there is form, Rādha, there may be Māra, or the murderer, or the murdered.

**Tasmātiha tvaṃ, rādha, rūpaṃ māroti passa, māretāti passa,
mīyatīti passa, rogoti passa, gaṇḍoti passa, sallanti passa,
aghamti passa, aghabhūtanti passa.**

So you should see form as Māra, the murderer, the murdered, the diseased, the abscess, the dart, the misery, the miserable.

Ye naṃ evaṃ passanti te sammā passanti.
Those who see it like this see rightly.

Vedanāya sati ...

When there is feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati māro vā assa māretā vā yo vā pana mīyati.

consciousness, there may be Māra, or the murderer, or the murdered.

Tasmātiha tvam, rādha, viññāṇam māroti passa, māretāti passa, mīyatīti passa, rogoti passa, gaṇḍoti passa, sallanti passa, aghanti passa, aghabhūtanti passa.

So you should see consciousness as Māra, the murderer, the murdered, the diseased, the abscess, the dart, the misery, the miserable.

Ye nam evam passanti, te sammā passanti”ti.

Those who see it like this see rightly.”

“Sammā dassanam pana, bhante, kimatthiyan”ti?

“But sir, what’s the purpose of seeing rightly?”

“Sammā dassanam kho, rādha, nibbidattham”.

“Disillusionment is the purpose of seeing rightly.”

“Nibbidā pana, bhante, kimatthiyā”ti?

“But what’s the purpose of disillusionment?”

“Nibbidā kho, rādha, virāgatthā”.

“Dispassion is the purpose of disillusionment.”

“Virāgo pana, bhante, kimatthiyo”ti?

“But what’s the purpose of dispassion?”

“Virāgo kho, rādha, vimuttattho”.

“Freedom is the purpose of dispassion.”

“Vimutti pana, bhante, kimatthiyā”ti?

“But what’s the purpose of freedom?”

“Vimutti kho, rādha, nibbānatthā”.

“Extinguishment is the purpose of freedom.”

“Nibbānaṃ pana, bhante, kimatthiyan”ti?

“But sir, what is the purpose of extinguishment?”

“Accayāsi, rādha, pañhaṃ, nāsakkhi pañhassa pariyantaṃ gahetuṃ.

“Your question goes too far, Rādha. You couldn’t figure out the limit of questions.

Nibbānogadhañhi, rādha, brahmacariyaṃ vussati, nibbānaparāyanaṃ nibbānapariyosānan”ti.

For extinguishment is the culmination, destination, and end of the spiritual life.”

Paṭhamam.

Saṃyutta Nikāya 23
Linked Discourses 23

1. Paṭhamamāravagga
1. About Māra

2. Sattasutta Sentient Beings

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“satto, satto’ti, bhante, vuccati.

“Sir, they speak of this thing called a ‘sentient being’.

Kittāvatā nu kho, bhante, sattoti vuccatī”ti?

How is a sentient being defined?”

**“Rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā, tatra
satto, tatra visatto, tasmā sattoti vuccati.**

“Rādha, when you cling, strongly cling, to desire, greed, relishing,
and craving for form, then a being is spoken of.

Vedanāya ...

When you cling, strongly cling, to desire, greed, relishing, and
craving for feeling ...

saññāya ...

perception ...

saṅkhāresu ...

choices ...

**viññāṇe yo chando yo rāgo yā nandī yā taṇhā, tatra satto, tatra
visatto, tasmā sattoti vuccati.**

consciousness, then a being is spoken of.

Seyyathāpi, rādha, kumārakā vā kumārikāyo vā paṁsvāgārakehi kīḷanti.

Suppose some boys or girls were playing with sandcastles.

Yāvakīvañca tesu paṁsvāgārakesu avigatarāgā honti avigatacchandā avigatapemā avigatapipāsā avigatapariḷāhā avigatataṅhā, tāva tāni paṁsvāgārakāni allīyanti keḷāyanti dhanāyanti mamāyanti.

As long as they're not rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they cherish them, fancy them, treasure them, and treat them as their own.

Yato ca kho, rādha, kumārakā vā kumārikāyo vā tesu paṁsvāgārakesu vigatarāgā honti vigatacchandā vigatapemā vigatapipāsā vigatapariḷāhā vigatataṅhā, atha kho tāni paṁsvāgārakāni hatthehi ca pādehi ca vikiranti vidhamanti viddhamṁsenti vikīḷaniyaṁ karonti.

But when they are rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they scatter, destroy, and demolish them with their hands and feet, making them unplayable.

Evameva kho, rādha, tumhepi rūpaṁ vikiratha vidhamatha viddhamṁsetha vikīḷaniyaṁ karotha taṅhākkhayāya paṭipajjatha.

In the same way, you should scatter, destroy, and demolish form, making it unplayable. And you should practice for the ending of craving.

Vedanaṁ vikiratha vidhamatha viddhamṁsetha vikīḷaniyaṁ karotha taṅhākkhayāya paṭipajjatha.

You should scatter, destroy, and demolish feeling ...

Saññaṁ ...

perception ...

saṅkhāre vikiratha vidhamatha viddhamṁsetha vikīḷaniyaṁ karotha taṅhākkhayāya paṭipajjatha.

choices ...

**Viññāṇaṃ vikiratha vidhamatha viddhamsetha vikīḷaniyaṃ
karotha taṇhākkhayāya paṭipajjatha.**

consciousness, making it unplayable. And you should practice for
the ending of craving.

Taṇhākkhayo hi, rādha, nibbānaṃ”ti.

For the ending of craving is extinguishment.”

Dutiyāṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

1. Paṭhamamāravagga
1. About Māra

3. Bhavanettisutta Attachment To Rebirth

Sāvattthinidānaṃ.
At Sāvattthī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“bhavanettinirodho, bhavanettinirodho’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘the cessation of attachment to rebirth’.

**Katamā nu kho, bhante, bhavanetti, katamo
bhavanettinirodho”ti?**

What is the attachment to rebirth? And what is the cessation of attachment to rebirth?”

**“Rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā ye
upayupādānā cetaso adhiṭṭhānābhinivesānusayā—**

“Rādha, any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies—

ayaṃ vuccati bhavanetti.

this is called the attachment to rebirth.

Tesaṃ nirodho bhavanettinirodho.

Their cessation is the cessation of attachment to rebirth.

Vedanāya ...

Any desire, greed, relishing, and craving for feeling ...

saññāya ...

perception ...

saṅkhāresu ...

choices ...

viññāṇe yo chando ...pe... adhiṭṭhānābhinivesānusayā—

consciousness; and any becoming involved, grasping, mental fixation, insistence, and underlying tendencies—

ayaṃ vuccati bhavanetti.

this is called the attachment to rebirth.

Tesaṃ nirodho bhavanettinirodho”ti.

Their cessation is the cessation of attachment to rebirth.”

Tatiyaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

1. Paṭhamamāravagga
1. About Māra

4. Pariññeyyasutta Should Be Completely Understood

Sāvattihinidānaṃ.
At Sāvattihī.

Āyasmā rādho yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca:

Then Venerable Rādha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Pariññeyye ca, rādha, dhamme desessāmi pariññaṅca pariññātāviṃ puggalaṅca.

“Rādha, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood.

Taṃ suṇāhi, sādhukaṃ manasi karohi; bhāssissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā rādho bhagavato paccassosi.
“Yes, sir,” Rādha replied.

Bhagavā etadavoca:
The Buddha said this:

“katame ca, rādha, pariññeyyā dhammā?

“And what things should be completely understood?”

Rūpaṃ kho, rādhā, pariññeyyo dhammo, vedanā pariññeyyo dhammo, saññā pariññeyyo dhammo, saṅkhārā pariññeyyo dhammo, viññāṇaṃ pariññeyyo dhammo.

Form, feeling, perception, choices, and consciousness.

Ime vuccanti, rādhā, pariññeyyā dhammā.

These are called the things that should be completely understood.

Katamā ca, rādhā, pariññā?

And what is complete understanding?

Yo kho, rādhā, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion.

ayaṃ vuccati, rādhā, pariññā.

This is called complete understanding.

Katamo ca, rādhā, pariññātāvī puggalo?

And what is the person who has completely understood?

‘Arahā’tissa vacanīyaṃ.

It should be said: a perfected one,

Yvāyaṃ āyasmā evaṃnāmo evaṅgotto—

the venerable of such and such name and clan.

ayaṃ vuccati, rādhā, pariññātāvī puggalo”ti.

This is called the person who has completely understood.”

Catutthaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

1. Paṭhamamāravagga
1. About Māra

5. Samaṇasutta Ascetics and Brahmins

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā
etadavoca:**

When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.

“Rādha, there are these five grasping aggregates.

Katame pañca?

What five?

**Rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārupādānakkhandho,
viññāṇupādānakkhandho.**

The grasping aggregates of form, feeling, perception, choices, and consciousness.

**Ye hi keci, rādha, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ
upādānakkhandhānaṃ assādañca ādīnavañca nissaraṇaṃ
yathābhūtaṃ nappajānanti;**

There are ascetics and brahmins who don't truly understand these five grasping aggregates' gratification, drawback, and escape.

**na me te, rādha, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammataṃ brāhmaṇesu vā brāhmaṇasammataṃ, na ca
pana te āyasmanto sāmāññatthaṃ vā brahmaññatthaṃ vā**

diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti.

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

Ye ca kho keci, rādha, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ pajānanti;

There are ascetics and brahmins who do truly understand these five grasping aggregates' gratification, drawback, and escape.

te kho me, rādha, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Pañcamaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

1. Paṭhamamāravagga
1. About Māra

6. Dutiyasamaṇasutta Ascetics and Brahmins (2nd)

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā
etadavoca:**

When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.

“Rādha, there are these five grasping aggregates.

Katame pañca?

What five?

Rūpupādānakkhandho ...pe... viññāṇupādānakkhandho.

The grasping aggregates of form, feeling, perception, choices, and consciousness.

**Ye hi keci, rādha, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ
upādānakkhandhānaṃ samudayañca atthaṅgamañca
assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ nappajānanti
...pe...**

There are ascetics and brahmins who don't truly understand these five grasping aggregates' origin, ending, gratification, drawback, and escape ... Those venerables don't realize the goal of life as an ascetic or brahmin ...

sayam abhiññā sacchikatvā upasampajja viharanti”ti.

There are ascetics and brahmins who do truly understand ... Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Chaṭṭham.

Saṃyutta Nikāya 23
Linked Discourses 23

1. Paṭhamamāravagga
1. About Māra

7. Sotāpannasutta A Stream-Enterer

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā
etadavoca:**

When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.

“Rādha, there are these five grasping aggregates.

Katame pañca?

What five?

Rūpupādānakkhandho ...pe... viññāṇupādānakkhandho.

The grasping aggregates of form, feeling, perception, choices, and consciousness.

**Yato kho, rādha, ariyasāvako imesaṃ pañcannaṃ
upādānakkhandhānaṃ samudayaṅca atthaṅgamaṅca
assādaṅca ādīnavaṅca nissaraṅca yathābhūtaṃ pajānāti—**

When a noble disciple truly understands these five grasping aggregates' origin, ending, gratification, drawback, and escape,

**ayaṃ vuccati, rādha, ariyasāvako sotāpanno avinipātadhammo
niyato sambodhiparāyano”ti.**

they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Sattamañ.

Saṃyutta Nikāya 23
Linked Discourses 23

1. Paṭhamamāravagga
1. About Māra

8. Arahantasutta A Perfected One

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā
etadavoca:**

When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.

“Rādha, there are these five grasping aggregates.

Katame pañca?

What five?

Rūpupādānakkhandho ...pe... viññāṇupādānakkhandho.

The grasping aggregates of form, feeling, perception, choices, and consciousness.

**Yato kho, rādha, bhikkhu imesaṃ pañcannaṃ
upādānakkhandhānaṃ samudayaṅca atthaṅgamaṅca
assādaṅca ādīnavaṅca nissaraṅca yathābhūtaṃ veditvā
anupādāvimutto hoti—**

A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates' origin, ending, gratification, drawback, and escape.

**ayaṃ vuccati, rādha, bhikkhu arahāṃ khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho
parikkhīṇabhavasamyojano sammadaññāvimutto”ti.**

Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Aṭṭhamāṇ.

Saṃyutta Nikāya 23
Linked Discourses 23

1. Paṭhamamāravagga
1. About Māra

9. Chandarāgasutta Desire and Greed

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā
etadavoca:**

When Venerable Rādha was seated to one side, the Buddha said to him:

**“rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā, taṃ
pajahatha.**

“Rādha, you should give up any desire, greed, relishing, and craving for form.

**Evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ
tālāvatthukataṃ anabhāvaṅkataṃ āyatiraṃ anuppādadhammaṃ.**

Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Vedanāya yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha.

You should give up any desire, greed, relishing, and craving for feeling ...

**Evaṃ sā vedanā pahīnā bhavissati ucchinnamūlā tālāvatthukatā
anabhāvaṅkatā āyatiraṃ anuppādadhammā.**

Saññāya ...
perception ...

saṅkhāresu yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha.

choices ...

**Evaṃ te saṅkhārā pahīnā bhavissanti ucchinnamūlā
tālāvatthukatā anabhāvaṅkatā āyatim anuppādadhammā.**

Viññāṇe yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha.
consciousness.

**Evaṃ taṃ viññāṇaṃ pahīnaṃ bhavissati ...pe...
anuppādadhammaṃ”ti.**

Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Navamaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

1. Paṭhamamāravagga
1. About Māra

10. Dutiyachandarāgasutta Desire and Greed (2nd)

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā
etadavoca:**

When Venerable Rādha was seated to one side, the Buddha said to him:

**“rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā ye
upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.**
“Rādha, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies.

**Evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ
tālāvatthukataṃ anabhāvaṅkataṃ āyatiraṃ anuppādadhamaṃ.**

Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

**Vedanāya yo chando yo rāgo yā nandī yā taṇhā ye
upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.**

You should give up any desire, greed, relishing, and craving for feeling ...

**Evaṃ sā vedanā pahīnā bhavissati ucchinnamūlā tālāvatthukatā
anabhāvaṅkatā āyatiraṃ anuppādadhamaṃ.**

Saññāya ...
perception ...

**saṅkhāresu yo chando yo rāgo yā nandī yā taṇhā ye
upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.**
choices ...

**Evam̐ te saṅkhārā pahīnā bhavissanti ucchinnamūlā
tālāvatthukatā anabhāvaṅkatā āyatim̐ anuppādadhammā.**

**Viññāṇe yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā
cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.**
consciousness; and any attraction, grasping, mental fixation,
insistence, and underlying tendencies.

**Evam̐ taṃ viññāṇaṃ pahīnaṃ bhavissati ucchinnamūlaṃ
tālāvatthukataṃ anabhāvaṅkataṃ āyatim̐
anuppādadhammaṃ”ti.**

Thus that consciousness will be given up, cut off at the root, made
like a palm stump, obliterated, and unable to arise in the future.”

Dasamaṃ.

Rādhasaṃyuttassa paṭhamamāravaggo.

Tassuddānaṃ

**Māro satto bhavanetti,
pariññeyyā samaṇā duve;
Sotāpanno arahā ca,
chandarāgāpare duveti.**

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

11. Mārasutta About Māra

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“māro, māro’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘Māra’.

Katamo nu kho, bhante, māro’ti?

How is Māra defined?”

**“Rūpaṃ kho, rādha, māro, vedanā māro, saññā māro, saṅkhārā
māro, viññāṇaṃ māro.**

“Rādha, form is Māra, feeling is Māra, perception is Māra, choices are Māra, consciousness is Māra.

**Evaṃ passaṃ, rādha, sutavā ariyasāvako rūpasmimpi
nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati,
saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.**

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

**Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Paṭhamam.

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

12. Māradhammasutta A Māra-like Nature

Sāvattihinidānaṃ.

At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“māradhammo, māradhammo’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘Māra-like nature’.

Katamo nu kho, bhante, māradhammo’ti?

What is a Māra-like nature?”

**“Rūpaṃ kho, rādha, māradhammo, vedanā māradhammo,
saññā māradhammo, saṅkhārā māradhammo, viññāṇaṃ
māradhammo.**

“Rādha, form has a Māra-like nature. Feeling, perception, choices, and consciousness have a Māra-like nature.

Evam passam ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānātī’ti.

They understand: ‘... there is no return to any state of existence.’”

Dutiyam.

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

13. Aniccasutta Impermanence

Sāvattihinidānaṃ.

At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“aniccaṃ, aniccan’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘impermanence’.

Katamaṃ nu kho, bhante, aniccan’ti?

What is impermanence?”

**“Rūpaṃ kho, rādha, aniccaṃ, vedanā aniccā, saññā aniccā,
saṅkhārā aniccā, viññāṇaṃ aniccaṃ.**

“Rādha, form, feeling, perception, choices, and consciousness are impermanent.

Evam passam ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Tatiyaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

14. Aniccadhammasutta Naturally Impermanent

Sāvattihinidānaṃ.

At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“aniccadhammo, aniccadhammo’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘naturally impermanent’.

Katamo nu kho, bhante, aniccadhammo”ti?

What is naturally impermanent?

**“Rūpaṃ kho, rādha, aniccadhammo, vedanā aniccadhammo,
saññā aniccadhammo, saṅkhārā aniccadhammo, viññāṇaṃ
aniccadhammo.**

“Rādha, form, feeling, perception, choices, and consciousness are naturally impermanent.

Evam passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Catutthaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

15. Dukkhasutta Suffering

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“dukkhaṃ, dukkhan’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘suffering’.

Katamaṃ nu kho, bhante, dukkhan’ti?
What is suffering?”

**“Rūpaṃ kho, rādha, dukkhaṃ, vedanā dukkhā, saññā dukkhā,
saṅkhārā dukkhā, viññāṇaṃ dukkhaṃ.**
“Rādha, form, feeling, perception, choices, and consciousness are suffering.

Evaṃ passaṃ ...pe...
Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.
They understand: ‘... there is no return to any state of existence.’”

Pañcamaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

16. Dukkhadhammasutta Entailing Suffering

Sāvattihinidānaṃ.

At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“dukkhadhammo, dukkhadhammo’ti, bhante, vuccati.

“Sir, they speak of ‘things that entail suffering’.

Katamo nu kho, bhante, dukkhadhammo”ti?

What are the things that entail suffering?”

**“Rūpaṃ kho, rādha, dukkhadhammo, vedanā dukkhadhammo,
saññā dukkhadhammo, saṅkhārā dukkhadhammo, viññāṇaṃ
dukkhadhammo.**

“Rādha, form, feeling, perception, choices, and consciousness are things that entail suffering.

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Chaṭṭhaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

17. Anattasutta Not-Self

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“anattā, anattā’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘not-self’.

Katamo nu kho, bhante, anattā’ti?

What is not-self?”

**“Rūpaṃ kho, rādha, anattā, vedanā anattā, saññā anattā,
saṅkhārā anattā, viññāṇaṃ anattā.**

“Rādha, form, feeling, perception, choices, and consciousness are not-self.

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānātī’ti.

They understand: ‘... there is no return to any state of existence.’”

Sattamaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

18. Anattadhammasutta Naturally Not-Self

Sāvattthinidānaṃ.
At Sāvattthī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“anattadhammo, anattadhammo”ti, bhante, vuccati.
“Sir, they speak of this thing called ‘naturally not-self’.

Katamo nu kho, bhante, anattadhammo”ti?
What is naturally not-self?”

**“Rūpaṃ kho, rādha, anattadhammo, vedanā anattadhammo,
saññā anattadhammo, saṅkhārā anattadhammo, viññāṇaṃ
anattadhammo.**

“Rādha, form, feeling, perception, choices, and consciousness are naturally not-self.

Evam passaṃ ...pe...
Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.
They understand: ‘... there is no return to any state of existence.’”

Aṭṭhamaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

19. Khayadhammasutta Liable To End

Sāvattihinidānaṃ.

At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“khayadhammo, khayadhammo’ti, bhante, vuccati.

“Sir, they speak of things being ‘liable to end’.

Katamo nu kho, bhante, khayadhammo”ti?

What is liable to end?”

**“Rūpaṃ kho, rādha, khayadhammo, vedanā khayadhammo,
saññā khayadhammo, saṅkhārā khayadhammo, viññāṇaṃ
khayadhammo.**

“Rādha, form, feeling, perception, choices, and consciousness are liable to end.

Evam passam ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Navamaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

20. Vayadhammasutta Liable To Vanish

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“vayadhammo, vayadhammo’ti, bhante, vuccati.

“Sir, they speak of things being ‘liable to vanish’.

Katamo nu kho, bhante, vayadhammo”ti?

What is liable to vanish?”

**“Rūpaṃ kho, rādha, vayadhammo, vedanā vayadhammo, saññā
vayadhammo, saṅkhārā vayadhammo, viññāṇaṃ vayadhammo.**

“Rādha, form, feeling, perception, choices, and consciousness are liable to vanish.

Evam passam ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Dasamaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

21. Samudayadhammasutta Liable To Originate

Sāvattihinidānaṃ.

At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“samudayadhammo, samudayadhammo’ti, bhante, vuccati.

“Sir, they speak of things being ‘liable to originate’.

Katamo nu kho, bhante, samudayadhammo”ti?

What is liable to originate?”

**“Rūpaṃ kho, rādha, samudayadhammo, vedanā
samudayadhammo, saññā samudayadhammo, saṅkhārā
samudayadhammo, viññāṇaṃ samudayadhammo.**

“Rādha, form, feeling, perception, choices, and consciousness are liable to originate.

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Ekādasamaṃ.

Saṃyutta Nikāya 23
Linked Discourses 23

2. Dutiyamāravagga
2. About Māra (2nd)

22. Nirodhadhammasutta Liable To Cease

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

“nirodhadhammo, nirodhadhammo’ti, bhante, vuccati.
“Sir, they speak of things being ‘liable to cease’.

Katamo nu kho, bhante, nirodhadhammo”ti?
What is liable to cease?”

**“Rūpaṃ kho, rādha, nirodhadhammo, vedanā nirodhadhammo,
saññā nirodhadhammo, saṅkhārā nirodhadhammo, viññāṇaṃ
nirodhadhammo.**

“Rādha, form, feeling, perception, choices, and consciousness are
liable to cease.

Evam passam ...pe...
Seeing this ...

nāparaṃ itthattāyāti pajānātī”ti.
They understand: ‘... there is no return to any state of existence.’”

Dvādasamaṃ.

Dutiyamāravaggo.

Tassuddānaṃ

**Māro ca māraddhammo ca,
Aniccena apare duve;
Dukkheṇa ca duve vuttā,
Anattena tattheva ca;
Khayavayasamudayaṃ,
Nirodhadhammena dvādasāti.**

23–33. Mārādisuttaekādasaka
23–33. Eleven Discourses on Māra, Etc.

Sāvattihinidānaṃ.

At Sāvattihī.

**Ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Rādha said to the Buddha:

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

**“Yo kho, rādha, māro; tatra te chando pahātabbo, rāgo
pahātabbo, chandarāgo pahātabbo.**

“Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra.

Ko ca, rādha, māro?

And what is Māra?

**Rūpaṃ kho, rādha, māro; tatra te chando pahātabbo, rāgo
pahātabbo, chandarāgo pahātabbo.**

Form is Māra. You should give up any desire, any greed, any desire and greed for it.

Vedanā māro; tatra te chando pahātabbo ...pe...

Feeling ...

saññā māro; tatra te chando pahātabbo ...pe...

Perception ...

saṅkhārā māro; tatra te chando pahātabbo ...pe...

Choices ...

viññāṇaṃ māro; tatra te chando pahātabbo ...pe...

Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it.

yo kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

You should give up any desire, any greed, any desire and greed for whatever is Māra.”

“Yo kho, rādha, māradhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ...pe.... (2)

“You should give up any desire, any greed, any desire and greed for whatever is of Māra-like nature ...”

“Yaṃ kho, rādha, aniccaṃ ...pe.... (3)

“... impermanent ...”

“Yo kho, rādha, aniccadhammo ...pe.... (4)

“... naturally impermanent ...”

“Yaṃ kho, rādha, dukkhaṃ ...pe.... (5)

“... suffering ...”

“Yo kho, rādha, dukkhadhammo ...pe.... (6)

“... things that entail suffering ...”

“Yo kho, rādha, anattā ...pe.... (7)

“... not-self ...”

“Yo kho, rādhā, anattadhammo ...pe.... (8)

“... naturally not-self ...”

“Yo kho, rādhā, khayadhammo ...pe.... (9)

“... liable to end ...”

“Yo kho, rādhā, vayadhammo ...pe.... (10)

“... liable to vanish ...”

**“Yo kho, rādhā, samudayadhammo; tatra te chando pahātabbo,
rāgo pahātabbo, chandarāgo pahātabbo ...pe.... (11)**

“... liable to originate ...”

Saṃyutta Nikāya 23
Linked Discourses 23

3. Āyācanavagga
3. Appeals

34. Nirodhadhammasutta Liable To Cease

Sāvattihinidānaṃ.
At Sāvattihī.

Āyasmā rādho bhagavantaṃ etadavoca:
Venerable Rādha said to the Buddha:

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

**“Yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo,
rāgo pahātabbo, chandarāgo pahātabbo.**

“Rādha, you should give up any desire, any greed, any desire and greed for whatever is liable to cease.

Ko ca, rādha, nirodhadhammo?

And what is liable to cease?

**Rūpaṃ kho, rādha, nirodhadhammo; tatra te chando pahātabbo
...pe...**

Form is liable to cease. You should give up any desire, any greed, any desire and greed for it.

vedanā nirodhadhammo; tatra te chando pahātabbo ...pe...

Feeling ...

saññā nirodhadhammo; tatra te chando pahātabbo ...pe...
Perception ...

sañkhārā nirodhadhammo; tatra te chando pahātabbo ...pe...
Choices ...

viññāṇaṃ nirodhadhammo; tatra te chando pahātabbo ...pe...
Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it.

**yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo,
rāgo pahātabbo, chandarāgo pahātabbo”ti.**
You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

Āyācanavaggo tatiyo.

Tassuddānaṃ

**Māro ca māradhammo ca,
Aniccena apare duve;
Dukkheṇa ca duve vuttā,
Anattena tatheva ca;
Khayavayasamudayaṃ,
Nirodhadhammena dvādasāti.**

Saṃyutta Nikāya 23
Linked Discourses 23

4. Upanisinnavagga
4. Sitting Close

35–45. Mārādisuttaekādasaka
35–45. Eleven Discourses on Māra, Etc.

Sāvattthinidānaṃ.

At Sāvattthī.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā
etadavoca:**

When Venerable Rādha was seated to one side, the Buddha said to him:

**“yo kho, rādha, māro; tatra te chando pahātabbo, rāgo
pahātabbo, chandarāgo pahātabbo.**

“Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra.

Ko ca, rādha, māro?

And what is Māra?

Rūpaṃ kho, rādha, māro; tatra te chando pahātabbo ...pe...

Form is Māra. You should give up any desire, any greed, any desire and greed for it. ...

viññāṇaṃ māro; tatra te chando pahātabbo ...pe...

Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it.

**yo kho, rādha, māro; tatra te chando pahātabbo, rāgo
pahātabbo, chandarāgo pahātabbo”ti.**

You should give up any desire, any greed, any desire and greed for whatever is Māra.”

“Yo kho, rādhā, māradhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ...pe.... (2)

“You should give up any desire, any greed, any desire and greed for whatever is of Māra-like nature ...”

“Yaṃ kho, rāḍha, aniccaṃ ...pe.... (3)

“... impermanent ...”

“Yo kho, rādhā, aniccadhammo ...pe.... (4)

“... naturally impermanent ...”

“Yaṃ kho, rāḍha, dukkhaṃ ...pe.... (5)

“... suffering ...”

“Yo kho, rādhā, dukkhadhammo ...pe.... (6)

“... things that entail suffering ...”

“Yo kho, rādhā, anattā ...pe.... (7)

“... not-self ...”

“Yo kho, rādhā, anattadhammo ...pe.... (8)

“... naturally not-self ...”

“Yo kho, rādha, khayadhammo ...pe.... (9)

“... liable to end ...”

“Yo kho, rādha, vayadhammo ...pe.... (10)

“... liable to vanish ...”

**“Yo kho, rādhā, samudayadhammo; tatra te chando pahātabbo,
rāgo pahātabbo, chandarāgo pahātabbo ...pe.... (11)**

“... liable to originate ...”

Saṃyutta Nikāya 23
Linked Discourses 23

4. Upanisinnavagga
4. Sitting Close

46. Nirodhadhammasutta Liable To Cease

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā
etadavoca:

When Venerable Rādha was seated to one side, the Buddha said to him:

“yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo,
rāgo pahātabbo, chandarāgo pahātabbo.

“Rādha, you should give up any desire, any greed, any desire and greed for whatever is liable to cease.

Ko ca, rādha, nirodhadhammo?

And what is liable to cease?

Rūpaṃ kho, rādha, nirodhadhammo; tatra te chando pahātabbo,
rāgo pahātabbo, chandarāgo pahātabbo.

Form is liable to cease. You should give up any desire, any greed, any desire and greed for it.

Vedanā ...pe...

Feeling ...

saññā ...pe...

Perception ...

saṅkhārā ...pe...

Choices ...

viññāṇaṃ nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it.

Yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

Upanisinnavaggo catuttho.

Tassuddānaṃ

Māro ca māradhammo ca,

Aniccena apare duve;

Dukkheṇa ca duve vuttā,

Anattena tattheva ca;

Khayavayasamudayaṃ,

Nirodhadhammena dvādasāti.

Rādhasaṃyuttaṃ samattaṃ.

The Linked Discourses with Rādha are complete.

24. Diṭṭhi Saṃyutta: On View

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

1. Vātasutta
Winds

Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane.

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove.

Bhagavā etadavoca:

The Buddha said this:

“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyiṭṭhitā’”ti?

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhū vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyiṭṭhitā’ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Vedanāya sati ...pe...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyiṭṭhitā’ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyiṭṭhitā’”ti?

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’”

“No hetam, bhante”.

“No, sir.”

“Vedanā niccā vā aniccā vā”ti ...

“Is feeling ...

“saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyitṭhitā’”ti?

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’”

“No hetam, bhante”.

“No, sir.”

“Yampidaṃ diṭṭhaṃ sutam mutam viññātam pattaṃ pariyesitam anuvicaritam manasā tampi niccaṃ vā aniccaṃ vā”ti?

“That which is seen, heard, thought, known, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyitṭhitā’”ti?

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’”

“No hetam, bhante”.

“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti,

dukkhasamudayepissa kaṅkhā pahīnā hoti,

dukkhanirodhepissa kaṅkhā pahīnā hoti,

dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno

avinipātadhammo niyato sambodhiparāyano”ti.

they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Paṭhamam.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

2. Etaṃmamasutta This Is Mine

Sāvatthinidānaṃ.
At Sāvatthī.

**“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa
evaṃ diṭṭhi uppajjati:**

“Mendicants, when what exists, because of grasping what and
insisting on what, does the view arise:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

**“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa
evaṃ diṭṭhi uppajjati:**

“When form exists, because of grasping form and insisting on form,
the view arises:

‘etaṃ mama, esohamasmi, eso me attā’ti.

‘This is mine, I am this, this is my self.’

Vedanāya sati ...pe...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘etaṃ mama, esohamasmi, eso me attā’ti.
‘This is mine, I am this, this is my self.’

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?
Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...
“Impermanent, sir.” ...

“vedanā ...
“Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...
“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetam, bhante”.

“Yampidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā”ti?

“That which is seen, heard, thought, known, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hettaṃ, bhante”.

“No, sir.”

“Yato kho, bhikkhave, ariyasāvakaṃ imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ...pe...

dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.

they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

Dutiyaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

3. Soattāsutta This Is My Self

Sāvatthinidānaṃ.
At Sāvatthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?

‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe....

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti.

‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

Vedanāya sati ...pe...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

**viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ
diṭṭhi uppajjati:**

consciousness exists, because of grasping consciousness and
insisting on consciousness, the view arises:

**‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato
avipariṇāmadhammo’ti.**

‘The self and the cosmos are one and the same. After passing away
I will be permanent, everlasting, eternal, and imperishable.’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘so attā ...pe...

avipariṇāmadhammo”ti?

“No hetāṃ, bhante”.

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ bhante ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘so attā ...pe...

avipariṇāmadhammo”ti?

“No hetāṃ, bhante”.

**“Yampidaṃ diṭṭhaṃ sutāṃ mutāṃ viññātaṃ pattaṃ pariyesitaṃ
anuvicāritaṃ manasā tampi niccaṃ vā aniccaṃ vā”ti?**

“That which is seen, heard, thought, known, sought, and explored by
the mind: is that permanent or impermanent?”

“Aniccaṃ, bhante ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable,
would such a view arise?”

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato

avipariṇāmadhammo”ti?

“No hetāṃ, bhante”.

“No, sir.”

**“Yato kho, bhikkhave, ariyasāvakaṃ imesu ca ṭhānesu kaṅkhā
pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ...pe...**

dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

**ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno
avinipātadhammo niyato sambodhiparāyano”ti.**

they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Tatiyaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

4. Nocamesiyāsutta It Might Not Be Mine

Sāvatthinidānaṃ.

At Sāvatthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?

‘I might not be, and it might not be mine. I will not be, and it will not be mine?’”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe....

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti.

‘I might not be, and it might not be mine. I will not be, and it will not be mine.’”

Vedanāya sati ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti.

‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?

“No hetuṃ, bhante”.

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?

“No hetam, bhante”.

**“Yampidaṃ diṭṭhaṃ sutam mutam viññātam pattam pariyesitam
anuvicaritam manasā tampi niccam vā aniccaṃ vā”ti?**

“That which is seen, heard, thought, known, sought, and explored by
the mind: is that permanent or impermanent?”

“Aniccaṃ, bhante ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable,
would such a view arise?”

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?

“No hetam, bhante”.

“No, sir.”

**“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā
pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ...pe...**

dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

“When a noble disciple has given up doubt in these six cases, and
has given up doubt in suffering, its origin, its cessation, and the
practice that leads to its cessation,

**ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno
avinipātadhammo niyato sambodhiparāyano”ti.**

they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Catuttham.

5. Natthidinnasutta There's No Meaning in Giving

Sāvattthinidānaṃ.
At Sāvattthī.

“Kismiṃ nu kho, bhikkhave, sati kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukatadukkaṭānam kammānam phalam vipāko; natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā; natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedenti.

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.

Cātumahābhūtikō ayam puriso yadā kālam karoti pathavi pathavikāyam anupeti anupagacchati, āpo āpokāyam anupeti anupagacchati, tejo tejokāyam anupeti anupagacchati, vāyo vāyokāyam anupeti anupagacchati.

This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the

main mass of fire. The air in their body merges and coalesces with the main mass of air.

Ākāsaṃ indriyāni saṅkamanti.

The faculties are transferred to space.

Āsandipañcamā purisā mataṃ ādāya gacchanti.

Four men with a bier carry away the corpse.

Yāva ālāhanā padāni paññāyanti.

Their footprints show the way to the cemetery.

Kāpotakāni aṭṭhīni bhavanti.

The bones become bleached.

Bhassantā āhutiyo.

Offerings dedicated to the gods end in ashes.

Dattupaññattaṃ yadidaṃ dānaṃ.

Giving is a doctrine of morons.

Tesaṃ tucchaṃ musā vilāpo ye keci atthikavādaṃ vadanti.

When anyone affirms a positive teaching it's just baseless, false nonsense.

Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti na honti paraṃ maraṇā””ti?

Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death'?"

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘natthi dinnaṃ, natthi yiṭṭhaṃ ...pe...

‘There's no meaning in giving, sacrifice, or offerings. ...

kāyassa bheda ucchijjanti vinassanti na honti param maraṇā'ti.
Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.'

Vedanāya sati ...pe...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇam upādāya, viññāṇam abhinivissa evam diṭṭhi uppajati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

'natthi dinnam, natthi yiṭṭham ...pe...

'There's no meaning in giving, sacrifice, or offerings. ...

kāyassa bheda ucchijjanti vinassanti na honti param maraṇā'ti.

Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.'

Tam kim maññatha, bhikkhave,

What do you think, mendicants?

rūpam niccam vā aniccam vā'ti?

Is form permanent or impermanent?"

"Aniccam, bhante ...pe...

"Impermanent, sir." ...

api nu tam anupādāya evam diṭṭhi uppajjeyya:

'natthi dinnam, natthi yiṭṭham ...pe...

kāyassa bheda ucchijjanti vinassanti na honti param maraṇā'ti?

“No hetam, bhante”.

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇam niccam vā aniccam vā”ti?

consciousness permanent or impermanent?”

“Aniccam, bhante ...pe...

“Impermanent, sir.” ...

api nu tam anupādāya evam diṭṭhi uppajjeyya:

‘natthi dinnam, natthi yiṭṭham ...pe...

**kāyassa bheda ucchijjanti vinassanti na honti param
maraṇā”ti?**

“No hetam, bhante”.

**“Yampidaṃ diṭṭhaṃ sutam mutam viññātam pattaṃ pariyesitaṃ
anuvicaritaṃ manasā tampi niccam vā aniccam vā”ti?**

“That which is seen, heard, thought, known, sought, and explored by
the mind: is that permanent or impermanent?”

“Aniccam, bhante ...pe...

“Impermanent, sir.” ...

api nu tam anupādāya evam diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable,
would such a view arise?”

‘natthi dinnam, natthi yiṭṭham ...pe...

ye keci atthikavādam vadanti;

bāle ca paṇḍite ca kāyassa bheda ucchiḅanti vinassanti na honti param maraṇā”ti?

“No hetam, bhante”.

“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ...pe...

dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayam vuccati, bhikkhave, ariyasāvako sotāpanno

avinipātadhammo niyato sambodhiparāyano”ti.

they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Pañcamam.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

6. Karotosutta Acting

Sāvattihinidānaṃ.
At Sāvattihī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘karoto kārayato chindato chedāpayato pacato pācāpayato socato socāpayato kilamato kilamāpayato phandato phandāpayato pāṇamatipātayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na karīyati pāpaṃ.

‘Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantaṃ cepi cakkena yo imissā pathaviyā pāṇe ekamaṃsakhalāṃ ekamaṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkiṇaṅcepi gaṅgāya tīraṃ gaccheyya; hananto ghātento chindanto chedāpento pacanto pācento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttarañcepi gaṅgāya tīraṃ gaccheyya; dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññaṃ āgamo.
If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṃyamena saccavajjena natthi puññaṃ natthi puññaṃ āgamo’”ti.

In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit’?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘karoto kārayato ...pe...

‘The one who acts does nothing wrong ...

natthi puññaṃ natthi puññaṃ āgamo’ti.

there is no merit or outcome of merit.’

Vedanāya sati ...pe...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘karoto kārayato ...pe...

‘The one who acts does nothing wrong ...

natthi puññaṃ natthi puññassa āgamo’ti.

there is no merit or outcome of merit.’

Taṃ kiṃ maññaṭṭha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā’ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘karoto ...pe...

natthi puññaṃ natthi puññassa āgamo’ti?

“No hetuṃ, bhante”.

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā’ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘karoto kārayato ...pe...

natthi puññaṃ natthi puññassa āgamo’’ti?

“No hetam, bhante”.

**“Yampidaṃ diṭṭhaṃ sutam mutam viññātam pattaṃ pariyesitam
anuvicaritam manasā tampi niccam vā aniccam vā’’ti?**

“That which is seen, heard, thought, known, sought, and explored by
the mind: is that permanent or impermanent?”

“Aniccam, bhante ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable,
would such a view arise?”

‘karoto kārayato ...pe...

natthi puññaṃ natthi puññassa āgamo’’ti?

“No hetam, bhante”.

“No, sir.”

**“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā
pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ...pe...**

dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

“When a noble disciple has given up doubt in these six cases, and
has given up doubt in suffering, its origin, its cessation, and the
practice that leads to its cessation,

**ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno
avinipātadhammo niyato sambodhiparāyano’’ti.**

they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

Chaṭṭham.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

7. Hetusutta
Cause

Sāvatthinidānaṃ.
At Sāvatthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘natthi hetu, natthi paccayo sattānaṃ saṅkilesāya.

‘There is no cause or condition for the corruption of sentient beings.

Ahetū appaccayā sattā saṅkilissanti.

Sentient beings are corrupted without cause or reason.

Natthi hetu, natthi paccayo sattānaṃ visuddhiyā.

There’s no cause or condition for the purification of sentient beings.

Ahetū appaccayā sattā visujjhanti.

Sentient beings are purified without cause or reason.

Natthi balaṃ natthi vīriyaṃ natthi purisathāmo natthi purisaparakkamo.

There is no power, no energy, no manly strength or vigor.

Sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātisu sukhadukkhaṃ paṭisaṃvedentī”’ti?

All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth’?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘natthi hetu, natthi paccayo ...pe...

‘There is no cause or condition ...

sukhadukkhaṃ paṭisaṃvedentī’ti.

they experience pleasure and pain in the six classes of rebirth.’

Vedanāya sati ...pe...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘natthi hetu, natthi paccayo ...pe...

‘There is no cause or condition ...

sukhadukkhaṃ paṭisaṃvedentī’ti.

they experience pleasure and pain in the six classes of rebirth.’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante ...pe...

“Impermanent, sir.” ...

**vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi
uppajjeyya:**

‘natthi hetu, natthi paccayo ...pe...

sukhadukkhaṃ paṭisaṃvedentī”’ti?

“No hetam, bhante”.

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”’ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘natthi hetu, natthi paccayo ...pe...

sukhadukkhaṃ paṭisaṃvedentī”’ti?

“No hetam, bhante”.

**“Yampidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ
anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā”’ti?**

“That which is seen, heard, thought, known, sought, and explored by
the mind: is that permanent or impermanent?”

“Aniccaṃ, bhante ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘natthi hetu natthi paccayo ...pe...

sukhadukkhaṃ paṭisaṃvedentī”’ti?

“No hetuṃ, bhante”.

“No, sir.”

“Yato kho, bhikkhave, ariyasāvakaṃ imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ...pe...

dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno

avinipātadhammo niyato sambodhiparāyano”’ti.

they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Sattamaṃ.

8. Mahādiṭṭhisutta The Extensive View

Sāvattthinidānaṃ.

At Sāvattthī.

**“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa
evaṃ diṭṭhi uppajati:**

“Mendicants, when what exists, because of grasping what and
insisting on what, does the view arise:

**‘sattime kāyā akaṭā, akaṭavidhā, animmitā, animmātā, vañjhā,
kūṭaṭṭhā, esikaṭṭhāyiṭṭhitā;**

‘There are these seven substances that are not made, not derived,
not created, without a creator, barren, steady as a mountain peak,
standing firm like a pillar.

**te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādhenti;
nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya
vā.**

They don’t move or deteriorate or obstruct each other. They’re
unable to cause pleasure, pain, or neutral feeling to each other.

Katame satta?

What seven?

**Pathavīkāyo, āpokāyo, tejokāyo, vāyokāyo, sukhe, dukkhe, jīve
sattame.**

The substances of earth, water, fire, air; pleasure, pain, and the soul
is the seventh.

**Ime satta kāyā akaṭā, akaṭavidhā, animmitā, animmātā, vañjhā,
kūṭaṭṭhā esikaṭṭhāyiṭṭhitā;**

These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādhenti; nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā.

They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or neutral feeling to each other.

Yopi tiṅhena satthena sīsaṃ chindati, na sopi kañci jīvitā voropeti;

If you chop off someone's head with a sharp sword, you don't take anyone's life.

sattannaṃ tveva kāyānamantarena satthaṃ vivaramanupavisati.

The sword simply passes through the gap between the seven substances.

Cuddasa kho panimāni yonipamukhasatasahassāni saṅghi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni, tīṇi ca kammāni, kamme ca aḍḍhakamme ca dvaṅghipatiṇā, dvaṅghantarakappā, chaḷābhijātiyo, aṅgha purisabhūmiyo, ekūnapaññaṃ ājīvakaṣate, ekūnapaññaṃ paribbājakasate, ekūnapaññaṃ nāgavāsasate, vīse indriyasate, timse nirayasate, chattiṃsarajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṅghigabbhā, satta devā, satta mānūsā, satta pesācā, satta sarā, satta pavuṭṭā, satta papātā, satta ca papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsāritvā dukkhassantaṃ karissanti.

There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person's life. There are 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without

attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering.

**Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā
brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi;**

And here there is no such thing as this: “By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little”—for that cannot be.

**paripakkaṃ vā kammaṃ phussa phussa byantīkarissāmīti
hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre,
natthi hāyanaṇḍhane, natthi ukkaṃsāvakaṃse.**

Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there’s no increase or decrease, no getting better or worse.

Seyyathāpi nāma suttaguḷe khitte nibbeṭṭhiyamānameva paleti;
It’s like how, when you toss a ball of string, it rolls away unraveling.

**evameva bāle ca paṇḍite ca nibbeṭṭhiyamānā sukhadukkhaṃ
palentī””ti?**

In the same way, after transmigrating the foolish and the astute will make an end of suffering’?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

**“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa
evaṃ diṭṭhi uppajjati:**

“When form exists, because of grasping form and insisting on form, the view arises:

‘sattime kāyā akaṭā, akaṭavidhā ...pe...

‘There are these seven substances that are not made ...

sukhadukkhaṃ palentī'ti.

the foolish and the astute will make an end of suffering.'

Vedanāya sati ...pe...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

'sattime kāyā akaṭā, akaṭavidhā ...pe...

'There are these seven substances that are not made ...

sukhadukkhaṃ palentī'ti.

the foolish and the astute will make an end of suffering.'

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā'ti?

Is form permanent or impermanent?"

"Aniccaṃ, bhante" ...pe...

"Impermanent, sir." ...

"yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeya:

'sattime kāyā akaṭā akaṭavidhā ...pe...

sukhadukkhaṃ palentī'ti?

"No hetāṃ, bhante".

“Yampidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicāritaṃ manasā tampi niccaṃ vā aniccaṃ vā”ti?

“That which is seen, heard, thought, known, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṃ, bhante ...pe...

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘sattime kāyā akaṭā akaṭavidhā ...pe...

nibbeṭhiyamānā sukhadukkhaṃ palenti”ti?

“No hettaṃ, bhante”.

“No, sir.”

“Yato kho, bhikkhave, ariyasāvakaṃ imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ...pe...

dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno

avinipātadhammo niyata sambodhiparāyano”ti.

they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

9. Sassatadiṭṭhisutta The World is Eternal

Sāvatthinidānaṃ.
At Sāvatthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘sassato loko’”ti?
‘The world is eternal’?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...
“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘sassato loko’ti.
‘The world is eternal.’

Vedanāya sati ...pe...
When feeling ... perception ...

saṅkhāresu sati ...
choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘sassato loko’ti.

‘The world is eternal.’

Taṃ kiṃ maññaṭha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...

“Impermanent, sir.” ...

**vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi
uppajjeyya:**

‘sassato loko’”ti?

“No hetam, bhante”.

“Vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...pe...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘sassato loko’”ti?

“No hetam, bhante”.

**“Yampidaṃ diṭṭhaṃ sutam mutam viññātam pattaṃ pariyesitam
anuvicaritam manasā tampi niccaṃ vā aniccaṃ vā”ti?**

“Aniccaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘sassaṭo loko’”ti?

“No hetam, bhante”.

“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ...pe...

dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.

they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Navamaṃ.

10. Asassatadiṭṭhisutta The World Is Not Eternal

Sāvattthinidānaṃ.
At Sāvattthī.

**“Kismim̃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa
evaṃ diṭṭhi uppajjati:**

“Mendicants, when what exists, because of grasping what and
insisting on what, does the view arise:

‘asassato loko’”ti?

‘The world is not eternal’?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati ...pe...

“When form exists ...” ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante” ...pe...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘asassato loko’”ti?

“No hetam̃, bhante”.

**“Yampidaṃ diṭṭhaṃ sutam̃ mutam̃ viññātam̃ pattaṃ pariyesitam̃
anuvicaritam̃ manasā tampi niccaṃ vā aniccaṃ vā”ti?**

“Aniccaṃ, bhante ...pe...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘asassato loko’”ti?

“No hetam, bhante”.

“No, sir.”

“Yato kho, bhikkhave, ariyasāvakaṃ imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ...pe...

dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno

avinipātadhammo niyato sambodhiparāyano”ti.

they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Dasamaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

11. Antavāsutta The World Is Finite

Sāvattthinidānaṃ.
At Sāvattthī.

**“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa
evaṃ diṭṭhi uppajati:**

“Mendicants, when what exists, because of grasping what and
insisting on what, does the view arise:

‘antavā loko’”ti?

‘The world is finite?’” ...

**“Bhagavaṃmūlakā no, bhante, dhammā ...pe...
niyato sambodhiparāyano”ti.**

Ekādasamaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

12. Anantavāsutta The World Is Infinite

Sāvattihinidānaṃ.
At Sāvattihī.

**“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa
evaṃ diṭṭhi uppajati:**

“Mendicants, when what exists, because of grasping what and
insisting on what, does the view arise:

‘anantavā loko’”ti?

‘The world is infinite?’” ...

**“Bhagavaṃmūlakā no, bhante, dhammā ...pe...
niyato sambodhiparāyano”ti.**

Dvādasamaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

13. Taṃjīvaṃtaṃsarīraṃsutta The Soul and the Body Are Identical

Sāvattihinidānaṃ.
At Sāvattihī.

**“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa
evaṃ diṭṭhi uppajati:**

“Mendicants, when what exists, because of grasping what and
insisting on what, does the view arise:

‘taṃ jīvaṃ taṃ sarīraṃ’”ti?

‘The soul and the body are identical?’ ...

**“Bhagavaṃmūlakā no, bhante, dhammā ...pe...
niyato sambodhiparāyano”ti.**

Terasamaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

14. Aññaṃjīvaṃaññaṃsarīraṃsutta The Soul and the Body Are Different Things

Sāvatthinidānaṃ.

At Sāvatthī.

**“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa
evaṃ diṭṭhi uppajati:**

“Mendicants, when what exists, because of grasping what and
insisting on what, does the view arise:

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’”ti?

‘The soul and the body are different things?’” ...

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

niyato sambodhiparāyano”ti.

Cuddasamaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

15. Hotitathāgatosutta A Realized One Exists

Sāvatthinidānaṃ.
At Sāvatthī.

**“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa
evaṃ diṭṭhi uppajati:**

“Mendicants, when what exists, because of grasping what and
insisting on what, does the view arise:

‘hoti tathāgato paraṃ maraṇā’”ti?
‘A Realized One exists after death?’ ...

**“Bhagavaṃmūlakā no, bhante, dhammā ...pe...
niyato sambodhiparāyano”ti.**

Pannarasamaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

16. Nahotitathāgatosutta A Realized One Doesn't Exist

Sāvatthinidānaṃ.
At Sāvatthī.

**“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa
evaṃ diṭṭhi uppajati:**

“Mendicants, when what exists, because of grasping what and
insisting on what, does the view arise:

‘na hoti tathāgato paraṃ maraṇā’”ti?

‘A Realized One doesn't exist after death?’” ...

**“Bhagavaṃmūlakā no, bhante, dhammā ...pe...
niyato sambodhiparāyano”ti.**

Soḷasamaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

1. Sotāpattivagga
1. Stream-Entry

17. Hoticanacahotitathāgatosutta A Realized One Both Exists and Doesn't Exist

Sāvattihinidānaṃ.

At Sāvattihī.

**“Kismim̐ nu kho, bhikkhave, sati, kim̐ upādāya, kim̐ abhinivissa
evaṃ diṭṭhi uppajjati:**

“Mendicants, when what exists, because of grasping what and
insisting on what, does the view arise:

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’”ti?

‘A Realized One both exists and doesn't exist after death?’ ...

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

niyato sambodhiparāyano”ti.

Sattarasamaṃ.

18. Nevahotinanahotitathāgatosutta A Realized One Neither Exists Nor Doesn't Exist

Sāvattihinidānaṃ.

At Sāvattihī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘neva hoti, na na hoti tathāgato paraṃ maraṇā’”ti?

‘A Realized One neither exists nor doesn't exist after death’?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘neva hoti, na na hoti tathāgato paraṃ maraṇā’”ti ...pe....

‘A Realized One neither exists nor doesn't exist after death’ ...

“Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...

“Impermanent, sir.” ...

**vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi
uppajjeyya:**

“But by not grasping what’s impermanent, suffering, and perishable,
would the view arise:

‘neva hoti, na na hoti tathāgato paraṃ maraṇā’”ti?

‘A Realized One neither exists nor doesn’t exist after death’?”

“No hetam, bhante”.

“No, sir.”

**“Yampidaṃ diṭṭhaṃ sutam mutam viññātam pattam pariyesitam
anuvicaritam manasā tampi niccam vā aniccaṃ vā”ti?**

“That which is seen, heard, thought, known, sought, and explored by
the mind: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccam dukkham vā taṃ sukham vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkham, bhante”.

“Suffering, sir.”

**“Yaṃ panāniccam dukkham vipariṇāmadhammaṃ, api nu taṃ
anupādāya evaṃ diṭṭhi uppajjeyya:**

“But by not grasping what’s impermanent, suffering, and perishable,
would the view arise:

‘neva hoti, na na hoti tathāgato paraṃ maraṇā’”ti?

‘A Realized One neither exists nor doesn’t exist after death’?”

“No hetam, bhante”.

“No, sir.”

**“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā
pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti,
dukkhasamudayepissa kaṅkhā pahīnā hoti,
dukkhanirodhepissa kaṅkhā pahīnā hoti,
dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—**

“When a noble disciple has given up doubt in these six cases, and
has given up doubt in suffering, its origin, its cessation, and the
practice that leads to its cessation,

**ayam vuccati, bhikkhave, ariyasāvako sotāpanno
avinipātadhammo niyato sambodhiparāyano”ti.**

they’re called a noble disciple who is a stream-enterer, not liable to
be reborn in the underworld, bound for awakening.”

Aṭṭhārasamaṃ.

Sotāpattivaggo.

Aṭṭhārasaveyyākaraṇaṃ niṭṭhitaṃ.

Tassuddānaṃ

**Vātaṃ etaṃ mama,
so attā no ca me siyā;
Natthi karoto hetu ca,
mahādiṭṭhena aṭṭhamaṃ.**

**Sassato loko ca,
Asassato ca antavā ca;
Anantavā ca taṃ jīvaṃ taṃ sarīranti,**

Aññaṃ jīvaṃ aññaṃ sarīranti ca.

Hoti tathāgato paraṃ maraṇāti,

Na hoti tathāgato paraṃ maraṇāti;

Neva hoti na na hoti tathāgato paraṃ maraṇāti.

Saṃyutta Nikāya 24
Linked Discourses 24

2. Dutiyagamanavagga
2. The Second Round

19. Vātasutta Winds

Sāvattthinidānaṃ.

At Sāvattthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā, esikaṭṭhāyiṭṭhitā’”ti?

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘na vātā vāyanti ...pe... esikaṭṭhāyiṭṭhitā’ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Vedanāya sati ...pe...

When feeling ...

saññāya sati ...pe...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘na vātā vāyanti ...pe... esikaṭṭhāyitṭhitā’ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe... vipariṇāmadhammaṃ,

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya—

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

na vātā vāyanti ...pe... esikaṭṭhāyitṭhitā”ti?

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’”

“No hetam, bhante”.

“No, sir.”

“Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises:

‘na vātā vāyanti ...pe... esikaṭṭhāyiṭṭhitā’”ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

“Vedanā ...

Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante” ...pe... vipariṇāmadhammaṃ,

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘na vātā vāyanti ...pe... esikaṭṭhāyiṭṭhitā’”ti?

“No hetuṃ, bhante”.

“No, sir.”

“Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjeyya:

“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā, esikaṭṭhāyiṭṭhitā’”ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

Paṭhamam.

Saṃyutta Nikāya 24
Linked Discourses 24

2. Dutiyagamanavagga
2. The Second Round

20–35. Etammamādisutta
20–35. This Is Mine, Etc.

(Purimavagge viya aṭṭhārasa veyyākaraṇāni vitthāretabbānī.)
(These should be expanded in the same way as discourses 2 through 17 of the previous chapter.)

Sattarasamaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

2. Dutiyagamanavagga
2. The Second Round

36. Nevahotinanahotisutta Neither Exists Nor Doesn't Exist

Sāvattihinidānaṃ.
At Sāvattihī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘neva hoti na na hoti tathāgato paraṃ maraṇā’”ti?

‘A Realized One neither exists nor doesn't exist after death?’”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘neva hoti na na hoti tathāgato paraṃ maraṇā’”ti.

‘A Realized One neither exists nor doesn't exist after death.’”

“Vedanāya sati ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti.

‘a Realized One neither exists nor doesn’t exist after death.’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe... vipariṇāmadhammaṃ,

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘neva hoti na na hoti tathāgato paraṃ maraṇā’”ti?

“No hetam, bhante”.

“Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises:

‘neva hoti na na hoti tathāgato paraṃ maraṇā’”ti.

‘A Realized One neither exists nor doesn’t exist after death.’” ...

“Vedanā ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante” ...pe... vipariṇāmadhammaṃ,

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘neva hoti na na hoti tathāgato paraṃ maraṇā”’ti?

“No hetam, bhante”.

“No, sir.”

“Iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises:

‘neva hoti na na hoti tathāgato paraṃ maraṇā”’ti.

‘A Realized One neither exists nor doesn’t exist after death.’”

Aṭṭhārasamaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

2. Dutiyagamanavagga
2. The Second Round

37. Rūpiattāsutta The Self Has Form

Sāvattihinidānaṃ.
At Sāvattihī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘rūpī attā hoti arogo paraṃ maraṇā’”ti?

‘The self has form and is sound after death?’” ...

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘rūpī attā hoti arogo paraṃ maraṇā’ti.

Vedanāya sati ...pe...

saññāya sati ...

saṅkhāresu sati ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘rūpī attā hoti arogo paraṃ maraṇā’ti.

Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante” ...pe...

**vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi
uppajjeyya:**

‘rūpī attā hoti arogo paraṃ maraṇā’”ti?

“No hetam, bhante”.

**“Iti kho, bhikkhave, dukkhe sati, dukkham upādāya, dukkham
abhinivissa evaṃ diṭṭhi uppajjati:**

‘rūpī attā hoti arogo paraṃ maraṇā’”ti?

“Vedanā ...pe...

“no hetam, bhante”.

**“Iti kho, bhikkhave, dukkhe sati, dukkham upādāya, dukkham
abhinivissa evaṃ diṭṭhi uppajjati:**

‘rūpī attā hoti arogo paraṃ maraṇā’”ti.

Ekūnavīsatiṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

2. Dutiyagamanavagga
2. The Second Round

38. Arūpīattāsutta The Self Is Formless

Sāvatthinidānaṃ.

At Sāvatthī.

**“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa
evaṃ diṭṭhi uppajjati:**

“Mendicants, when what exists, because of grasping what and
insisting on what, does the view arise:

‘arūpī attā hoti arogo paraṃ maraṇā’”ti?

‘The self is formless and is sound after death’?” ...

(Peyyālo.)

Vīsatiṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

2. Dutiyagamanavagga
2. The Second Round

39. Rūpīcaarūpīcaattāsutta The Self Has Form and Is Formless

Sāvattihinidānaṃ.
At Sāvattihī.

“Rūpī ca arūpī ca attā hoti arogo paraṃ maraṇā”ti ...pe....
“The self has form and is formless, and is sound after death’?” ...

Ekavīsatiṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

2. Dutiyagamanavagga
2. The Second Round

40. Nevarūpīnārūpīattāsutta

The Self Neither Has Form Nor Is Formless

“Neva rūpī nārūpī attā hoti arogo paraṃ maraṇā”ti ...pe....

“The self neither has form nor is formless, and is sound after death’?” ...

Bāvīsatiṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

2. Dutiyagamanavagga
2. The Second Round

41. Ekantasukhīsutta

The Self Is Perfectly Happy

“Ekantasukhī attā hoti arogo paraṃ marañā”ti ...pe....
“The self is perfectly happy, and is sound after death’?” ...

Tevīsatiṃsaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

2. Dutiyagamanavagga
2. The Second Round

42. Ekantadukkhīsutta Exclusively Suffering

“Ekantadukkhī attā hoti arogo param̐ maraṇā”ti ...pe....

“The self is exclusively suffering, and is sound after death’?” ...

Catuvīsatimaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

2. Dutiyagamanavagga
2. The Second Round

43. Sukhadukkhīsutta The Self Is Happy and Suffering

“Sukhadukkhī attā hoti arogo param̐ maraṇā”ti ...pe....

“The self is happy and suffering, and is sound after death’?” ...

Pañcavīsatiṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

2. Dutiyagamanavagga
2. The Second Round

44. Adukkhamasukhīsutta

The Self Is Neither Happy Nor Suffering

“Adukkhamasukhī attā hoti arogo paraṃ maraṇā”ti?

“The self is neither happy nor suffering, and is sound after death’?”

...

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘adukkhmasukhī attā hoti arogo paraṃ maraṇā’ti.

Vedanāya sati ...

saññāya sati ...

saṅkhāresu sati ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘adukkhmasukhī attā hoti arogo paraṃ maraṇā’ti.

Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante” ...pe...

vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘adukkhmasukhī attā hoti arogo paraṃ maraṇā’”ti?

“No hetam, bhante”.

“Iti kho, bhikkhave, dukkhe sati, dukkham upādāya, dukkham abhinivissa evaṃ diṭṭhi uppajjati:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti.

“Vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante” ...pe...

vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti?

“No hetam, bhante”.

“Iti kho, bhikkhave, dukkhe sati, dukkham upādāya, dukkham abhinivissa evaṃ diṭṭhi uppajjati:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti.

Chabbīsatiṃ.

Dutiyapeyyālo.

Tassuddānaṃ

**Vātaṃ etaṃ mama so,
attā no ca me siyā;
Natthi karoto hetu ca,
mahādiṭṭhena aṭṭhamaṃ.**

**Sassato asassato ceva,
antānantavā ca vuccati;**

**Tam jīvaṃ aññaṃ jīvañca,
tathāgatena cattāro.**

**Rūpī attā hoti arūpī ca attā hoti,
Rūpī ca arūpī ca attā hoti;
Neva rūpī nārūpī attā hoti,
Ekantasukhī attā hoti.**

**Ekantadukkhī attā hoti,
Sukhadukkhī attā hoti;
Adukkhamasukhī attā hoti,
Arogo paraṃ maraṇāti;
Ime chabbīsati suttā,
Dutiyavārena desitā.**

Saṃyutta Nikāya 24
Linked Discourses 24

3. Tatiyagamanavagga
3. The Third Round

45. Navātasutta Winds

Sāvattthinidānaṃ.

At Sāvattthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyiṭṭhitā’”ti?

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe....

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati—

“When form exists, because of grasping form and insisting on form, the view arises:

na vātā vāyanti ...pe...

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

vedanāya sati ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘na vātā vāyanti ...pe... esikaṭṭhāyiṭṭhitā’ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe...

“Impermanent, sir.” ...

vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘na vātā vāyanti ...pe... esikaṭṭhāyiṭṭhitā’”ti?

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’.”

“No hetam, bhante”.

“No, sir.”

“Iti kho, bhikkhave, yadaniccaṃ taṃ dukkhaṃ.

“And so, what’s impermanent is suffering.

Tasmim̄ sati, tadupādāya, evaṃ diṭṭhi uppajjati:

When this exists, grasping at this, the view arises:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyitṭhitā’”ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

“Vedanā ...

Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante” ...pe... vipariṇāmadhammaṃ,

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘na vātā vāyanti ...pe... esikaṭṭhāyitṭhitā’”ti?

“No hetam̄, bhante”.

“Iti kho, bhikkhave, yadaniccaṃ taṃ dukkhaṃ.

“And so, what’s impermanent is suffering.

Tasmim̄ sati, tadupādāya evaṃ diṭṭhi uppajjati:

When this exists, grasping at this, the view arises:

‘na vātā vāyanti ...pe... esikaṭṭhāyitṭhitā’”ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

Paṭhamam̄.

Saṃyutta Nikāya 24
Linked Discourses 24

3. Tatiyagamanavagga
3. The Third Round

46–69. Etammamādisutta
46–69. This Is Not Mine, etc.

(Dutiyavagge viya catuvīsati suttāni pūretabbāni.)
(To be completed in the same way as discourses 20 through 43 of
the second chapter.)

Pañcavīsatiṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

3. Tatiyagamanavagga
3. The Third Round

70. Adukkhamasukhīsutta The Self Is Neither Happy Nor Suffering

Sāvatthinidānaṃ.
At Sāvatthī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘adukkkhamasukhī attā hoti arogo paraṃ marañā’”ti?

“‘The self is neither happy nor suffering, and is sound after death’?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe....

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘adukkkhamasukhī attā hoti arogo paraṃ marañā’”ti.

‘The self is neither happy nor suffering, and is sound after death.’

“Vedanāya sati ...pe...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’ti.

‘The self is neither happy nor suffering, and is sound after death.’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante” ...pe... vipariṇāmadhammaṃ,

“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti?

“No hetam, bhante”.

“Iti kho, bhikkhave, yadaniccaṃ taṃ dukkham.

“And so, what’s impermanent is suffering.

Tasmiṃ sati, tadupādāya evaṃ diṭṭhi uppajjati:

When this exists, grasping at this, the view arises:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti.

‘The self is neither happy nor suffering, and is sound after death.’

“Vedanā ...pe...

Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante” ...pe... vipariṇāmadhammaṃ,
“Impermanent, sir.” ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable,
would such a view arise?”

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti?

“No hetam, bhante”.
“No, sir.”

“Iti kho, bhikkhave, yadaniccaṃ taṃ dukkhaṃ.
“And so, what’s impermanent is suffering.

Tasmim sati, tadupādāya evaṃ diṭṭhi uppajjati:
When this exists, grasping at this, the view arises:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti.
“The self is neither happy nor suffering, and is sound after death.”

Chabbīsatiṃ.

Tatiyapeyyālo.

Saṃyutta Nikāya 24
Linked Discourses 24

4. Catutthagamanavagga
4. The Fourth Round

71. Navātasutta Winds

Sāvattthinidānaṃ.

At Sāvattthī.

“Kismiṃ nu kho, bhikkhave, sati kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyiṭṭhitā’”ti?

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe....

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘na vātā vāyanti ...pe... esikaṭṭhāyiṭṭhitā’ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Vedanāya sati ...pe...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

**viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ
diṭṭhi uppajjati:**

consciousness exists, because of grasping consciousness and
insisting on consciousness, the view arises:

‘na vātā vāyanti ...pe... esikaṭṭhāyiṭṭhitā’”ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth;
the moon and stars neither rise nor set, but stand firm like a pillar.’

“Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

**“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu
taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be
regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“**Vedanā** ...

“Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“**Aniccaṃ, bhante**”.

“Impermanent, sir.”

“**Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?**

“But if it’s impermanent, is it suffering or happiness?”

“**Dukkhaṃ, bhante**”.

“Suffering, sir.”

“**Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“**No hetuṃ, bhante**”.

“No, sir.”

“**Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ**

atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ

vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...

You should truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Paṭhamaṃ.

Saṃyutta Nikāya 24
Linked Discourses 24

4. Catutthagamanavagga
4. The Fourth Round

72–95. Etaṃmamādisutta
72–95. This Is Not Mine, Etc.

(Dutiyavagge viya catuvīsati suttāni pūretabbāni.)
(To be completed in the same way as the 24 discourses of the second chapter.)

Pañcavīsatiṃ.

Saṃyutta Nikāya 24

Linked Discourses 24

4. Catutthagamanavagga

4. The Fourth Round

96. Adukkhamasukhīsutta

The Self Is Neither Happy Nor Suffering

Sāvattihinidānaṃ.

At Sāvattihī.

“Kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppajjati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti?

‘The self is neither happy nor suffering, and is sound after death’?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe....

“Our teachings are rooted in the Buddha. ...”

“Rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’ti.

‘The self is neither happy nor suffering, and is sound after death.’

Vedanāya sati ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

**viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ
diṭṭhi uppajjati:**

consciousness exists, because of grasping consciousness and
insisting on consciousness, the view arises:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’ti.

‘The self is neither happy nor suffering, and is sound after death.’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā’ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu
taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be
regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’ti?

‘This is mine, I am this, this is my self’?”

“No hetuṃ, bhante”.

“No, sir.”

“Vedanā ...

“Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.
“No, sir.”

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...

You should truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Catutthapeyyālo.

Tassuddānaṃ

**Purimagamane aṭṭhārasa veyyākaraṇā,
Dutiyagamane chabbīsaṃ vitthāretabbāni;
Tatīyagamane chabbīsaṃ vitthāretabbāni,
Catutthagamane chabbīsaṃ vitthāretabbāni.**

Diṭṭhisamyuttaṃ samattaṃ.

The Linked Discourses on views are complete.

25. Okkanta Saṁyutta:
On Arrival

Saṃyutta Nikāya 25
Linked Discourses 25

1. Cakkhuvagga
1. The Eye

1. Cakkhusutta The Eye

Sāvattihinidānaṃ.

At Sāvattihī.

“Cakkhuṃ, bhikkhave, aniccaṃ vipariṇāmi aññathābhāvi;
“Mendicants, the eye is impermanent, perishing, and changing.

sotaṃ aniccaṃ vipariṇāmi aññathābhāvi;
The ear,

ghānaṃ aniccaṃ vipariṇāmi aññathābhāvi;
nose,

jivhā aniccā vipariṇāmī aññathābhāvī;
tongue,

kāyo anicco vipariṇāmi aññathābhāvi;
body,

mano anicco vipariṇāmī aññathābhāvī.
and mind are impermanent, perishing, and changing.

**Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati—
ayaṃ vuccati saddhānusārī, okkanto sammattaniyāmaṃ,
sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ;**

Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person.

**abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā
tiracchānayaṇiṃ vā pettivisaṃyaṃ vā upapajjeyya;**

They can't do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalam sacchikaroti.

They can't die without realizing the fruit of stream-entry.

Yassa kho, bhikkhave, ime dhammā evaṃ paññāya mattaso nijjhānam khamanti, ayaṃ vuccati: 'dhammānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ;

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They've arrived at inevitability regarding the right path, they've arrived at the level of the good person, and they've transcended the level of the bad person.

abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṇiṃ vā pettivisayaṃ vā upapajjeyya;

They can't do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalam sacchikaroti'.

They can't die without realizing the fruit of stream-entry.

Yo, bhikkhave, ime dhamme evaṃ pajānāti evaṃ passati, ayaṃ vuccati: 'sotāpanno avinipātadhammo niyato sambodhiparāyano''ti.

Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

Paṭhamam.

Saṃyutta Nikāya 25
Linked Discourses 25

1. Cakkhuvagga
1. The Eye

2. Rūpasutta
Sights

Sāvattthinidānaṃ.

At Sāvattthī.

“Rūpā, bhikkhave, aniccā vipariṇāmino aññathābhāvino;
“Mendicants, sights are impermanent, perishing, and changing.

saddā aniccā vipariṇāmino aññathābhāvino;
Sounds,

gandhā aniccā vipariṇāmino aññathābhāvino;
smells,

rasā aniccā vipariṇāmino aññathābhāvino;
tastes,

phoṭṭhabbā aniccā vipariṇāmino aññathābhāvino;
touches,

dhammā aniccā vipariṇāmino aññathābhāvino.
and thoughts are impermanent, perishing, and changing.

**Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ
vuccati saddhānusārī, okkanto sammattaniyāmaṃ,
sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ;**

Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person.

**abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā
tiracchānayaṇiṃ vā pettivisayaṃ vā upapajjeyya;**

They can't do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalam sacchikaroti.

They can't die without realizing the fruit of stream-entry.

Yassa kho, bhikkhave, ime dhammā evaṃ paññāya mattaso nijjhānam khamanti, ayaṃ vuccati: 'dhammānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ;

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They've arrived at inevitability regarding the right path, they've arrived at the level of the good person, and they've transcended the level of the bad person.

abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayanim vā pettivisayaṃ vā upapajjeyya;

They can't do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalam sacchikaroti'.

They can't die without realizing the fruit of stream-entry.

Yo, bhikkhave, ime dhamme evaṃ pajānāti evaṃ passati, ayaṃ vuccati:

Someone who understands and sees these principles is called

'sotāpanno avinipātadhammo niyato sambodhiparāyano'”ti.

a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Dutiyam.

Saṃyutta Nikāya 25
Linked Discourses 25

1. Cakkhuvagga
1. The Eye

3. Viññāṇasutta Consciousness

Sāvattthinidānaṃ.

At Sāvattthī.

**“Cakkhuviññāṇaṃ, bhikkhave, aniccaṃ vipariṇāmi
aññathābhāvi;**

“Mendicants, eye consciousness is impermanent, perishing, and
changing.

sotaviññāṇaṃ ...

Ear consciousness,

ghānaviññāṇaṃ ...

nose consciousness,

jivhāviññāṇaṃ ...

tongue consciousness,

kāyaviññāṇaṃ ...

body consciousness,

manoviññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi.

and mind consciousness are impermanent, perishing, and changing.

Yo bhikkhave ...pe...

Someone who has faith and confidence in these principles is called a
follower by faith. ...”

sambodhiparāyano”ti.

Tatiyaṃ.

Saṃyutta Nikāya 25
Linked Discourses 25

1. Cakkhuvagga
1. The Eye

4. Samphassasutta Contact

Sāvattḥinidānaṃ.
At Sāvattḥī.

**“Cakkhusamphasso, bhikkhave, anicco vipariṇāmi
aññathābhāvī;**

“Mendicants, eye contact is impermanent, perishing, and changing.

sotasamphasso ...
Ear contact,

ghānasamphasso ...
nose contact,

jivhāsamphasso ...
tongue contact,

kāyasamphasso ...
body contact,

manosamphasso anicco vipariṇāmi aññathābhāvī.
and mind contact are impermanent, perishing, and changing.

**Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ
vuccati ‘saddhānusārī ...pe...**

Someone who has faith and confidence in these principles is called a
follower by faith. ...”

sambodhiparāyano””ti.

Catutthaṃ.

Saṃyutta Nikāya 25
Linked Discourses 25

1. Cakkhuvagga
1. The Eye

5. Samphassajasutta Feeling

Sāvatthinidānaṃ.
At Sāvatthī.

“Cakkhusamphassajā, bhikkhave, vedanā aniccā vipariṇāmī aññathābhāvī;

“Mendicants, feeling born of eye contact is impermanent, perishing, and changing.

sotasamphassajā vedanā ...pe...
Feeling born of ear contact,

ghānasamphassajā vedanā ...pe...
feeling born of nose contact,

jivhāsamphassajā vedanā ...pe...
feeling born of tongue contact,

kāyasamphassajā vedanā ...pe...
feeling born of body contact,

manosamphassajā vedanā aniccā vipariṇāmī aññathābhāvī.
and feeling born of mind contact are impermanent, perishing, and changing.

Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati ‘saddhānusārī ...pe...

Someone who has faith and confidence in these principles is called a follower by faith. ...”

sambodhiparāyano””ti.

Pañcamāṅ.

Saṃyutta Nikāya 25
Linked Discourses 25

1. Cakkhuvagga
1. The Eye

6. Rūpasaññāsutta Perception

Sāvattihinidānaṃ.

At Sāvattihī.

“Rūpasaññā, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
“Mendicants, perception of sights is impermanent, perishing, and changing.

saddasaññā ...
Perception of sounds,

gandhasaññā ...
perception of smells,

rasasaññā ...
perception of tastes,

phoṭṭhabbasaññā ...
perception of touches,

dhammasaññā aniccā vipariṇāmī aññathābhāvī.
and perception of thoughts are impermanent, perishing, and changing.

Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati ‘saddhānusārī ...pe...

Someone who has faith and confidence in these principles is called a follower by faith. ...”

sambodhiparāyano””ti.

Chattham.

7. Rūpasañcetanāsutta Intention

Sāvattihinidānaṃ.
At Sāvattihī.

“Rūpasañcetanā, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
“Mendicants, intention regarding sights is impermanent, perishing,
and changing.

saddasañcetanā ...
Intention regarding sounds,

gandhasañcetanā ...
intention regarding smells,

rasasañcetanā ...
intention regarding tastes,

phoṭṭhabbasañcetanā ...
intention regarding touches,

dhammasañcetanā aniccā vipariṇāmī aññathābhāvī.
and intentions regarding thoughts are impermanent, perishing, and
changing.

**Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ
vuccati ‘saddhānusārī ...pe...**
Someone who has faith and confidence in these principles is called a
follower by faith. ...”

sambodhiparāyano””ti.

Sattamañ.

Saṃyutta Nikāya 25
Linked Discourses 25

1. Cakkhuvagga
1. The Eye

8. Rūpaṭaṇhāsutta Craving For Sights

Sāvattthinidānaṃ.
At Sāvattthī.

“Rūpaṭaṇhā, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
“Mendicants, craving for sights is impermanent, perishing, and changing.

saddataṇhā ...
Craving for sounds,

gandhataṇhā ...
craving for smells,

rasataṇhā ...
craving for tastes,

phoṭṭhabbataṇhā ...
craving for touches,

dhammataṇhā aniccā vipariṇāmī aññathābhāvī.
and craving for thoughts are impermanent, perishing, and changing.

Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati ‘saddhānusārī ...pe...

Someone who has faith and confidence in these principles is called a follower by faith. ...”

sambodhiparāyano””ti.

Aṭṭhamaṃ.

Saṃyutta Nikāya 25
Linked Discourses 25

1. Cakkhuvagga
1. The Eye

9. Pathavīdhātusutta Elements

Sāvattihinidānaṃ.

At Sāvattihī.

“Pathavīdhātu, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
“Mendicants, the earth element is impermanent, perishing, and changing.

āpodhātu ...

The water element,

tejodhātu ...

the fire element,

vāyodhātu ...

the air element,

ākāśadhātu ...

the space element,

viññāṇadhātu aniccā vipariṇāmī aññathābhāvī.

and the consciousness element are impermanent, perishing, and changing.

Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati ‘saddhānusārī ...pe...

Someone who has faith and confidence in these principles is called a follower by faith. ...”

sambodhiparāyano””ti.

Navamañ.

10. Khandhasutta The Aggregates

Sāvatthinidānaṃ.
At Sāvatthī.

“Rūpaṃ, bhikkhave, aniccaṃ vipariṇāmi aññathābhāvi;
“Mendicants, form is impermanent, perishing, and changing.

vedanā aniccā vipariṇāmī aññathābhāvī;
Feeling,

saññā ...
perception,

saṅkhārā aniccā vipariṇāmino aññathābhāvino;
choices,

viññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi.
and consciousness are impermanent, perishing, and changing.

Yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati saddhānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ;
Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person.

abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṇiṃ vā pettivisayaṃ vā upapajjeyya;
They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

**abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ
sacchikaroti.**

They can't die without realizing the fruit of stream-entry.

**Yassa kho, bhikkhave, ime dhammā evaṃ paññāya mattaso
nijjhānaṃ khamanti, ayaṃ vuccati: 'dhammānusārī, okkanto
sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto
puthujjanabhūmiṃ;**

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They've arrived at inevitability regarding the right path, they've arrived at the level of the good person, and they've transcended the level of the bad person.

**abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā
tiracchānayaṇiṃ vā pettivisayaṃ vā upapajjeyya;**

They can't do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

**abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ
sacchikaroti'.**

They can't die without realizing the fruit of stream-entry.

**Yo, bhikkhave, ime dhamme evaṃ pajānāti evaṃ passati, ayaṃ
vuccati:**

Someone who understands and sees these principles is called

'sotāpanno avinipātadhammo niyato sambodhiparāyano'”ti.

a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Dasamaṃ.

Cakkhuvaggo paṭhamo.

Tassuddānaṃ

**Cakkhu rūpañca viññāṇaṃ,
phasso ca vedanāya ca;
Saññā ca cetanā taṇhā,
dhātu khandhena te dasāti.**

Okkantaṣaṃyuttaṃ samattaṃ.

The Linked Discourses on arrival are complete.

26. Uppāda Saṃyutta: On Arising

Saṃyutta Nikāya 26
Linked Discourses 26

1. Uppādavagga
1. Arising

1. Cakkhusutta The Eye

Sāvattthinidānaṃ.
At Sāvattthī.

“Yo kho, bhikkhave, cakkhussa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo.

“Mendicants, the arising, continuation, rebirth, and manifestation of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo sotassa uppādo ṭhiti ...pe...

The arising, continuation, rebirth, and manifestation of the ear,

yo ghānassa uppādo ṭhiti ...

nose,

yo jivhāya uppādo ṭhiti ...

tongue,

yo kāyassa uppādo ṭhiti ...

body,

yo manassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo.

and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca, bhikkhave, cakkhussa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo.

The cessation, settling, and ending of the eye is the cessation of suffering, the settling of diseases, and the ending of old age and death.

Yo sotassa nirodho ...pe...

The cessation, settling, and ending of the ear,

yo ghānassa nirodho ...

nose,

yo jivhāya nirodho ...

tongue,

yo kāyassa nirodho ...

body,

yo manassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmarañassa atthaṅgamo”ti.

and mind is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Paṭhamam.

Saṃyutta Nikāya 26
Linked Discourses 26

1. Uppādavagga
1. Arising

2. Rūpasutta Sights

Sāvattihinidānaṃ.
At Sāvattihī.

**“Yo kho, bhikkhave, rūpānaṃ uppādo ṭhiti abhinibbatti
pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaṇassa
pātubhāvo.**

“Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo saddānaṃ ...

The arising, continuation, rebirth, and manifestation of sounds,

yo gandhānaṃ ...

smells,

yo rasānaṃ ...

tastes,

yo phoṭṭhabbānaṃ ...

touches,

**yo dhammānaṃ uppādo ṭhiti abhinibbatti pātubhāvo,
dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaṇassa pātubhāvo.**

and thoughts is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

**Yo ca kho, bhikkhave, rūpānaṃ nirodho vūpasamo atthaṅgamo,
dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaṇassa
atthaṅgamo.**

The cessation, settling, and ending of sights,

Yo saddānaṃ ...

sounds,

yo gandhānaṃ ...

smells,

yo rasānaṃ ...

tastes,

yo phoṭṭhabbānaṃ ...

touches,

**yo dhammānaṃ nirodho vūpasamo atthaṅgamo, dukkhasseso
nirodho, rogānaṃ vūpasamo, jarāmarañassa atthaṅgamo”ti.**

and thoughts is the cessation of suffering, the settling of diseases,
and the ending of old age and death.”

Dutiyam.

Saṃyutta Nikāya 26
Linked Discourses 26

1. Uppādavagga
1. Arising

3. Viññāṇasutta Consciousness

Sāvattihinidānaṃ.

At Sāvattihī.

**“Yo kho, bhikkhave, cakkhuvīññāṇassa uppādo ṭhiti ...pe...
“Mendicants, the arising of eye consciousness ...**

jarāmaṇassa pātubhāvo ...pe...

**yo manovīññāṇassa uppādo ṭhiti ...pe...
mind consciousness ...**

**jarāmaṇassa pātubhāvo.
is the manifestation of old age and death.**

**Yo ca kho, bhikkhave, cakkhuvīññāṇassa nirodho ...pe...
The cessation of eye consciousness ...**

jarāmaṇassa atthaṅgamo ...pe...

**yo manovīññāṇassa nirodho ...pe...
mind consciousness ...**

**jarāmaṇassa atthaṅgamo”ti.
is the ending of old age and death.”**

Tatiyaṃ.

Saṃyutta Nikāya 26
Linked Discourses 26

1. Uppādavagga
1. Arising

4. Samphassasutta Contact

Sāvattthinidānaṃ.

At Sāvattthī.

**“Yo kho, bhikkhave, cakkhusamphassassa uppādo ṭhiti ...pe...
“Mendicants, the arising of eye contact ...**

jarāmaraṇassa pātubhāvo ...pe...

**yo manosamphassassa uppādo ṭhiti ...pe...
mind contact ...**

**jarāmaraṇassa pātubhāvo.
is the manifestation of old age and death.**

**Yo ca kho, bhikkhave, cakkhusamphassassa nirodho ...pe...
The cessation of eye contact ...**

jarāmaraṇassa atthaṅgamo ...pe...

**yo manosamphassassa nirodho ...pe...
mind contact ...**

**jarāmaraṇassa atthaṅgamo”ti.
is the ending of old age and death.”**

Catuttham.

Saṃyutta Nikāya 26
Linked Discourses 26

1. Uppādavagga
1. Arising

5. Samphassajasutta Feeling

Sāvatthinidānaṃ.

At Sāvatthī.

**“Yo kho, bhikkhave, cakkhusamphassajāya vedanāya uppādo
ṭhiti ...pe... jarāmaraṇassa pātubhāvo ...pe....**

“Mendicants, the arising of feeling born of eye contact ...

Yo manosamphassajāya vedanāya uppādo ṭhiti ...pe...

the arising of feeling born of mind contact ...

jarāmaraṇassa pātubhāvo.

is the manifestation of old age and death.

**Yo ca kho, bhikkhave, cakkhusamphassajāya vedanāya nirodho
vūpasamo ...pe...**

The cessation of feeling born of eye contact ...

jarāmaraṇassa atthaṅgamo ...pe...

**yo manosamphassajāya vedanāya nirodho vūpasamo
atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo,
jarāmaraṇassa atthaṅgamo”ti.**

the cessation of feeling born of mind contact ... is the ending of old age and death.”

Pañcamaṃ.

Saṃyutta Nikāya 26
Linked Discourses 26

1. Uppādavagga
1. Arising

6. Saññāsutta Perception

Sāvattthinidānaṃ.
At Sāvattthī.

“Yo kho, bhikkhave, rūpasaññāya uppādo ṭhiti ...pe...
“Mendicants, the arising of perception of sights ...

jarāmaraṇassa pātubhāvo ...pe...

yo dhammasaññāya uppādo ṭhiti abhinibbatti pātubhāvo,
dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo.
perception of thoughts ... is the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpasaññāya nirodho ...pe...
The cessation of perception of sights ...

jarāmaraṇassa atthaṅgamo ...pe...

yo dhammasaññāya nirodho vūpasamo atthaṅgamo,
dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaraṇassa
atthaṅgamo”ti.
perception of thoughts ... is the ending of old age and death.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 26
Linked Discourses 26

1. Uppādavagga
1. Arising

7. Sañcetanāsutta Intention

Sāvattthinidānaṃ.
At Sāvattthī.

“Yo kho, bhikkhave, rūpasañcetanāya uppādo ṭhiti ...pe...
“Mendicants, the arising of intentions regarding sights ...

jarāmaraṇassa pātubhāvo ...pe...

yo dhammasañcetanāya uppādo ṭhiti abhinibbatti pātubhāvo,
dukkhasseto uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo.
intentions regarding thoughts ... is the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpasañcetanāya nirodho ...pe...
The cessation of intentions regarding sights ...

jarāmaraṇassa atthaṅgamo ...pe...

yo dhammasañcetanāya nirodho vūpasamo atthaṅgamo,
dukkhasseto nirodho, rogānaṃ vūpasamo, jarāmaraṇassa
atthaṅgamo”ti.

intentions regarding thoughts ... is the ending of old age and death.”

Sattamaṃ.

Saṃyutta Nikāya 26
Linked Discourses 26

1. Uppādavagga
1. Arising

8. Taṇhāsutta Craving

Sāvattihinidānaṃ.

At Sāvattihī.

“Yo kho, bhikkhave, rūpataṇhāya uppādo ṭhiti ...pe...

“Mendicants, the arising of craving for sights ...

jarāmaraṇassa pātubhāvo ...pe...

**yo dhammataṇhāya uppādo ṭhiti abhinibbatti pātubhāvo,
dukkhasseto uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo.**

craving for thoughts ... is the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpataṇhāya nirodho ...pe...

The cessation of craving for sights ...

jarāmaraṇassa atthaṅgamo ...pe...

**yo dhammataṇhāya nirodho vūpasamo atthaṅgamo,
dukkhasseto nirodho, rogānaṃ vūpasamo, jarāmaraṇassa
atthaṅgamo”ti.**

craving for thoughts ... is the ending of old age and death.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 26
Linked Discourses 26

1. Uppādavagga
1. Arising

9. Dhātusutta Elements

Sāvattihinidānaṃ.
At Sāvattihī.

“Yo kho, bhikkhave, pathavīdhātuyā uppādo ṭhiti abhinibbatti pātubhāvo ...pe... jarāmaraṇassa pātubhāvo;
“Mendicants, the arising, continuation, rebirth, and manifestation of the earth element,

yo āpodhātuyā ...
the water element,

yo tejodhātuyā ...
the fire element,

yo vāyodhātuyā ...
the air element,

yo ākāsadhātuyā ...
the space element,

yo viññāṇadhātuyā uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaraṇassa pātubhāvo.
and the consciousness element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca kho, bhikkhave, pathavīdhātuyā nirodho ...pe... jarāmaraṇassa atthaṅgamo;
The cessation of the earth element,

yo āpodhātuyā nirodho ...
the water element,

yo tejodhātuyā nirodho ...

the fire element,

yo vāyodhātuyā nirodho ...

the air element,

yo ākāsadhātuyā nirodho ...

the space element,

**yo viññāṇadhātuyā nirodho vūpasamo atthaṅgamo,
dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmarañassa
atthaṅgamo”ti.**

and the consciousness element is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Navamaṃ.

Saṃyutta Nikāya 26
Linked Discourses 26

1. Uppādavagga
1. Arising

10. Khandhasutta The Aggregates

Sāvattihinidānaṃ.
At Sāvattihī.

**“Yo kho, bhikkhave, rūpassa uppādo ṭhiti abhinibbatti
pātubhāvo, dukkhassetso uppādo, rogānaṃ ṭhiti, jarāmaṇassa
pātubhāvo.**

“Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo vedanāya ...

The arising, continuation, rebirth, and manifestation of feeling,

yo saññāya ...

perception,

yo saṅkhārānaṃ ...

choices,

**yo viññāṇassa uppādo ṭhiti abhinibbatti pātubhāvo,
dukkhassetso uppādo, rogānaṃ ṭhiti, jarāmaṇassa pātubhāvo.**

and consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

**Yo ca kho, bhikkhave, rūpassa nirodho vūpasamo atthaṅgamo,
dukkhassetso nirodho, rogānaṃ vūpasamo, jarāmaṇassa
atthaṅgamo.**

The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death.

Yo vedanāya ...

The cessation, settling, and ending of feeling,

yo saññāya ...

perception,

yo saṅkhārānaṃ ...

choices,

yo viññāṇassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmarāṇassa atthaṅgamo”ti.

and consciousness is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Dasamaṃ.

Uppādavaggo paṭhamo.

Tassuddānaṃ

Cakkhu rūpañca viññāṇaṃ,

phasso ca vedanāya ca;

Saññā ca cetanā taṇhā,

dhātu khandhena te dasāti.

Uppādasamyuttaṃ samattaṃ.

The Linked Discourses on arising are complete.

27. Kilesa Saṃyutta: On Corruptions

Saṃyutta Nikāya 27
Linked Discourses 27

1. Kilesavagga
1. Corruptions

1. Cakkhusutta The Eye

Sāvattihinidānaṃ.
At Sāvattihī.

“Yo, bhikkhave, cakkhusmiṃ chandarāgo, cittasseso upakkilesa.

“Mendicants, desire and greed for the eye,

Yo sotasmim̐ chandarāgo, cittasseso upakkilesa.
ear,

Yo ghānasmim̐ chandarāgo, cittasseso upakkilesa.
nose,

Yo jivhāya chandarāgo, cittasseso upakkilesa.
tongue,

Yo kāyasmim̐ chandarāgo, cittasseso upakkilesa.
body,

Yo manasmim̐ chandarāgo, cittasseso upakkilesa.
or mind is a corruption of the mind.

Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkilesa pahīno hoti, nekkhammaninnañcassa cittaṃ hoti.

When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation.

Nekkhammaparibhāvitam̐ cittaṃ kammaniyam̐ khāyati, abhiññā sacchikaraṇīyesu dhammesū”ti.

A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

Paṭhamam.

Saṃyutta Nikāya 27
Linked Discourses 27

1. Kilesavagga
1. Corruptions

2. Rūpasutta
Sights

Sāvattthinidānaṃ.
At Sāvattthī.

“Yo, bhikkhave, rūpesu chandarāgo, cittasseso upakkilesa.
“Mendicants, desire and greed for sights,

Yo saddesu ...
sounds,

yo gandhesu ...
smells,

yo rasesu ...
tastes,

yo phoṭṭhabbesu ...
touches,

yo dhammesu chandarāgo, cittasseso upakkilesa.
or thoughts is a corruption of the mind.

Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkilesa pahīno hoti, nekkhammaninnañcassa cittaṃ hoti.
When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation.

Nekkhammaparibhāvitāṃ cittaṃ kammaniyaṃ khāyati, abhiññā sacchikaraṇīyesu dhammesū”ti.
A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

Dutiyam.

Saṃyutta Nikāya 27
Linked Discourses 27

1. Kilesavagga
1. Corruptions

3. Viññāṇasutta Consciousness

Sāvattthinidānaṃ.

At Sāvattthī.

“Yo, bhikkhave, cakkhuviññāṇasmiṃ chandarāgo, cittasseso upakkilesa.

“Mendicants, desire and greed for eye consciousness,

Yo sotaviññāṇasmiṃ ...

ear consciousness,

yo ghānaviññāṇasmiṃ ...

nose consciousness,

yo jivhāviññāṇasmiṃ ...

tongue consciousness,

yo kāyaviññāṇasmiṃ ...

body consciousness,

yo manoviññāṇasmiṃ chandarāgo, cittasseso upakkilesa.

or mind consciousness is a corruption of the mind.

Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkilesa pahīno hoti, nekkhammaninnañcassa cittaṃ hoti.

When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation.

Nekkhammaparibhāvitāṃ cittaṃ kammaniyāṃ khāyati, abhiññā sacchikaraṇīyesu dhammesū”ti.

A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

Tatıyam.

Saṃyutta Nikāya 27
Linked Discourses 27

1. Kilesavagga
1. Corruptions

4. Samphassasutta Contact

Sāvattihinidānaṃ.

At Sāvattihī.

**“Yo, bhikkhave, cakkhusamphassasmiṃ chandarāgo,
cittasseso upakkilesa.**

“Mendicants, desire and greed for eye contact,

Yo sotasamphassasmiṃ ...

ear contact,

yo ghānasamphassasmiṃ ...

nose contact,

yo jivhāsamphassasmiṃ ...

tongue contact,

yo kāyasamphassasmiṃ ...

body contact,

yo manosamphassasmiṃ chandarāgo, cittasseso upakkilesa.

or mind contact is a corruption of the mind. ...”

Yato kho, bhikkhave, bhikkhuno ...pe...

abhiññā sacchikaraṇīyesu dhammesū”ti.

Catutthaṃ.

Saṃyutta Nikāya 27
Linked Discourses 27

1. Kilesavagga
1. Corruptions

5. Samphassajasutta Feeling

Sāvattthinidānaṃ.
At Sāvattthī.

**“Yo, bhikkhave, cakkhusamphassajāya vedanāya chandarāgo,
cittasseso upakkilesa.**

“Mendicants, desire and greed for feeling born of eye contact,

Yo sotasamphassajāya vedanāya ...
feeling born of ear contact,

yo ghānasamphassajāya vedanāya ...
feeling born of nose contact,

yo jivhāsamphassajāya vedanāya ...
feeling born of tongue contact,

yo kāyasamphassajāya vedanāya ...
feeling born of body contact,

**yo manosamphassajāya vedanāya chandarāgo, cittasseso
upakkilesa.**

or feeling born of mind contact is a defilement of the mind. ...”

Yato kho, bhikkhave, bhikkhuno ...pe...

abhiññā sacchikaraṇīyesu dhammesū”ti.

Pañcamaṃ.

Saṃyutta Nikāya 27
Linked Discourses 27

1. Kilesavagga
1. Corruptions

6. Saññāsutta Perception

Sāvattihinidānaṃ.
At Sāvattihī.

“Yo, bhikkhave, rūpasaññāya chandarāgo, cittasseso upakkilesa.

“Mendicants, desire and greed for perception of sights,

Yo saddasaññāya ...
perception of sounds,

yo gandhasaññāya ...
perception of smells,

yo rasasaññāya ...
perception of tastes,

yo phoṭṭhabbasaññāya ...
perception of touches,

yo dhammasaññāya chandarāgo, cittasseso upakkilesa.
or perception of thoughts is a corruption of the mind. ...”

Yato kho, bhikkhave, bhikkhuno ...pe...

abhiññā sacchikaraṇīyesu dhammesū”ti.

Chaṭṭhaṃ.

Saṃyutta Nikāya 27
Linked Discourses 27

1. Kilesavagga
1. Corruptions

7. Sañcetanāsutta Intention

Sāvatthinidānaṃ.
At Sāvatthī.

“Yo, bhikkhave, rūpasañcetanāya chandarāgo, cittasseso upakkilesa.

“Mendicants, desire and greed for intention regarding sights,

Yo saddasañcetanāya ...
intention regarding sounds,

yo gandhasañcetanāya ...
intention regarding smells,

yo rasasañcetanāya ...
intention regarding tastes,

yo phoṭṭhabbasañcetanāya ...
intention regarding touches,

yo dhammasañcetanāya chandarāgo, cittasseso upakkilesa.
or intention regarding thoughts is a corruption of the mind. ...”

Yato kho, bhikkhave, bhikkhuno ...pe...

abhiññā sacchikaraṇīyesu dhammesū”ti.

Sattamaṃ.

Saṃyutta Nikāya 27
Linked Discourses 27

1. Kilesavagga
1. Corruptions

8. Taṇhāsutta Craving

Sāvattihinidānaṃ.
At Sāvattihī.

“Yo, bhikkhave, rūpataṇhāya chandarāgo, cittasseso upakkilesa.

“Mendicants, desire and greed for craving for sights,

Yo saddataṇhāya ...
craving for sounds,

yo gandhataṇhāya ...
craving for smells,

yo rasataṇhāya ...
craving for tastes,

yo phoṭṭhabbataṇhāya ...
craving for touches,

yo dhammataṇhāya chandarāgo, cittasseso upakkilesa.
or craving for thoughts is a corruption of the mind. ...”

Yato kho, bhikkhave, bhikkhuno ...pe...

abhiññā sacchikaraṇīyesu dhammesū”ti.

Aṭṭhamāṃ.

Saṃyutta Nikāya 27
Linked Discourses 27

1. Kilesavagga
1. Corruptions

9. Dhātusutta Elements

Sāvattihinidānaṃ.
At Sāvattihī.

“Yo, bhikkhave, pathavīdhātuyā chandarāgo, cittasseso upakkilesō.

“Mendicants, desire and greed for the earth element,

Yo āpodhātuyā ...
the water element,

yo tejodhātuyā ...
the fire element,

yo vāyodhātuyā ...
the air element,

yo ākāśadhātuyā ...
the space element,

yo viññāṇadhātuyā chandarāgo, cittasseso upakkilesō.
or the consciousness element is a corruption of the mind. ...”

Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkilesō pahīno hoti, nekkhammaninnañcassa cittaṃ hoti.

Nekkhammaparibhāvitaṃ cittaṃ kammaniyaṃ khāyati, abhiññā sacchikaraṇīyesu dhammesū”ti.

Navamaṃ.

Saṃyutta Nikāya 27
Linked Discourses 27

1. Kilesavagga
1. Corruptions

10. Khandhasutta The Aggregates

Sāvatthinidānaṃ.
At Sāvatthī.

**“Yo, bhikkhave, rūpasmiṃ chandarāgo, cittasseso upakkilesō
...pe... yo viññāṇasmiṃ chandarāgo, cittasseso upakkilesō.**
“Mendicants, desire and greed for form, feeling, perception, choices,
or consciousness is a corruption of the mind.

**Yato kho, bhikkhave, bhikkhuno imesu pañcasu ṭhānesu cetaso
upakkilesō pahīno hoti, nekkhammaninnañcassa cittaṃ hoti.**
When a mendicant has given up mental corruption in these five
cases, their mind inclines to renunciation.

**Nekkhamparibhāvitāṃ cittaṃ kammaniyāṃ khāyati, abhiññā
sacchikaraṇīyesu dhammesū”ti.**
A mind imbued with renunciation is declared to be capable of directly
knowing anything that can be realized.”

Dasamaṃ.

Kilesavaggo paṭhamo.

Tassuddānaṃ

**Cakkhu rūpañca viññāṇaṃ,
phasso ca vedanāya ca;
Saññā ca cetanā taṇhā,**

dhātu khandhena te dasāti.

Kilesasaṃyuttaṃ samattaṃ.

The Linked Discourses on corruptions are complete.

28. Sāriputta Saṃyutta:
With Sāriputta

Saṃyutta Nikāya 28
Linked Discourses 28

1. Sāriputtavagga
1. With Sāriputta

1. Vivekajasutta Born of Seclusion

**Ekam̐ samayaṃ āyasmā sāriputto sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time Venerable Sāriputta was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmā sāriputto pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.**

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvattḥī for alms.

**Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ
piṇḍapātaṭikkanto yena andhavanaṃ tenupasaṅkami
divāvihārāya.**

He wandered for alms in Sāvattḥī. After the meal, on his return from alms-round, he went to the Dark Forest,

**Andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṃ
divāvihāraṃ nisīdi.**

plunged deep into it, and sat at the root of a tree for the day's meditation.

**Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā
vuṭṭhito yena jetavanaṃ anāthapiṇḍikassa ārāmo
tenupasaṅkami.**

Then in the late afternoon, Sāriputta came out of retreat and went to Jeta's Grove, Anāthapiṇḍika's monastery.

**Addasā kho āyasmā ānando āyasmantaṃ sāriputtaṃ dūratova
āgacchantaṃ.**

Venerable Ānanda saw him coming off in the distance,

Disvāna āyasmantaṃ sāriputtaṃ etadavoca:

and said to him:

“vippasannāni kho te, āvuso sāriputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto.

“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright.

Katamenāyasmā sāriputto ajja vihārena vihāsī”ti?

What meditation were you practicing today?”

“Idhāhaṃ, āvuso, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭthamaṃ jhānaṃ upasampajja viharāmi.

“Reverend, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tassa mayhaṃ, āvuso, na evaṃ hoti:

But it didn't occur to me:

‘ahaṃ paṭthamaṃ jhānaṃ samāpajjāmi’ti vā ‘ahaṃ paṭthamaṃ jhānaṃ samāpanno’ti vā ‘ahaṃ paṭthamaṃ jhānaṃ vuṭṭhito’ti vā”ti.

‘I am entering the first absorption’ or ‘I have entered the first absorption’ or ‘I am emerging from the first absorption’.”

Tathā hi panāyasmato sāriputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusayā susamūhatā.

“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato sāriputtassa na evaṃ hoti:

That's why it didn't occur to you:

“aḥam paṭhamam jhānam samāpajjāmī’ti vā ‘aḥam paṭhamam jhānam samāpanno’ti vā ‘aḥam paṭhamā jhānā vuṭṭhito’ti vā”ti.
‘I am entering the first absorption’ or ‘I have entered the first absorption’ or ‘I am emerging from the first absorption’.”

Paṭhamam.

Saṃyutta Nikāya 28
Linked Discourses 28

1. Sāriputtavagga
1. With Sāriputta

2. Avitakkasutta Without Placing the Mind

Sāvattihinidānaṃ.
At Sāvattihī.

Addasā kho āyasmā ānando ...pe... āyasmantaṃ sāriputtaṃ etadavoca:

Venerable Ānanda saw Venerable Sāriputta and said to him:

“vippasannāni kho te, āvuso sāriputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto.

“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright.

Katamenāyasmā sāriputto ajja vihārena vihāsī”ti?

What meditation were you practicing today?”

“Idhāhaṃ, āvuso, vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāmi.

“Reverend, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Tassa mayhaṃ, āvuso, na evaṃ hoti:

But it didn’t occur to me:

‘ahaṃ dutiyaṃ jhānaṃ samāpajjāmi’ti vā ‘ahaṃ dutiyaṃ jhānaṃ samāpanno’ti vā ‘ahaṃ dutiyā jhānā vuṭṭhito’ti vā”ti.

‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.”

**Tathā hi panāyasmato sāriputtassa dīgharattaṃ
ahaṅkāramamaṅkāramānānusayā susamūhatā.**

“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato sāriputtassa na evaṃ hoti:

That’s why it didn’t occur to you:

**“‘ahaṃ dutiyaṃ jhānaṃ samāpajjāmi’ti vā ‘ahaṃ dutiyaṃ
jhānaṃ samāpanno’ti vā ‘ahaṃ dutiyā jhānā vuṭṭhito’ti vā”ti.**

‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.”

Dutiyaṃ.

Saṃyutta Nikāya 28
Linked Discourses 28

1. Sāriputtavagga
1. With Sāriputta

3. Pītisutta
Rapture

Sāvattihinidānaṃ.
At Sāvattihī.

Addasā kho āyasmā ānando ...pe...

Venerable Ānanda saw Venerable Sāriputta and said to him:

“vip̄pasannaṃ kho te, āvuso sār̄iputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto.

“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright.

Katamenāyasmā sār̄iputto ajja vihārena vihāsī”ti?

What meditation were you practicing today?”

“Idhāhaṃ, āvuso, p̄tiyā ca virāgā upekkhako ca vihāsīm sato ca sampajāno sukhañca kāyena paṭisaṃvedemi; yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharāmi.

“Reverend, with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Tassa mayhaṃ, āvuso, na evaṃ hoti:

But it didn’t occur to me:

‘ahaṃ tatiyaṃ jhānaṃ samāpajjāmi’ti vā ‘ahaṃ tatiyaṃ jhānaṃ samāpanno’ti vā ‘ahaṃ tatiyā jhānā vuṭṭhito’ti vā”ti.

‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.”

**Tathā hi panāyasmato sāriputtassa dīgharattaṃ
ahaṅkāramamaṅkāramānānusayā susamūhatā.**

“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato sāriputtassa na evaṃ hoti:

That’s why it didn’t occur to you:

**“‘ahaṃ tatiyaṃ jhānaṃ samāpajjāmi’ti vā ‘ahaṃ tatiyaṃ jhānaṃ
samāpanno’ti vā ‘ahaṃ tatiyā jhānā vuṭṭhito’ti vā’”ti.**

‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.”

Tatiyaṃ.

Saṃyutta Nikāya 28
Linked Discourses 28

1. Sāriputtavagga
1. With Sāriputta

4. Upekkhāsutta Equanimity

Sāvattihinidānaṃ.
At Sāvattihī.

Addasā kho āyasmā ānando ...pe...

Venerable Ānanda saw Venerable Sāriputta and said to him:

“vip̄pasannāni kho te, āvuso sār̄iputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto.

“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright.

Katamenāyasmā sār̄iputto ajja vihārena vihāsī”ti?

What meditation were you practicing today?”

“Idhāhaṃ, āvuso, sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatīparisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāmi.

“Reverend, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Tassa mayhaṃ, āvuso, na evaṃ hoti:

But it didn't occur to me:

‘ahaṃ catutthaṃ jhānaṃ samāpajjāmi’ti vā ‘ahaṃ catutthaṃ jhānaṃ samāpanno’ti vā ‘ahaṃ catutthā jhānā vuṭṭhito’ti vā”ti.

‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.”

**Tathā hi panāyasmato sāriputtassa dīgharattaṃ
ahaṅkāramamaṅkāramānānusayā susamūhatā.**

“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato sāriputtassa na evaṃ hoti:

That’s why it didn’t occur to you:

**“‘ahaṃ catutthaṃ jhānaṃ samāpajjāmi’ti vā ‘ahaṃ catutthaṃ
jhānaṃ samāpanno’ti vā ‘ahaṃ catutthā jhānā vuṭṭhito’ti vā”ti.**

‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.”

Catutthaṃ.

Saṃyutta Nikāya 28
Linked Discourses 28

1. Sāriputtavagga
1. With Sāriputta

5. Ākāsānañcāyatanasutta The Dimension of Infinite Space

Sāvattihinidānaṃ.
At Sāvattihī.

Addasā kho āyasmā ānando ...pe...
Venerable Ānanda saw Venerable Sāriputta ...

**“idhāhaṃ, āvuso, sabbaso rūpasaññānaṃ samatikkamā
paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā
ananto ākāsoti ākāsānañcāyatanam upasampajja viharāmi ...
pe...**

“Reverend, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, I entered and remained in the dimension of infinite space. ...” ...

vutṭhitoti vā”ti.

Pañcamaṃ.

Saṃyutta Nikāya 28
Linked Discourses 28

1. Sāriputtavagga
1. With Sāriputta

6. Viññāṇaṅcāyatanasutta The Dimension of Infinite Consciousness

Sāvattihinidānaṃ.
At Sāvattihī.

Addasā kho āyasmā ānando ...pe...
Venerable Ānanda saw Venerable Sāriputta ...

**“idhāhaṃ, āvuso, sabbaso ākāsānaṅcāyatanam samatikkamma
anantaṃ viññāṇanti viññāṇaṅcāyatanam upasampajja viharāmi
...pe...**

“Reverend, going totally beyond the dimension of infinite space,
aware that ‘consciousness is infinite’, I entered and remained in the
dimension of infinite consciousness. ...” ...

vuṭṭhitoti vā”ti.

Chaṭṭham.

Saṃyutta Nikāya 28
Linked Discourses 28

1. Sāriputtavagga
1. With Sāriputta

7. Ākiñcaññāyatanasutta The Dimension of Nothingness

Sāvattihinidānaṃ.
At Sāvattihī.

Atha kho āyasmā sāriputto ...pe...
Venerable Ānanda saw Venerable Sāriputta ...

**“idhāhaṃ, āvuso, sabbaso viññāṇaṅcāyatanāṃ samatikkamma,
natthi kiñcīti ākiñcaññāyatanāṃ upasampajja viharāmi ...pe...**
“Reverend, going totally beyond the dimension of infinite
consciousness, aware that ‘there is nothing at all’, I entered and
remained in the dimension of nothingness. ...” ...

vuṭṭhitoti vā”ti.

Sattamaṃ.

Saṃyutta Nikāya 28
Linked Discourses 28

1. Sāriputtavagga
1. With Sāriputta

8. Nevasaññānāsaññāyatanaṣutta

The Dimension of Neither Perception Nor Non-Perception

Sāvattihinidānaṃ.

At Sāvattihī.

Atha kho āyasmā sāriputto ...pe...

Venerable Ānanda saw Venerable Sāriputta ...

“idhāhaṃ, āvuso, ākiñcaññāyatanaṃ samatikkamma

nevasaññānāsaññāyatanaṃ upasampajja viharāmi ...pe...

“Reverend, going totally beyond the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception. ...” ...

vutṭhitoti vā”ti.

Aṭṭhamaṃ.

Saṃyutta Nikāya 28
Linked Discourses 28

1. Sāriputtavagga
1. With Sāriputta

9. Nirodhasamāpattisutta The Attainment of Cessation

Sāvattihinidānaṃ.
At Sāvattihī.

Atha kho āyasmā sāriputto ...pe....
Venerable Ānanda saw Venerable Sāriputta ...

**“Idhāhaṃ, āvuso, sabbaso nevasaññānāsaññāyatanam
samatikkamma saññāvedayitanirodham upasampajja viharāmi.**
“Reverend, going totally beyond the dimension of neither perception
nor non-perception, I entered and remained in the cessation of
perception and feeling.

Tassa mayham, āvuso, na evaṃ hoti:
But it didn't occur to me:

**‘ahaṃ saññāvedayitanirodham samāpajjāmi’ti vā ‘ahaṃ
saññāvedayitanirodham samāpanno’ti vā ‘ahaṃ
saññāvedayitanirodhā vuṭṭhito’ti vā’ti.**

‘I am entering the cessation of perception and feeling’ or ‘I have
entered the cessation of perception and feeling’ or ‘I am emerging
from the cessation of perception and feeling’.”

**Tathā hi panāyasmato sāriputtassa dīgharattaṃ
ahaṅkāramamaṅkāramānānusayā susamūhatā.**

“That must be because Venerable Sāriputta has long ago totally
eradicated ego, possessiveness, and the underlying tendency to
conceit.

Tasmā āyasmato sāriputtassa na evaṃ hoti:

That's why it didn't occur to you:

“‘aham saññāvedayitanirodham samāpajjāmī’ti vā ‘aham saññāvedayitanirodham samāpanno’ti vā ‘aham saññāvedayitanirodhā vuṭṭhito’ti vā’”ti.

‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.”

Navamaṃ.

Saṃyutta Nikāya 28
Linked Discourses 28

1. Sāriputtavagga
1. With Sāriputta

10. Sucimukhīsutta

With Sucimukhī

**Ekam̐ samayaṃ āyasmā sāriputto rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time Venerable Sāriputta was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho āyasmā sāriputto pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya rājagahe piṇḍāya pāvīsi.**

Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

**Rājagahe sapadānaṃ piṇḍāya caritvā taṃ piṇḍapātaṃ
aññataraṃ kuṭṭamūlaṃ nissāya paribhuñjati.**

After wandering indiscriminately for alms-food in Rājagaha, he ate his alms-food by a wall.

**Atha kho sucimukhī paribbājikā yenāyasmā sāriputto
tenupasaṅkami; upasaṅkamtivā āyasmantaṃ sāriputtaṃ
etadavoca:**

Then the wanderer Sucimukhī went up to Venerable Sāriputta and said to him:

“Kiṃ nu kho, samaṇa, adhomukho bhuñjasī”ti?

“Ascetic, do you eat facing downwards?”

“Na khvāhaṃ, bhagini, adhomukho bhuñjāmī”ti.

“No, sister.”

“Tena hi, samaṇa, ubbhamukho bhuñjasī”ti?

“Well then, do you eat facing upwards?”

“Na khvāhaṃ, bhagini, ubbhamukho bhuñjāmī”ti.

“No, sister.”

“Tena hi, samaṇa, disāmukho bhuñjasī”ti?

“Well then, do you eat facing the cardinal directions?”

“Na khvāhaṃ, bhagini, disāmukho bhuñjāmī”ti.

“No, sister.”

“Tena hi, samaṇa, vidisāmukho bhuñjasī”ti?

“Well then, do you eat facing the intermediate directions?”

“Na khvāhaṃ, bhagini, vidisāmukho bhuñjāmī”ti.

“No, sister.”

““Kiṃ nu, samaṇa, adhomukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, adhomukho bhuñjāmī’ti vadesi.

“When asked if you eat facing all these directions, you answer ‘no, sister’.

‘Tena hi, samaṇa, ubbhamukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, ubbhamukho bhuñjāmī’ti vadesi.

‘Tena hi, samaṇa, disāmukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, disāmukho bhuñjāmī’ti vadesi.

‘Tena hi, samaṇa, vidisāmukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, vidisāmukho bhuñjāmī’ti vadesi.

Kathañcarahi, samaṇa, bhuñjasī”ti?

How exactly do you eat, ascetic?”

“Ye hi keci, bhagini, samaṇabrāhmaṇā

vattuvijjātiracchānavijjāya micchājīvena jīvikaṃ kappenti, ime

vuccanti, bhagini, samaṇabrāhmaṇā ‘adhomukhā bhuñjantī’ti.
“Sister, those ascetics and brahmins who earn a living by geomancy—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing downwards.

**Ye hi keci, bhagini, samaṇabrāhmaṇā
nakkhattavijjātiracchānavijjāya micchājīvena jīvikam kappenti,
ime vuccanti, bhagini, samaṇabrāhmaṇā ‘ubbhamukhā
bhuñjantī’ti.**

Those ascetics and brahmins who earn a living by astrology—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing upwards.

**Ye hi keci, bhagini, samaṇabrāhmaṇā
dūteyyapahiṇagamanānuyogāya micchājīvena jīvikam kappenti,
ime vuccanti, bhagini, samaṇabrāhmaṇā ‘disāmukhā
bhuñjantī’ti.**

Those ascetics and brahmins who earn a living by running errands and messages—a wrong livelihood—are said to eat facing the cardinal directions.

**Ye hi keci, bhagini, samaṇabrāhmaṇā aṅgavijjātiracchānavijjāya
micchājīvena jīvikam kappenti, ime vuccanti, bhagini,
samaṇabrāhmaṇā ‘vidisāmukhā bhuñjantī’ti.**

Those ascetics and brahmins who earn a living by palmistry—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing the intermediate directions.

**So khvāham, bhagini, na vatthuvijjātiracchānavijjāya
micchājīvena jīvikam kappemi, na
nakkhattavijjātiracchānavijjāya micchājīvena jīvikam kappemi,
na dūteyyapahiṇagamanānuyogāya micchājīvena jīvikam
kappemi, na aṅgavijjātiracchānavijjāya micchājīvena jīvikam
kappemi.**

I don’t earn a living by any of these means.

Dhammena bhikkhaṃ pariyesāmi;

I seek alms in a principled manner,

dhammena bhikkhaṃ pariyesitvā bhuñjāmī”ti.

and I eat it in a principled manner.”

**Atha kho sucimukhī paribbājikā rājagahe rathiyāya rathiyāṃ,
siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamārocesi:**

Then Sucimukhī the wanderer went around Rājagaha from street to street, from square to square, and announced:

“dhammikaṃ samaṇā sakyaputtiyā āhāraṃ āhārenti;

“The Sakyan ascetics eat food in a principled manner!

anavajjaṃ samaṇā sakyaputtiyā āhāraṃ āhārenti.

The Sakyan ascetics eat food blamelessly!

Detha samaṇānaṃ sakyaputtiyānaṃ piṇḍaṇ”ti.

Give almsfood to the Sakyan ascetics!”

Dasamaṃ.

Sāriputtavaggo paṭhamo.

Tassuddānaṃ

Vivekajaṃ avitakkaṃ,

pīti upekkhā catutthakaṃ;

Ākāsañceva viññāṇaṃ,

ākiñcaṃ nevasaññinā;

Nirodho navamo vutto,

dasamaṃ sūcimukhī cāti.

Sāriputtasamyuttaṃ samattaṃ.

The Linked Discourses on Sāriputta are complete.

29. Nāga Saṃyutta: On Dragons

Saṃyutta Nikāya 29
Linked Discourses 29

1. Nāgavagga
1. Dragons

1. Suddhikasutta Plain Version

Sāvattthinidānaṃ.
At Sāvattthī.

“Catasso imā, bhikkhave, nāgayoniyo.
“Mendicants, dragons reproduce in these four ways.

Katamā catasso?
What four?

Aṇḍajā nāgā, jalābujā nāgā, saṃsedajā nāgā, opapātikā nāgā—
Dragons are born from eggs, from a womb, from moisture, or spontaneously.

imā kho, bhikkhave, catasso nāgayoniyo”ti.
These are the four ways that dragons reproduce.”

Paṭhamam.

Saṃyutta Nikāya 29
Linked Discourses 29

1. Nāgavagga
1. Dragons

2. Paṇītatarasutta
Better

Sāvattihinidānaṃ.
At Sāvattihī.

“Catasso imā, bhikkhave, nāgayoniyo.
“Mendicants, dragons reproduce in these four ways.

Katamā catasso?
What four?

Aṇḍajā nāgā, jalābujā nāgā, saṃsedajā nāgā, opapātikā nāgā.
Dragons are born from an egg, from a womb, from moisture, or spontaneously.

Tatra, bhikkhave, aṇḍajehi nāgehi jalābujā ca saṃsedajā ca opapātikā ca nāgā paṇītatarā.
Of these, dragons born from a womb, from moisture, or spontaneously are better than those born from an egg.

Tatra, bhikkhave, aṇḍajehi ca jalābujehi ca nāgehi saṃsedajā ca opapātikā ca nāgā paṇītatarā.
Dragons born from moisture or spontaneously are better than those born from an egg or from a womb.

Tatra, bhikkhave, aṇḍajehi ca jalābujehi ca saṃsedajehi ca nāgehi opapātikā nāgā paṇītatarā.
Dragons born spontaneously are better than those born from an egg, from a womb, or from moisture.

Imā kho, bhikkhave, catasso nāgayoniyo”ti.
These are the four ways that dragons reproduce.”

Dutiyam.

Saṃyutta Nikāya 29
Linked Discourses 29

1. Nāgavagga
1. Dragons

3. Uposathasutta
Sabbath

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtivā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so
bhikkhu bhagavantaṃ etadavoca:**

Then a mendicant went up to the Buddha, sat down to one side, and said to him:

**“ko nu kho, bhante, hetu, ko paccayo, yena m’idhekacce aṇḍajā
nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca bhavanti”ti?**

“Sir, what is the cause, what is the reason why some egg-born dragons keep the sabbath, having transformed their bodies?”

“Idha, bhikkhu, ekaccānaṃ aṇḍajānaṃ nāgānaṃ evaṃ hoti:

“Mendicant, it’s when some egg-born dragons think:

**‘mayaṃ kho pubbe kāyena dvayakārino ahumha, vācāya
dvayakārino, manasā dvayakārino.**

‘In the past we did both kinds of deeds by body, speech, and mind.

**Te mayaṃ kāyena dvayakārino, vācāya dvayakārino, manasā
dvayakārino, kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ
nāgānaṃ saḥabyataṃ upapannā.**

When the body broke up, after death, we were reborn in the company of the egg-born dragons.

Sacajja mayam kāyena sucaritam careyyāma, vācāya sucaritam careyyāma, manasā sucaritam careyyāma, evam mayam kāyassa bheda param maraṇā sugatim saggam lokam upapajjeyyāma.

If today we do good things by body, speech, and mind, when the body breaks up, after death, we may be reborn in a good place, a heavenly realm.

Handa mayam etarahi kāyena sucaritam carāma, vācāya sucaritam carāma, manasā sucaritam carāmā'ti.

Come, let us do good things by way of body, speech, and mind.'

Ayam kho, bhikkhu, hetu, ayam paccayo, yena m'idhekacce aṇḍajā nāgā uposatham upavasanti vossatthakāyā ca bhavantī'ti.

This is the cause, this is the reason why some egg-born dragons keep the sabbath, having transformed their bodies."

Tatiam.

Saṃyutta Nikāya 29
Linked Discourses 29

1. Nāgavagga
1. Dragons

4. Dutiyauposathasutta
Sabbath (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

**Atha kho aññataro bhikkhu yena bhagavā ...pe... ekamantaṃ
nisinno kho so bhikkhu bhagavantaṃ etadavoca:**

Then a mendicant went up to the Buddha ... and asked him,

**“ko nu kho, bhante, hetu, ko paccayo, yena m’idhekacce
jalābujā nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca
bhavantī”ti?**

“Sir, what is the cause, what is the reason why some womb-born
dragons keep the sabbath, having transformed their bodies?”

(Sabbhaṃ vitthāretabbaṃ.)

(All should be told in full.)

**“Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena m’idhekacce
jalābujā nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca
bhavantī”ti.**

Catutthaṃ.

Saṃyutta Nikāya 29
Linked Discourses 29

1. Nāgavagga
1. Dragons

5. Tatiyauposathasutta Sabbath (3rd)

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena m’idhekacce
saṃsedajā nāgā uposathaṃ upavasanti vossatṭhakāyā ca
bhavantī”ti?**

“Sir, what is the cause, what is the reason why some moisture-born dragons keep the sabbath, having transformed their bodies?”

(Sabbam vitthāretabbaṃ.)
(All should be told in full.)

**“Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena m’idhekacce
saṃsedajā nāgā uposathaṃ upavasanti vossatṭhakāyā ca
bhavantī”ti.**

Pañcamaṃ.

6. Catutthauposathasutta Sabbath (4th)

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena m’idhekacce
opapātikā nāgā uposathaṃ upavasanti vossatṭhakāyā ca
bhavanti”ti?**

“Sir, what is the cause, what is the reason why some spontaneously-born dragons keep the sabbath, having transformed their bodies?”

“Idha, bhikkhu, ekaccānaṃ opapātikānaṃ nāgānaṃ evaṃ hoti:
(All should be told in full.)

**‘mayaṃ kho pubbe kāyena dvayakārino ahumha, vācāya
dvayakārino, manasā dvayakārino.**

**Te mayaṃ kāyena dvayakārino, vācāya dvayakārino, manasā
dvayakārino, kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ
nāgānaṃ saḥabyataṃ upapannā.**

**Sacajja mayaṃ kāyena sucariṭaṃ careyyāma, vācāya ... manasā
sucariṭaṃ careyyāma, evaṃ mayaṃ kāyassa bhedaṃ paraṃ
maraṇā sugatiṃ saggāṃ lokaṃ upapajjeyyāma.**

**Handa mayaṃ etarahi kāyena sucariṭaṃ carāma, vācāya ...
manasā sucariṭaṃ carāmā’ti.**

**Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena m'idhekacce
opapātikā nāgā uposathaṃ upavasanti vossaṭṭhakāyā ca
bhavanti"ti.**

Chaṭṭhaṃ.

Saṃyutta Nikāya 29
Linked Discourses 29

1. Nāgavagga
1. Dragons

7. Sutasutta They've Heard

Sāvattthinidānaṃ.
At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ nāgānaṃ saḥabyataṃ upapajjati”ti?

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?”

“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī hoti, manasā dvayakārī hoti.

“Mendicant, it's when someone does both kinds of deeds by body, speech, and mind.

Tassa sutāṃ hoti:
And they've heard:

‘aṇḍajā nāgā dīghāyukā vaṇṇavanto sukhabahulā’ti.

‘The egg-born dragons are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:
They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ nāgānaṃ saḥabyataṃ upapajjeyyan’ti.

'If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!'

So kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ nāgānaṃ saḥabyataṃ upapajjati.

When their body breaks up, after death, they're reborn in the company of the egg-born dragons.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ nāgānaṃ saḥabyataṃ upapajjati'ti.

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons."

Sattamaṃ.

Saṃyutta Nikāya 29
Linked Discourses 29

1. Nāgavagga
1. Dragons

8. Dutiyasutasutta They've Heard (2nd)

Sāvattthinidānaṃ.
At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā jalābujānaṃ nāgānaṃ
sahabyataṃ upapajjati”ti?**

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born dragons?”

...pe...
(All should be told in full.)

**Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā jalābujānaṃ nāgānaṃ
sahabyataṃ upapajjati”ti.**

Aṭṭhamaṃ.

Saṃyutta Nikāya 29
Linked Discourses 29

1. Nāgavagga
1. Dragons

9. Tatiyasutasutta They've Heard (3rd)

Sāvattthinidānaṃ.
At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā saṃsedajānaṃ nāgānaṃ
sahabyataṃ upapajjati”ti?**

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the moisture-born dragons?”

...pe...
(All should be told in full.)

**Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā saṃsedajānaṃ nāgānaṃ
sahabyataṃ upapajjati”ti.**

Navamaṃ.

10. Catutthasutta They've Heard (4th)

Sāvattthinidānaṃ.
At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ nāgānaṃ
sahabyataṃ upapajjati”ti?**

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons?”

**“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya
dvayakārī, manasā dvayakārī.**
(All should be told in full.)

Tassa suttaṃ hoti:

‘opapātikā nāgā dīghāyukā vaṇṇavanto sukhabahulā’ti.

Tassa evaṃ hoti:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ
nāgānaṃ sahabyataṃ upapajjeyyan’ti.**

**So kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ nāgānaṃ
sahabyataṃ upapajjati.**

**Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ nāgānaṃ
sahabyataṃ upapajjati”ti.**

Dasamaṃ.

11–20. Aṇḍajadānūpakārasuttadasaka

11–20. Ten Discourses On How Giving Helps to Become Egg-Born

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṃ marañā aṇḍajānaṃ nāgānaṃ saḥabyataṃ upapajjati”ti?

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?”

“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī.

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind.

Tassa sutāṃ hoti:

And they’ve heard:

‘aṇḍajā nāgā dīghāyukā vaṇṇavanto sukhabahulā’ti.

‘The egg-born dragons are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedā paraṃ marañā aṇḍajānaṃ nāgānaṃ saḥabyataṃ upapajjeyyan’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!’

So annaṃ deti.

They give food ...

**So kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ nāgānaṃ
sahabyataṃ upapajjati.**

Ayaṃ kho, bhikkhu, hetu ...pe... upapajjatīti ...pe...

so pānaṃ deti ...pe...

drink ...

vatthaṃ deti ...pe...

clothing ...

yānaṃ deti ...pe...

a vehicle ...

mālaṃ deti ...pe...

a garland ...

gandhaṃ deti ...pe...

fragrance ...

vilepanaṃ deti ...pe...

makeup ...

seyyaṃ deti ...pe...

a bed ...

āvasathaṃ deti ...pe...

a house ...

padīpeyyaṃ deti.

a lamp.

**So kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ nāgānaṃ
sahabyataṃ upapajjati.**

When their body breaks up, after death, they're reborn in the
company of the egg-born dragons.

**Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ nāgānaṃ sahabyataṃ
upapajjatī'ti.**

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons.”

Visatimam.

21–50. Jalābujādidānūpakārasuttattimsaka
21–50. Thirty Discourses On How Giving Helps to Become
Womb-Born, Etc.

Sāvattthinidānaṃ.
At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā jalābujānaṃ nāgānaṃ ...pe...**
“Sir, what is the cause, what is the reason why someone, when their
body breaks up, after death, is reborn in the company of the womb-
born dragons ...

saṃsedajānaṃ nāgānaṃ ...pe...
moisture-born dragons ...

opapātikānaṃ nāgānaṃ saḥabyataṃ upapajjati”ti?
spontaneously-born dragons?”

**“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya
dvayakārī, manasā dvayakārī.**

“Mendicant, it’s when someone does both kinds of deeds by body,
speech, and mind.

Tassa sutānaṃ hoti:
And they’ve heard:

‘opapātikā nāgā dīghāyukā vaṇṇavanto sukhabahulā’ti.

‘The spontaneously-born dragons are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ nāgānaṃ saḥabyataṃ upapajjeyyan’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born dragons!’

So annaṃ deti ...pe...

They give food ...

pānaṃ deti ...pe...

drink ...

padīpeyyaṃ deti.

a lamp.

So kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ nāgānaṃ saḥabyataṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the spontaneously-born dragons.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ nāgānaṃ saḥabyataṃ upapajjati”ti.

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons.”

(Iminā peyyālena dasa dasa suttantā kātabbā.

(Each set of ten discourses of this series should be treated in the same way.)

Evaṃ catūsu yonīsu cattālīsaṃ veyyākaraṇā honti.

Purimehi pana dasahi suttantehi saha honti paṇṇāsasuttantāti.)

Nāgavaggo paṭhamo.

Tassuddānaṃ

**Suddhikaṃ paṇītataṃ,
caturo ca uposathā;
Tassa suttaṃ caturo ca,
dānūpakārā ca tālisaṃ;
Paṇṇāsa piṇḍato suttā,
nāgamhi suppakāsītāti.**

Nāgasamyuttaṃ samattaṃ.

The Linked Discourses on dragons are complete.

30. Supaṇṇa Saṃyutta:
On Phoenixes

Saṃyutta Nikāya 30
Linked Discourses 30

1. Supaṇṇavagga
1. Phoenixes

1. Suddhikasutta Plain Version

Sāvattthinidānaṃ.
At Sāvattthī.

“Catasso imā, bhikkhave, supaṇṇayoniyo.
“Mendicants, phoenixes reproduce in these four ways.

Katamā catasso?
What four?

**Aṇḍajā supaṇṇā, jalābujā supaṇṇā, saṃsedajā supaṇṇā,
opapātikā supaṇṇā—**
Phoenixes are born from eggs, from a womb, from moisture, or
spontaneously.

imā kho, bhikkhave, catasso supaṇṇayoniyo”ti.
These are the four ways that phoenixes reproduce.”

Paṭhamam.

Saṃyutta Nikāya 30
Linked Discourses 30

1. Supaṇṇavagga
1. Phoenixes

2. Harantisutta They Carry Off

Sāvattihinidānaṃ.
At Sāvattihī.

“Catasso imā, bhikkhave, supaṇṇayoniyo.
“Mendicants, phoenixes reproduce in these four ways.

Katamā catasso?
What four?

Aṇḍajā ...pe...
Phoenixes are born from eggs, from a womb, from moisture, or spontaneously.

imā kho, bhikkhave, catasso supaṇṇayoniyo.
These are the four ways that phoenixes reproduce.

Tatra, bhikkhave, aṇḍajā supaṇṇā aṇḍajeva nāge haranti, na jalābuje, na saṃsedaje, na opapātike.

Of these, phoenixes born from an egg can only carry off dragons born from an egg, not those born from a womb, from moisture, or spontaneously.

Tatra, bhikkhave, jalābujā supaṇṇā aṇḍaje ca jalābuje ca nāge haranti, na saṃsedaje, na opapātike.

Phoenixes born from a womb can carry off dragons born from an egg or from a womb, but not those born from moisture or spontaneously.

Tatra, bhikkhave, saṃsedajā supaṇṇā aṇḍaje ca jalābuje ca saṃsedaje ca nāge haranti, na opapātike.

Phoenixes born from moisture can carry off dragons born from an egg, from a womb, or from moisture, but not those born spontaneously.

Tatra, bhikkhave, opapātikā supañṇā aṇḍaje ca jalābuje ca saṃsedaje ca opapātike ca nāge haranti.

Phoenixes born spontaneously can carry off dragons born from an egg, from a womb, from moisture, or spontaneously.

Imā kho, bhikkhave, catasso supañṇayoniyo”ti.

These are the four ways that phoenixes reproduce.”

Dutiyam.

Saṃyutta Nikāya 30
Linked Discourses 30

1. Supaṇṇavagga
1. Phoenixes

3. Dvayakārīsutta Both Kinds of Deeds

Sāvattthinidānaṃ.
At Sāvattthī.

**Aññataro bhikkhu yena bhagavā tenupasaṅkhami;
upasaṅkhamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:**
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedā paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ
sahabyataṃ upapajjati”ti?**

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?”

**“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya
dvayakārī, manasā dvayakārī.**

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind.

Tassa suttaṃ hoti:
And they’ve heard:

‘aṇḍajā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā’ti.

‘The egg-born phoenixes are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:
They think:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ
supaṇṇānaṃ sahaḃyataṃ upapajjeyyaṃ’ti.**

‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’

**So kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ
sahaḃyataṃ upapajjati.**

When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes.

**Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ
sahaḃyataṃ upapajjati”ti.**

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

Tatiyaṃ.

4–6. Dutiyādidvayakārīsuttattika
4–6. Both Kinds of Deeds (2nd–4th)

Sāvattthinidānaṃ.
At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā jalābujānaṃ supaṇṇānaṃ ...pe...**
“Sir, what is the cause, what is the reason why someone, when their
body breaks up, after death, is reborn in the company of the womb-
born phoenixes ...

saṃsedajānaṃ supaṇṇānaṃ ...pe...
moisture-born phoenixes ...

opapātikānaṃ supaṇṇānaṃ saḥabyataṃ upapajjati”ti?
or spontaneously-born phoenixes?”

**“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya
dvayakārī, manasā dvayakārī.**
(All should be told in full.)

Tassa suttaṃ hoti:

‘opapātikā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā’ti.

Tassa evaṃ hoti:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ
supaṇṇānaṃ saḥabyataṃ upapajjeyyan’ti.**

**So kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ supaṇṇānaṃ
sahabyataṃ upapajjati.**

**Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ supaṇṇānaṃ
sahabyataṃ upapajjati”ti.**

Chaṭṭhaṃ.

7–16. Aṇḍajadānūpakārasuttadasaka

7–16. Ten Discourses On How Giving Helps to Become Egg-Born

Sāvattthinidānaṃ.

At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ saḥabyataṃ upapajjati”ti?

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?”

“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī.

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind.

Tassa suttaṃ hoti:

And they’ve heard:

‘aṇḍajā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā’ti.

‘The egg-born phoenixes are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:

They think:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ
supaṇṇānaṃ saḥabyataṃ upapajjeyyaṃ’ti.**

‘If only, when my body breaks up, after death, I would be reborn in
the company of the egg-born phoenixes!’

So annaṃ deti ...pe...

They give food ...

pānaṃ deti ...

drink ...

vatthaṃ deti ...

clothing ...

yānaṃ deti ...

a vehicle ...

mālaṃ deti ...

a garland ...

gandhaṃ deti ...

fragrance ...

vilepanaṃ deti ...

makeup ...

seyyaṃ deti ...

a bed ...

āvasathaṃ deti ...

a house ...

padīpeyyaṃ deti.

a lamp.

**So kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ
saḥabyataṃ upapajjati.**

When their body breaks up, after death, they’re reborn in the
company of the egg-born phoenixes.

**Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā aṇḍajānaṃ supaṇṇānaṃ
saḥabyataṃ upapajjati”ti.**

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

Soļasamañ.

17–46. Jalābujadānūpakārasutta

17–46. How Giving Helps to Become Womb-Born, Etc.

Sāvattthinidānaṃ.

At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā jalābujānaṃ supaṇṇānaṃ ...pe...**
“Sir, what is the cause, what is the reason why someone, when their
body breaks up, after death, is reborn in the company of the womb-
born phoenixes ...

saṃsedajānaṃ supaṇṇānaṃ ...pe...
moisture-born phoenixes ...

opapātikānaṃ supaṇṇānaṃ saḥabyataṃ upapajjati”ti?
or spontaneously-born phoenixes?”

**“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya
dvayakārī, manasā dvayakārī.**
(All should be told in full.)

Tassa suttaṃ hoti:

‘opapātikā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā’ti.

Tassa evaṃ hoti:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ
supaṇṇānaṃ saḥabyataṃ upapajjeyyan’ti.**

So annaṃ deti ...pe...

pānaṃ deti ...pe...

padīpeyyaṃ deti.

**So kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ supaṇṇānaṃ
sahabyataṃ upapajjati.**

**Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā opapātikānaṃ supaṇṇānaṃ
sahabyataṃ upapajjati”ti.**

Chacattālīsaṃ.

(Evaṃ piṇḍakena chacattālīsaṃ suttantā honti.)

Supaṇṇavaggo paṭhamo.

Tassuddānaṃ

Suddhikaṃ haranti ceva,

dvayakārī ca caturo;

Dānūpakārā tālīsaṃ,

supaṇṇe suppakāsītāti.

Supaṇṇasaṃyuttaṃ samattaṃ.

The Linked Discourses on phoenixes are complete.

31. Gandhabbakāya Saṃyutta:
On Fairies

Saṃyutta Nikāya 31
Linked Discourses 31

1. Gandhabbavagga
1. Fairies

1. Suddhikasutta Plain Version

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme ...pe...**

At one time the Buddha was staying near Sāvattī in Jeta's Grove,
Anāthapiṇḍika's monastery. ...

bhagavā etadavoca:
The Buddha said this:

“gandhabbakāyike vo, bhikkhave, deve desessāmi.
“Mendicants, I will teach you about the gods of fairykind.

Taṃ suṇātha.
Listen ...

Katamā ca, bhikkhave, gandhabbakāyikā devā?
And what are the gods of fairykind?

Santi, bhikkhave, mūlagandhe adhivatthā devā.
There are gods who live in fragrant roots,

Santi, bhikkhave, sāragandhe adhivatthā devā.
fragrant heartwood,

Santi, bhikkhave, pheggugandhe adhivatthā devā.
fragrant softwood,

Santi, bhikkhave, tacagandhe adhivatthā devā.
fragrant bark,

Santi, bhikkhave, papaṭikagandhe adhivatthā devā.
fragrant shoots,

Santi, bhikkhave, pattagandhe adhivatthā devā.
fragrant leaves,

Santi, bhikkhave, pupphagandhe adhivatthā devā.
fragrant flowers,

Santi, bhikkhave, phalagandhe adhivatthā devā.
fragrant fruit,

Santi, bhikkhave, rasagandhe adhivatthā devā.
fragrant sap,

Santi, bhikkhave, gandhagandhe adhivatthā devā.
and fragrant scents.

Ime vuccanti, bhikkhave, gandhabbakāyikā devā”ti.
These are called the gods of fairykind.”

Paṭhamam.

Saṃyutta Nikāya 31
Linked Discourses 31

1. Gandhabbavagga
1. Fairies

2. Sucaritasutta Good Conduct

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā gandhabbakāyikānaṃ devānaṃ
sahabyataṃ upapajjati”ti?**

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind?”

**“Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya
sucaritaṃ carati, manasā sucaritaṃ carati.**

“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutāṃ hoti:
And they’ve heard:

‘gandhabbakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The gods of fairykind are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:
They think:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā
gandhabbakāyikānaṃ devānaṃ sahabyataṃ upapajjeyyan’ti.**

'If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind!'

So kāyassa bhedaṃ paraṃ maraṇā gandhabbakāyikānaṃ devānaṃ saḥabyataṃ upapajjati.

When their body breaks up, after death, they're reborn in the company of the gods of fairykind.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedaṃ paraṃ maraṇā gandhabbakāyikānaṃ devānaṃ saḥabyataṃ upapajjati"ti.

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind."

Dutiyam.

Saṃyutta Nikāya 31
Linked Discourses 31

1. Gandhabbavagga
1. Fairies

3. Mūlagandhadātāsutta A Giver of Fragrant Roots

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedā paraṃ maraṇā mūlagandhe adhivatthānaṃ
devānaṃ saḥabyataṃ upapajjati”ti?**

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots?”

**“Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya
sucaritaṃ carati, manasā sucaritaṃ carati.**

“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutāṃ hoti:
And they’ve heard:

**‘mūlagandhe adhivatthā devā dīghāyukā vaṇṇavanto
sukhabahulā’ti.**

‘The gods of fairykind who live in fragrant roots are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:
They think:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā mūlagandhe
adhivatthānaṃ devānaṃ saḥabyataṃ upapajjeyyaṃ’ti.**

‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant roots!’

So dātā hoti mūlagandhānaṃ.

They give gifts of fragrant roots.

**So kāyassa bhedaṃ paraṃ maraṇā mūlagandhe adhivatthānaṃ
devānaṃ saḥabyataṃ upapajjati.**

When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant roots.

Ayaṃ kho, bhikkhu, hetu ...pe...

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots.”

**yena midhekacco kāyassa bhedaṃ paraṃ maraṇā mūlagandhe
adhivatthānaṃ devānaṃ saḥabyataṃ upapajjati”ti.**

Tatiyaṃ.

Saṃyutta Nikāya 31
Linked Discourses 31

1. Gandhabbavagga
1. Fairies

4–12. Sāragandhādidātāsuttanavaka

4–12. Nine Discourses On Givers of Fragrant Heartwood,
Etc.

Sāvattthinidānaṃ.

At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedā paraṃ marañā sāragandhe adhivatthānaṃ
devānaṃ ...pe...**

“Sir, what is the cause, what is the reason why someone, when their
body breaks up, after death, is reborn in the company of the gods of
fairykind who live in fragrant heartwood ...

pheggugandhe adhivatthānaṃ devānaṃ ...
softwood ...

tacagandhe adhivatthānaṃ devānaṃ ...
bark ...

papaṭikagandhe adhivatthānaṃ devānaṃ ...
sprouts ...

pattagandhe adhivatthānaṃ devānaṃ ...
leaves ...

pupphagandhe adhivatthānaṃ devānaṃ ...
flowers ...

phalagandhe adhivatthānaṃ devānaṃ ...

fruit ...

rasagandhe adhivatthānaṃ devānaṃ ...

sap ...

**gandhagandhe adhivatthānaṃ devānaṃ saḥabyataṃ
upapajjati”ti?**

fragrant scents?”

**“Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya
sucaritaṃ carati, manasā sucaritaṃ carati.**

“Mendicant, it’s when someone does good things by way of body,
speech, and mind.

Tassa sutāṃ hoti:

And they’ve heard:

**‘sāragandhe adhivatthā devā dīghāyukā vaṇṇavanto
sukhabahulā’ti.**

‘The gods of fairykind who live in fragrant heartwood ... fragrant
scents are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:

They think:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā sāragandhe
adhivatthānaṃ devānaṃ ...pe...**

‘If only, when my body breaks up, after death, I would be reborn in
the company of the gods of fairykind who live in fragrant heartwood

...

pheggugandhe adhivatthānaṃ devānaṃ ...

tacagandhe adhivatthānaṃ devānaṃ ...

papaṭikagandhe adhivatthānaṃ devānaṃ ...

pattagandhe adhivatthānaṃ devānaṃ ...

pupphagandhe adhivatthānaṃ devānaṃ ...

phalagandhe adhivatthānaṃ devānaṃ ...

rasagandhe adhivatthānaṃ devānaṃ ...

**gandhagandhe adhivatthānaṃ devānaṃ saḥabyataṃ
upapajjeyyaṃ'ti.**

fragrant scents!

So dātā hoti sāragandhānaṃ ...pe...

They give gifts of fragrant heartwood ...

so dātā hoti pheggugandhānaṃ ...

so dātā hoti tacagandhānaṃ ...

so dātā hoti papaṭikagandhānaṃ ...

so dātā hoti pattagandhānaṃ ...

so dātā hoti pupphagandhānaṃ ...

so dātā hoti phalagandhānaṃ ...

so dātā hoti rasagandhānaṃ ...

so dātā hoti gandhagandhānaṃ.

fragrant scents.

**So kāyassa bhedaṃ paraṃ maraṇā gandhagandhe adhivatthānaṃ
devānaṃ saḥabyataṃ upapajjati.**

When their body breaks up, after death, they're reborn in the
company of the gods of fairykind who live in fragrant scents.

**Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā gandhagandhe adhivatthānaṃ
devānaṃ saḥabyataṃ upapajjati'ti.**

This is the cause, this is the reason why someone, when their body
breaks up, after death, is reborn in the company of the gods of
fairykind who live on fragrant scents."

Dvādasamaṃ.

Saṃyutta Nikāya 31
Linked Discourses 31

1. Gandhabbavagga
1. Fairies

13–22. Mūlagandhadānūpakārasuttadasaka

13–22. Ten Discourses On How Giving Helps to Become a
Fragrant Root Fairy

Sāvattthinidānaṃ.

At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā mūlagandhe adhivatthānaṃ
devānaṃ saḥabyataṃ upapajjati”ti?**

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots?”

**“Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya
sucaritaṃ carati, manasā sucaritaṃ carati.**

“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutāṃ hoti:

And they’ve heard:

**‘mūlagandhe adhivatthā devā dīghāyukā vaṇṇavanto
sukhabahulā’ti.**

‘The gods of fairykind who live in fragrant roots are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:

They think:

**'aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā mūlagandhe
adhivatthānaṃ devānaṃ sahaḃyataṃ upapajjeyyaṃ'ti.**

'If only, when my body breaks up, after death, I would be reborn in
the company of the gods of fairykind who live in fragrant roots!'

So annaṃ deti ...pe...

They give food ...

pānaṃ deti ...

drink ...

vatthaṃ deti ...

clothing ...

yānaṃ deti ...

a vehicle ...

mālaṃ deti ...

a garland ...

gandhaṃ deti ...

fragrance ...

vilepanaṃ deti ...

makeup ...

seyyaṃ deti ...

a bed ...

āvasathaṃ deti ...

a house ...

padīpeyyaṃ deti.

a lamp.

**So kāyassa bhedaṃ paraṃ maraṇā mūlagandhe adhivatthānaṃ
devānaṃ sahaḃyataṃ upapajjati.**

When their body breaks up, after death, they're reborn in the
company of the gods of fairykind who live in fragrant roots.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedaṃ paraṃ maraṇā mūlagandhe adhivatthānaṃ devānaṃ sahaḃyataṃ upapajjati”ti.

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents.”

Bāvīsatiṃ.

23–112. Sāragandhādidānūpakārasuttanavutika
23–112. Ninety Discourses On How Giving Helps to Become
a Fragrant Heartwood Fairy

Sāvaththinidānaṃ.
At Sāvaththī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedā paraṃ marañā sāragandhe adhivatthānaṃ
devānaṃ ...pe...**

“Sir, what is the cause, what is the reason why someone, when their
body breaks up, after death, is reborn in the company of the gods of
fairyrkind who live in fragrant heartwood ...

pheggugandhe adhivatthānaṃ devānaṃ ...
softwood ...

tacagandhe adhivatthānaṃ devānaṃ ...
bark ...

papaṭikagandhe adhivatthānaṃ devānaṃ ...
sprouts ...

pattagandhe adhivatthānaṃ devānaṃ ...
leaves ...

pupphagandhe adhivatthānaṃ devānaṃ ...
flowers ...

phalagandhe adhivatthānaṃ devānaṃ ...

fruit ...

rasagandhe adhivatthānaṃ devānaṃ ...

sap ...

**gandhagandhe adhivatthānaṃ devānaṃ saḥabyataṃ
upapajjati'ti?**

fragrant scents?"

**“Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya
sucaritaṃ carati, manasā sucaritaṃ carati.**

“Mendicant, it's when someone does good things by way of body,
speech, and mind.

Tassa sutāṃ hoti:

And they've heard:

**‘gandhagandhe adhivatthā devā dīghāyukā vaṇṇavanto
sukhabahulā'ti.**

‘The gods of fairykind who live in fragrant scents are long-lived,
beautiful, and very happy.’

Tassa evaṃ hoti:

They think:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā gandhagandhe
adhivatthānaṃ devānaṃ saḥabyataṃ upapajjeyyan'ti.**

‘If only, when my body breaks up, after death, I would be reborn in
the company of the gods of fairykind who live in fragrant scents!’

So annaṃ deti ...pe...

They give food ...

pānaṃ deti ...

drink ...

vatthaṃ deti ...

clothing ...

yānaṃ deti ...

a vehicle ...

mālaṃ deti ...

a garland ...

gandhaṃ deti ...

fragrance ...

vilepanaṃ deti ...

makeup ...

seyyaṃ deti ...

a bed ...

āvasathaṃ deti ...

a house ...

padīpeyyaṃ deti.

a lamp.

So kāyassa bhedaṃ paraṃ maraṇā gandhagandhe adhivatthānaṃ devānaṃ sahaḃyataṃ upapajjati.

When their body breaks up, after death, they're reborn in the company of the gods of fairykind who live in fragrant scents.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedaṃ paraṃ maraṇā gandhagandhe adhivatthānaṃ devānaṃ sahaḃyataṃ upapajjati”ti.

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents.”

Dvādasasatimaṃ.

(Evaṃ piṇḍakena ekasatañca dvādasa ca suttantā honti.)

Gandhabbavaggo paṭhamo.

Tassuddānaṃ

Suddhikañca sucaritaṃ,

**dātā hi apare dasa;
Dānūpakārā satadhā,
gandhabbe suppakāsītāti.**

Gandhabbakāyasamyuttam samattam.
The Linked Discourses on fairykind are completed.

32. Valāhaka Saṃyutta: On Cloud Gods

Saṃyutta Nikāya 32
Linked Discourses 32

1. Valāhakavagga
1. Gods of the Clouds

1. Suddhikasutta Plain Version

Sāvattihinidānaṃ.

At Sāvattihī.

“Valāhakakāyike vo, bhikkhave, deve desessāmi.

“Mendicants, I will teach you about the gods of the clouds.

Taṃ suṇātha.

Listen ...

Katame ca, bhikkhave, valāhakakāyikā devā?

And what are the gods of the clouds?

Santi, bhikkhave, sītavalāhakā devā;

There are gods of the cool clouds,

santi uṇhavalāhakā devā;

warm clouds,

santi abbhavalāhakā devā;

thunder clouds,

santi vātavalāhakā devā;

windy clouds,

santi vassavalāhakā devā—

and rainy clouds.

ime vuccanti, bhikkhave, ‘valāhakakāyikā devā’”ti.

These are called the gods of the clouds.”

Paṭhamam.

Saṃyutta Nikāya 32
Linked Discourses 32

1. Valāhakavagga
1. Gods of the Clouds

2. Sucaritasutta Good Conduct

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā valāhakakāyikānaṃ devānaṃ
sahabyataṃ upapajjati”ti?**

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds?”

**“Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya
sucaritaṃ carati, manasā sucaritaṃ carati.**

“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutāṃ hoti:
And they’ve heard:

‘valāhakakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The gods of the clouds are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:
They think:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā valāhakakāyikānaṃ
devānaṃ sahabyataṃ upapajjeyyan’ti.**

'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the clouds!'

So kāyassa bhedaṃ paraṃ maraṇā valāhakakāyikānaṃ devānaṃ sahaḃyataṃ upapajjati.

When their body breaks up, after death, they're reborn in the company of the gods of the clouds.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedaṃ paraṃ maraṇā valāhakakāyikānaṃ devānaṃ sahaḃyataṃ upapajjati"ti.

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds."

Dutiyam.

Saṃyutta Nikāya 32
Linked Discourses 32

1. Valāhakavagga
1. Gods of the Clouds

3–12. Sītavalāhakadānūpakārasuttadasaka

3–12. Ten Discourses On How Giving Helps to Become a
Cool Cloud God

Sāvattthinidānaṃ.

At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā sītavalāhakānaṃ devānaṃ
sahabyataṃ upapajjati”ti?**

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool clouds?”

**“Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya
sucaritaṃ carati, manasā sucaritaṃ carati.**

“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa suttaṃ hoti:

And they’ve heard:

‘sītavalāhakā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.

‘The gods of cool clouds are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā sītavalāhakānaṃ devānaṃ sahaḃyataṃ upapajjeyyaṃ’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the cool clouds!’

So annaṃ deti ...pe...

They give food ...

padīpeyyaṃ deti.

a lamp.

So kāyassa bhedaṃ paraṃ maraṇā sītavalāhakānaṃ devānaṃ sahaḃyataṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the gods of cool clouds.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedaṃ paraṃ maraṇā sītavalāhakānaṃ devānaṃ sahaḃyataṃ upapajjati”ti.

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool clouds.”

Dvādasamaṃ.

13–52. Uṇhavalāhakadānūpakārasutta

13–52. How Giving Helps to Become a Warm Cloud God,
Etc.

Sāvattthinidānaṃ.

At Sāvattthī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Seated to one side, that mendicant said to the Buddha:

**“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco
kāyassa bhedaṃ paraṃ maraṇā uṇhavalāhakānaṃ devānaṃ ...
pe...**

“Sir, what is the cause, what is the reason why someone, when their
body breaks up, after death, is reborn in the company of the gods of
warm clouds ...

abbhavalāhakānaṃ devānaṃ ...pe...

thunder clouds ...

vātavalāhakānaṃ devānaṃ ...pe...

windy clouds ...

vassavalāhakānaṃ devānaṃ saḥabyataṃ upapajjati”ti?

rainy clouds?”

**“Idha, bhikkhu, ekacco kāyena sucaritaṃ carati, vācāya
sucaritaṃ carati, manasā sucaritaṃ carati.**

“Mendicant, it’s when someone does good things by way of body,
speech, and mind.

Tassa suttaṃ hoti:

And they've heard:

'vassavalāhakā devā dīghāyukā vaṇṇavanto sukhabahulā'ti.
'The gods of rainy clouds are long-lived, beautiful, and very happy.'

Tassa evaṃ hoti:

They think:

'aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā vassavalāhakānaṃ devānaṃ saḥabyataṃ upapajjeyya'ti.

'If only, when my body breaks up, after death, I would be reborn in the company of the gods of rainy clouds!'

So annaṃ deti ...pe...

They give food ...

padīpeyyaṃ deti.

a lamp.

So kāyassa bhedaṃ paraṃ maraṇā vassavalāhakānaṃ devānaṃ saḥabyataṃ upapajjati.

When their body breaks up, after death, they're reborn in the company of the gods of rainy clouds.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yena midhekacco kāyassa bhedaṃ paraṃ maraṇā vassavalāhakānaṃ devānaṃ saḥabyataṃ upapajjati'ti.

This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of rainy clouds."

Dvepaññāsamaṃ.

Saṃyutta Nikāya 32
Linked Discourses 32

1. Valāhakavagga
1. Gods of the Clouds

53. Sītavalāhakasutta Gods of the Cool Clouds

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yenekadā sītaṃ hotī”ti?
“Sir, what is the cause, what is the reason why sometimes it becomes cool?”

“Santi, bhikkhu, sītavalāhakā nāma devā.
“Mendicant, there are what are called gods of the cool clouds.

Tesaṃ yadā evaṃ hoti:
Sometimes they think:

‘yannūna mayaṃ sakāya ratiyā vaseyyāma’ti, tesaṃ taṃ cetopaṇidhimanvāya sītaṃ hoti.

‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes cool.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yenekadā sītaṃ hotī”ti.

This is the cause, this is the reason why sometimes it becomes cool.”

Tepaññāsamaṃ.

Saṃyutta Nikāya 32
Linked Discourses 32

1. Valāhakavagga
1. Gods of the Clouds

54. Uṇhavalāhakasutta Gods of the Warm Clouds

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yenekadā uṇhaṃ hotī”ti?
“Sir, what is the cause, what is the reason why sometimes it becomes warm?”

“Santi, bhikkhu, uṇhavalāhakā nāma devā.
“Mendicant, there are what are called gods of the warm clouds.

Tesaṃ yadā evaṃ hoti:
Sometimes they think:

‘yannūna mayaṃ sakāya ratiyā vaseyyāma’ti, tesaṃ taṃ cetopaṇidhimanvāya uṇhaṃ hoti.

‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes warm.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yenekadā uṇhaṃ hotī”ti.

This is the cause, this is the reason why sometimes it becomes warm.”

Catupaññāsamaṃ.

Saṃyutta Nikāya 32
Linked Discourses 32

1. Valāhakavagga
1. Gods of the Clouds

55. Abbhavalāhakasutta Gods of the Storm Clouds

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yenekadā abbhaṃ hotī”ti?

“Sir, what is the cause, what is the reason why sometimes it becomes stormy?”

“Santi, bhikkhu, abbhavalāhakā nāma devā.

“Mendicant, there are what are called gods of the storm clouds.

Tesaṃ yadā evaṃ hoti:
Sometimes they think:

‘yannūna mayaṃ sakāya ratiyā vaseyyāma’ti, tesaṃ taṃ cetopaṇḍhimanvāya abbhaṃ hoti.

‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes stormy.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yenekadā abbhaṃ hotī”ti.

This is the cause, this is the reason why sometimes it becomes stormy.”

Pañcapaññāsamaṃ.

Saṃyutta Nikāya 32
Linked Discourses 32

1. Valāhakavagga
1. Gods of the Clouds

56. Vātavalāhakasutta Gods of the Windy Clouds

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yenekadā vāto hotī”ti?
“Sir, what is the cause, what is the reason why sometimes it becomes windy?”

“Santi, bhikkhu, vātavalāhakā nāma devā.
“Mendicant, there are what are called gods of the windy clouds.

Tesaṃ yadā evaṃ hoti:
Sometimes they think:

‘yannūna mayaṃ sakāya ratiyā vaseyyāma’ti, tesaṃ taṃ cetopaṇḍhimanvāya vāto hoti.
‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes windy.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yenekadā vāto hotī”ti.
This is the cause, this is the reason why sometimes it becomes windy.”

Chappaññāsamaṃ.

Saṃyutta Nikāya 32
Linked Discourses 32

1. Valāhakavagga
1. Gods of the Clouds

57. Vassavalāhakasutta Gods of the Rainy Clouds

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yenekadā devo vassatī”ti?

“Sir, what is the cause, what is the reason why sometimes it rains?”

“Santi, bhikkhu, vassavalāhakā nāma devā.

“Mendicant, there are what are called gods of the rainy clouds.

Tesaṃ yadā evaṃ hoti:
Sometimes they think:

‘yannūna mayaṃ sakāya ratiyā vaseyyāma’ti, tesaṃ taṃ cetopaṇidhimanvāya devo vassati.

‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes rainy.

Ayaṃ kho, bhikkhu, hetu, ayaṃ paccayo, yenekadā devo vassatī”ti.

This is the cause, this is the reason why sometimes it rains.”

Sattapaññāsamaṃ.

Sattapaññāsasuttantaṃ niṭṭhitaṃ.

Valāhakavaggo paṭhamo.

Tassuddānaṃ

**Suddhikaṃ sucaritaṅca,
dānūpakārapaññaṃ;
Sītaṃ uṇhaṅca abbhaṅca,
vātavassavalāhakāti.**

Valāhakaṣaṃyuttaṃ samattaṃ.

The Linked Discourses on gods of the clouds are complete.

33. Vacchagotta Saṃyutta:
With Vacchagotta

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

1. Rūpaaññāṣutta Not Knowing Form

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho vacchagotto paribbājako yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni
anekavihitāni diṭṭhigatāni loke uppajjanti—**

“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? That is:

**sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā
lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ
sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato
paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti
vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?**

the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death,

a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.”

**“Rūpe kho, vaccha, aññāṇā, rūpasamudaye aññāṇā,
rūpanirodhe aññāṇā, rūpanirodhagāminiyā paṭipadāya aññāṇā;**
“Vaccha, it is because of not knowing form, its origin, its cessation,
and the practice that leads to its cessation

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
that these various misconceptions arise in the world.

sassato lokoti vā ...pe...

neva hoti na na hoti tathāgato param maraṇāti vāti.

**Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni
diṭṭhigatāni loke uppajjanti—**
This is the cause, this is the reason.”

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato param maraṇāti vā”ti.

Paṭhamam.

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

2. Vedanāaññāṇasutta Not Knowing Feeling

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ
etadavoca:**

Then the wanderer Vacchagotta said to the Buddha:

**“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni
anekavihitāni diṭṭhigatāni loke uppajjanti—**

“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? That is:

sassato lokoti vā, asassato lokoti vā ...pe...

the cosmos is eternal, or not eternal ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

after death, a Realized One neither exists nor doesn't exist.”

**“Vedanāya kho, vaccha, aññāṇā, vedanāsamudaye aññāṇā,
vedanānirodhe aññāṇā, vedanānirodhagāminiyā paṭipadāya
aññāṇā;**

“Vaccha, it is because of not knowing feeling, its origin, its cessation, and the practice that leads to its cessation

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

that these various misconceptions arise in the world.

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato paraṃ maraṇāti vāti.

**Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni
diṭṭhigatāni loke uppajjanti—**

This is the cause, this is the reason.”

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato param̐ maraṇāti vā”ti.

Dutiyam̐.

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

3. Saññāaññāṣutta Not Knowing Perception

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ
etadavoca:**

Then the wanderer Vacchagotta said to the Buddha:

**“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni
anekavihitāni diṭṭhigatāni loke uppajjanti—**

“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...”

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

**“Saññāya kho, vaccha, aññāṇā, saññāsamudaye aññāṇā,
saññānirodhe aññāṇā, saññānirodhagāminiyā paṭipadāya
aññāṇā;**

“Vaccha, it is because of not knowing perception, its origin, its cessation, and the practice that leads to its cessation ...”

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato paraṃ maraṇāti vāti.

**Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni
diṭṭhigatāni loke uppajjanti—**

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato param̐ maraṇāti vā”ti.

Tatīyaṃ.

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

4. Saṅkhāraaññāṣutta Not Knowing Choices

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ
etadavoca:**

Then the wanderer Vacchagotta said to the Buddha:

**“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni
anekavihitāni diṭṭhigatāni loke uppajjanti—**

“What is the cause, Master Gotama, what is the reason why these
various misconceptions arise in the world? ...”

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

**“Saṅkhāresu kho, vaccha, aññāṇā, saṅkhārasamudaye aññāṇā,
saṅkhāranirodhe aññāṇā, saṅkhāranirodhagāminiyā paṭipadāya
aññāṇā;**

“Vaccha, it is because of not knowing choices, their origin, their
cessation, and the practice that leads to their cessation ...”

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato paraṃ maraṇāti vāti.

**Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni
diṭṭhigatāni loke uppajjanti—**

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato param̐ maraṇāti vā”ti.

Catuttham̐.

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

5. Viññāṇaāññāṇasutta Not Knowing Consciousness

Sāvattihinidānaṃ.
At Sāvattihī.

Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

Then the wanderer Vacchagotta said to the Buddha:

**“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni
anekavihitāni diṭṭhigatāni loke uppajjanti—**

“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...”

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

**“Viññāṇe kho, vaccha, aññāṇā, viññāṇasamudaye aññāṇā,
viññāṇanirodhe aññāṇā, viññāṇanirodhagāminiyā paṭipadāya
aññāṇā;**

“Vaccha, it is because of not knowing consciousness, its origin, its cessation, and the practice that leads to its cessation ...”

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato paraṃ maraṇāti vāti.

**Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni
diṭṭhigatāni loke uppajjanti—**

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato param̐ maraṇāti vā”ti.

Pañcamaṁ.

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

6–10. Rūpaadassanādisuttapañcaka
6–10. Five Discourses on Not Seeing Form, Etc.

Sāvattihinidānaṃ.
At Sāvattihī.

**Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ
etadavoca:**

Then the wanderer Vacchagotta said to the Buddha:

**“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni
anekavihitāni diṭṭhigatāni loke uppajjanti—**

“What is the cause, Master Gotama, what is the reason why these
various misconceptions arise in the world? ...”

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

“Rūpe kho, vaccha, adassanā ...pe...

“Vaccha, it is because of not seeing form ...

rūpanirodhagāminiyā paṭipadāya adassanā ...pe...

vedanāya ...

feeling ...

saññāya ...

perception ...

saṅkhāresu kho, vaccha, adassanā ...pe...

choices ...

**viññāṇe kho, vaccha, adassanā ...pe... viññāṇanirodhagāminiyā
paṭipadāya adassanā ...pe....**

consciousness, its origin, its cessation, and the practice that leads to
its cessation ...”

Dasamaṃ.

Saṃyutta Nikāya 33

Linked Discourses 33

1. Vacchagottavagga

1.

With Vacchagotta

11–15. Rūpaanabhisamayādisuttapañcaka

11–15. Five Discourses on Not Comprehending Form, Etc.

Sāvattthinidānaṃ.

At Sāvattthī.

**“Rūpe kho, vaccha, anabhisamayā ...pe... rūpanirodhagāminiyā
paṭipadāya anabhisamayā ...pe....**

“Vaccha, it is because of not comprehending form ...

Sāvatthinidānaṃ.

**“Vedanāya kho, vaccha, anabhisamayā ...pe....
feeling ...**

Sāvattthinidānaṃ.

“Saññāya kho, vaccha, anabhisamayā ...pe....
perception ...

Sāvattthinidānaṃ.

“Saṅkhāresu kho, vaccha, anabhisamayā ...pe....
choices ...

Sāvatthinidānaṃ.

“Viññāṇe kho, vaccha, anabhisamayā ...pe....
consciousness ...”

Pannarasamaṃ.

Saṃyutta Nikāya 33

Linked Discourses 33

1. Vacchagottavagga

1. With Vacchagotta

16–20. Rūpaananubodhādisuttapañcaka

16–20. Five Discourses on Not Understanding Form, Etc.

Sāvattthinidānaṃ.

At Sāvattthī.

**Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ
etadavoca—**

ko nu kho, bho gotama, hetu, ko paccayo ...pe...

**rūpe kho, vaccha, ananubodhā ...pe... “rūpanirodhagāminiyā
paṭipadāya ananubodhā ...pe....**

“Vaccha, it is because of not understanding form ...

Sāvatthinidānaṃ.

**“Vedanāya kho, vaccha ...pe....
feeling ...**

Sāvattthinidānaṃ.

“Saññāya kho, vaccha ...pe....
perception ...

Sāvattthinidānaṃ.

“Saṅkhāresu kho, vaccha ...pe....
choices ...

Sāvatthinidānaṃ.

**“Viññāṇe kho, vaccha, ananubodhā ...pe...
consciousness ...”**

**viññāṇanirodhagāminiyā paṭipadāya ananubodhā ...pe...
vīsatimaṃ.**

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

21–25. Rūpaappaṭivedhādisuttapañcaka
21–25. Five Discourses on Not Penetrating Form, Etc.

**Sāvatthinidānaṃ. Ko nu kho, bho gotama, hetu, ko paccayo ...
pe....**

At Sāvatthī.

**“Rūpe kho, vaccha, appaṭivedhā ...pe... viññāṇe kho, vaccha,
appaṭivedhā ...pe....**

“Vaccha, it is because of not penetrating form ...”

Pañcavīsatiṃ.

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

26–30. Rūpaasallakkhaṇādisuttapañcaka

26–30. Five Discourses on Not Distinguishing Form, Etc.

Sāvatthinidānaṃ.

At Sāvatthī.

**“Rūpe kho, vaccha, asallakkhaṇā ...pe... viññāṇe kho, vaccha,
asallakkhaṇā ...pe....**

“Vaccha, it is because of not distinguishing form ...”

Timsatimaṃ.

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

31–35. Rūpaanupalakkhaṇādisuttapañcaka
31–35. Five Discourses on Not Detecting Form, Etc.

Sāvatthinidānaṃ.
At Sāvatthī.

**“Rūpe kho, vaccha, anupalakkhaṇā ...pe... viññāṇe kho,
vaccha, anupalakkhaṇā ...pe....**
“Vaccha, it is because of not detecting form ...”

Pañcatimsatimaṃ.

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

36–40. Rūpaappaccupalakkhaṇādisuttapañcaka
36–40. Five Discourses on Not Differentiating Form, Etc.

Sāvatthinidānaṃ.
At Sāvatthī.

**“Rūpe kho, vaccha, appaccupalakkhaṇā ...pe... viññāṇe kho,
vaccha, appaccupalakkhaṇā ...pe....**
“Vaccha, it is because of not differentiating form ...”

Cattālīsamaṃ.

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

41–45. Rūpaasamapekkaṇādisuttapañcaka
41–45. Five Discourses on Not Examining Form, Etc.

Sāvatthinidānaṃ.

At Sāvatthī.

**“Rūpe kho, vaccha, asamapekkaṇā ...pe... viññāṇe kho,
vaccha, asamapekkaṇā ...pe....**

“Vaccha, it is because of not examining form ...”

Pañcacattālīsamaṃ.

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1. With Vacchagotta

46–50. Rūpaappaccupekkhaṇādisuttapañcaka
46–50. Five Discourses on Not Scrutinizing Form, Etc.

Sāvattthinidānaṃ.
At Sāvattthī.

**“Rūpe kho, vaccha, appaccupekkhaṇā ...pe... viññāṇe kho,
vaccha, appaccupekkhaṇā ...pe....**
“Vaccha, it is because of not scrutinizing form ...”

Paññāsamaṃ.

Saṃyutta Nikāya 33
Linked Discourses 33

1. Vacchagottavagga
1.

With Vacchagotta

51–54. Rūpaappaccakkhakkammādisuttacatukka
51–54. Four Discourses on Not Directly Experiencing Form,
Etc.

Sāvattthinidānaṃ.

At Sāvattthī.

**Atha kho vacchagotto paribbājako yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

**“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni
anekavihitāni diṭṭhigatāni loke uppajjanti—**

“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...”

sassato lokoti vā ...pe...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

**“Rūpe kho, vaccha, appaccakkhakkammā, rūpasamudaye
appaccakkhakkammā, rūpanirodhe appaccakkhakkammā,
rūpanirodhagāminiyā paṭipadāya appaccakkhakkammā ...pe....**

“Vaccha, it is because of not directly experiencing form ...

Sāvatthinidānaṃ.

**“Vedanāya kho, vaccha, appaccakkhakkammā ...pe...
vedanānirodhagāminiyā paṭipadāya appaccakkhakkammā ...
pe....
feeling ...**

Sāvatthinidānaṃ.

“Saññāya kho, vaccha, appaccakkhakkammā ...pe...

saññānirodhagāminiyā paṭipadāya appaccakkhakkammā ...pe....

perception ...

Sāvatthinidānaṃ.

**“Saṅkhāresu kho, vaccha, appaccakkhakkammā ...pe...
saṅkhāranirodhagāminiyā paṭipadāya appaccakkhakkammā ...
pe....
choices ...”**

Catupaññāsamaṃ.

55. Viññāṇaappaccakkhakammaṣutta Not Directly Experiencing Consciousness

Sāvattihinidānaṃ.

At Sāvattihī.

“Viññāṇe kho, vaccha, appaccakkhakammā, viññāṇasamudaye appaccakkhakammā, viññāṇanirodhe appaccakkhakammā, viññāṇanirodhagāminiyā paṭipadāya appaccakkhakammā;

“Vaccha, it is because of not directly experiencing consciousness, its origin, its cessation, and the practice that leads to its cessation

evamimāni aneka vihitāni diṭṭhigatāni loke uppajjanti—
that these various misconceptions arise in the world.

sassato lokoti vā, asassato lokoti vā ...pe...

neva hoti na na hoti tathāgato paraṃ maraṇāti vāti.

Ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni aneka vihitāni diṭṭhigatāni loke uppajjanti—

This is the cause, this is the reason.”

sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti.

Pañcapaññāsamaṃ.

Vacchagottavaggo paṭhamo.

Tassuddānaṃ

**Aññāṇā adassanā ceva,
Anabhisamayā ananubodhā;
Appaṭivedhā asallakkhaṇā,
Anupalakkhaṇena appaccupalakkhaṇā;
Asamapekkhaṇā appaccupekkhaṇā,
Appaccakkhakammanti.**

Vacchagottasaṃyuttaṃ samattaṃ.

The Linked Discourses with Vacchagotta are completed.

34. Jhāna Saṃyutta: On Absorption

1. Samādhimūlakasamāpattisutta Entering Immersion

Sāvattihinidānaṃ.
At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ samāpattikusalo.
One meditator is skilled in immersion but not in entering it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ samādhikusalo.
One meditator is not skilled in immersion but is skilled in entering it.

Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ samāpattikusalo.
One meditator is skilled neither in immersion nor in entering it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ samāpattikusalo ca.
One meditator is skilled both in immersion and in entering it.

Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ samāpattikusalo ca ayaṃ imesaṃ catunnaṃ

jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.

Of these, the meditator skilled in immersion and in entering it is the foremost, best, chief, highest, and finest of the four.

Seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati;

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evameva kho, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ samāpattikusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā”ti.

In the same way, the meditator skilled in immersion and entering it is the foremost, best, leading, highest, and finest of the four.”

Paṭhamam.

1. Jhānavagga
1. Absorption

2. Samādhimūlakaṭṭhisutta
Remaining in Immersion

Sāvattṭhinidānaṃ.

At Sāvattṭhī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ ṭṭitikusalo.

One meditator is skilled in immersion but not in remaining in it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ ṭṭitikusalo hoti, na samādhismiṃ samādhikusalo.

One meditator is skilled in remaining in immersion but is not skilled in immersion.

Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ ṭṭitikusalo.

One meditator is skilled neither in immersion nor in remaining in it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ ṭṭitikusalo ca.

One meditator is skilled both in immersion and in remaining in it.

Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ ṭhitikusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.

Of these, the meditator skilled in immersion and in remaining in it is the foremost, best, leading, highest, and finest of the four.

Seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati;

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evameva kho, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ ṭhitikusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā”ti.

In the same way, the meditator skilled in immersion and remaining in it is the foremost, best, leading, highest, and finest of the four.”

Dutiyam.

3. Samādhimūlakavuṭṭhānasutta Emerging From Immersion

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo
hoti, na samādhismiṃ vuṭṭhānakusalo.**

One meditator is skilled in immersion but not in emerging from it. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
vuṭṭhānakusalo hoti, na samādhismiṃ samādhikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samādhikusalo hoti, na ca samādhismiṃ vuṭṭhānakusalo.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samādhikusalo ca hoti, samādhismiṃ vuṭṭhānakusalo ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca
hoti samādhismiṃ vuṭṭhānakusalo ca ayaṃ imesaṃ catunnaṃ
jhāyīnaṃ aggo ca seṭṭho ca makkho ca uttamo ca pavaro ca.**

Seyyathāpi, bhikkhave, gavā khīraṃ ...pe...

pavaro cā”ti.

Tatiyaṃ.

4. Samādhimūlakakallitasutta Gladdening for Immersion

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo
hoti, na samādhismiṃ kallitakusalo.**

One meditator is skilled in immersion but not in gladdening the mind
for immersion. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ kallitakusalo
hoti, na samādhismiṃ samādhikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samādhikusalo hoti, na ca samādhismiṃ kallitakusalo.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samādhikusalo ca hoti, samādhismiṃ kallitakusalo ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca
hoti samādhismiṃ kallitakusalo ca ayaṃ imesaṃ catunnaṃ
jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.**

Seyyathāpi, bhikkhave, gavā khīraṃ ...pe...

pavaro cā”ti.

Catuttham.

5. Samādhimūlakaārammaṇasutta Supports For Immersion

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo
hoti, na samādhismiṃ ārammaṇakusalo.**

One meditator is skilled in immersion but not in the supports for
immersion. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
ārammaṇakusalo hoti, na samādhismiṃ samādhikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samādhikusalo hoti, na ca samādhismiṃ ārammaṇakusalo.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samādhikusalo ca hoti, samādhismiṃ ārammaṇakusalo ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca
hoti samādhismiṃ ārammaṇakusalo ca ayaṃ imesaṃ catunnaṃ
jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.**

Seyyathāpi, bhikkhave, gavā khīraṃ ...pe...

pavaro cā”ti.

Pañcamāṅ.

6. Samādhimūlakagocarasutta Meditation Subjects For Immersion

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo
hoti, na samādhismiṃ gocarakusalo.**

One meditator is skilled in immersion but not in the meditation
subjects for immersion. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ gocarakusalo
hoti, na samādhismiṃ samādhikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samādhikusalo hoti, na ca samādhismiṃ gocarakusalo.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samādhikusalo ca hoti, samādhismiṃ gocarakusalo ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca
hoti samādhismiṃ gocarakusalo ca ayaṃ imesaṃ catunnaṃ
jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.**

Seyyathāpi, bhikkhave, gavā khīraṃ ...pe...

pavaro cā”ti.

Chattham.

7. Samādhimūlakaabhinīhārasutta Projecting the Mind Purified by Immersion

Sāvattthinidānaṃ.

At Sāvattthī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo
hoti, na samādhismiṃ abhinīhārakusalo.**

One meditator is skilled in immersion but not in projecting the mind purified by immersion. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
abhinīhārakusalo hoti, na samādhismiṃ samādhikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samādhikusalo hoti, na ca samādhismiṃ abhinīhārakusalo.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samādhikusalo ca hoti, samādhismiṃ abhinīhārakusalo ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca
hoti samādhismiṃ abhinīhārakusalo ca ayaṃ imesaṃ catunnaṃ
jhāyīnaṃ aggo ca seṭṭho ca makkho ca uttamo ca pavaro ca.**

Seyyathāpi, bhikkhave, gavā khīraṃ ...pe...

pavaro cā”ti.

Sattamañ.

8. Samādhimūlakasakkaccakārīsutta Carefulness in Immersion

Sāvattthinidānaṃ.

At Sāvattthī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo
hoti, na samādhismiṃ sakkaccakārī.**

One meditator is skilled in immersion but not in practicing carefully
for it. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sakkaccakārī
hoti, na samādhismiṃ samādhikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samādhikusalo hoti, na ca samādhismiṃ sakkaccakārī.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samādhikusalo ca hoti, samādhismiṃ sakkaccakārī ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca
hoti samādhismiṃ sakkaccakārī ca ayaṃ imesaṃ catunnaṃ
jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.**

Seyyathāpi, bhikkhave, gavā khīraṃ ...pe...

pavaro cā”ti.

Aṭṭhamāṇ.

9. Samādhimūlakasātaccakārīsutta Persistence in Immersion

Sāvattthinidānaṃ.

At Sāvattthī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo
hoti, na samādhismiṃ sātaccakārī.**

One meditator is skilled in immersion but not in practicing
persistently for it. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sātaccakārī
hoti, na samādhismiṃ samādhikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samādhikusalo hoti, na ca samādhismiṃ sātaccakārī.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samādhikusalo ca hoti, samādhismiṃ sātaccakārī ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca
hoti, samādhismiṃ sātaccakārī ca ayaṃ imesaṃ catunnaṃ
jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.**

Seyyathāpi, bhikkhave, gavā khīraṃ ...pe...

pavaro cā”ti.

Navamañ.

10. Samādhimūlakasappāyakārīsutta Conducive to Immersion

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo
hoti, na samādhismiṃ sappāyakārī.**

One meditator is skilled in immersion but not in doing what’s
conducive to it. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sappāyakārī
hoti, na samādhismiṃ samādhikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samādhikusalo hoti, na ca samādhismiṃ sappāyakārī.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samādhikusalo ca hoti, samādhismiṃ sappāyakārī ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca
hoti samādhismiṃ sappāyakārī ca ayaṃ imesaṃ catunnaṃ
jhāyīnaṃ aggo ca seṭṭho ca makkho ca uttamo ca pavaro ca.**

Seyyathāpi, bhikkhave, gavā khīraṃ ...pe...

pavaro cā”ti.

Dasamañ.

(Samādhimūlakañ.)

11. Samāpattimūlakatḥitisutta Entering and Remaining

Sāvattḥinidānaṃ.

At Sāvattḥī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo
hoti, na samādhismiṃ tḥitikusalo.**

One meditator is skilled in entering immersion but not in remaining in it. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ tḥitikusalo
hoti, na samādhismiṃ samāpattikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samāpattikusalo hoti, na ca samādhismiṃ tḥitikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samāpattikusalo ca hoti, samādhismiṃ tḥitikusalo ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samāpattikusalo
ca hoti, samādhismiṃ tḥitikusalo ca ayaṃ imesaṃ catunnaṃ
jhāyīnaṃ aggo ca seṭṭho ca makkho ca uttamo ca pavaro ca.**

Seyyathāpi, bhikkhave, gavā khīraṃ ...pe...

pavaro cā”ti.

Ekādasamañ.

12. Samāpattimūlakavuṭṭhānasutta Entering and Emerging

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo
hoti, na samādhismiṃ vuṭṭhānakusalo.**

One meditator is skilled in entering immersion but not in emerging
from it. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
vuṭṭhānakusalo hoti, na samādhismiṃ samāpattikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samāpattikusalo hoti, na ca samādhismiṃ vuṭṭhānakusalo.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samāpattikusalo ca hoti, samādhismiṃ vuṭṭhānakusalo ca.**

Tatra, bhikkhave, yvāyaṃ jhāyī ...pe...

pavaro cā”ti.

Dvādasamaṃ.

13. Samāpattimūlakakallitasutta Entering and Gladdening

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ kallitakusalo.

One meditator is skilled in entering immersion but not in gladdening the mind for immersion. ...”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ kallitakusalo hoti, na samādhismiṃ samāpattikusalo.

Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ kallitakusalo.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ kallitakusalo ca.

Tatra ...pe...

pavaro cā”ti.

Terasamaṃ.

14. Samāpattimūlakaārammaṇasutta Entering and Supports

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo
hoti, na samādhismiṃ ārammaṇakusalo.**

One meditator is skilled in entering immersion but not in the supports
for it. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
ārammaṇakusalo hoti, na samādhismiṃ samāpattikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samāpattikusalo hoti, na ca samādhismiṃ ārammaṇakusalo.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samāpattikusalo ca hoti, samādhismiṃ ārammaṇakusalo ca.**

Tatra ...pe...

pavaro cā”ti.

Cuddasamaṃ.

15. Samāpattimūlakagocarasutta Entering and Meditation Subjects

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo
hoti, na samādhismiṃ gocarakusalo.**

One meditator is skilled in entering immersion but not in the
mindfulness meditation subjects for immersion. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ gocarakusalo
hoti, na samādhismiṃ samāpattikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samāpattikusalo hoti, na ca samādhismiṃ gocarakusalo.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samāpattikusalo ca hoti, samādhismiṃ gocarakusalo ca.**

Tatra ...pe...

pavaro cā”ti.

Pannarasamaṃ.

Samyutta Nikāya 34

1. Jhānavagga

1. Absorption

16. Samāpattimūlakaabhinīhārasutta
Entering and Projecting

Sāvattthinidānaṃ.

At Sāvattthī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ abhinīhāraḥ kusalo.

One meditator is skilled in entering immersion but not in projecting the mind purified by immersion. ...”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ abhinīhāraḥ kusalo hoti, na samādhismiṃ samāpattikusalo.

Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ abhinīhāraḥ kusalo.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ abhinīhāraḥ kusalo ca.

Tatra ...pe...

pavaro cā”ti.

Soḷasamaṃ.

17. Samāpattimūlakasakkaccasutta Entering and Carefulness

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ sakkaccakārī.

One meditator is skilled in entering immersion but not in practicing carefully for it. ...”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sakkaccakārī hoti, na samādhismiṃ samāpattikusalo.

Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ sakkaccakārī.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ sakkaccakārī ca.

Tatra ...pe...

pavaro cā”ti.

Sattarasamaṃ.

18. Samāpattimūlakasātaccasutta Entering and Persistence

Sāvattthinidānaṃ.

At Sāvattthī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ sātaccakārī.

One meditator is skilled in entering immersion but not in practicing persistently for it. ...”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sātaccakārī hoti, na samādhismiṃ samāpattikusalo.

Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samāpattikusalo hoti, na ca samādhismiṃ sātaccakārī.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo ca hoti, samādhismiṃ sātaccakārī ca.

Tatra ...pe...

pavaro cā”ti.

Aṭṭhārasamaṃ.

19. Samāpattimūlakasappāyakārīsutta Entering and What's Conducive

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo
hoti, na samādhismiṃ sappāyakārī.**

One meditator is skilled in entering immersion but not in doing what's conducive to it. ...”

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sappāyakārī
hoti, na samādhismiṃ samāpattikusalo.**

**Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ
samāpattikusalo hoti, na ca samādhismiṃ sappāyakārī.**

**Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ
samāpattikusalo ca hoti, samādhismiṃ sappāyakārī ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samāpattikusalo
ca hoti samādhismiṃ sappāyakārī ca ayaṃ imesaṃ catunnaṃ
jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.**

**Seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā
navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo tatra
aggamakkhāyati;**

**evameva kho, bhikkhave, yvāyaṃ jhāyī samādhismiṃ
samāpattikusalo ca hoti samādhismiṃ sappāyakārī ca ayaṃ
imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca
uttamo ca pavaro cā”ti.**

Ekūnavīsatiṃ.

(Samāpattimūlakam.)

20–27. Ṭhitimūlakavuṭṭhānasuttādiatṭhaka
20–27. Eight on Remaining and Emergence, Etc.

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṃ ṭhitikusalo hoti, na samādhismiṃ vuṭṭhānakusalo.

One meditator is skilled in remaining in immersion but not in emerging from it. ...”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ vuṭṭhānakusalo hoti, na samādhismiṃ ṭhitikusalo.

Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ ṭhitikusalo hoti, na ca samādhismiṃ vuṭṭhānakusalo.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ ṭhitikusalo ca hoti, samādhismiṃ vuṭṭhānakusalo ca.

Tatra, bhikkhave, yvāyaṃ jhāyī ...pe...

uttamo ca pavaro cā”ti.

Viṣatimaṃ.

**(Purimamūlakāni viya yāva sattavīsatiṃ
ṭhitimūlakasappāyakārisuttā aṭṭha suttāni pūretabbāni.
Ṭhitimūlakam.)**

(These eight discourses should be expanded in line with the previous set.)

28–34. Vuṭṭhānamūlakakallitasuttādisattaka
28–34. Seven on Emergence and Gladdening, Etc.

Sāvattthinidānaṃ.

At Sāvattthī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

**Idha, bhikkhave, ekacco jhāyī samādhismiṃ vuṭṭhānakusalo
hoti, na samādhismiṃ kallitakusalo ...**

One meditator is skilled in emerging from immersion but not in
gladdening the mind for immersion. ...”

**samādhismiṃ kallitakusalo hoti, na samādhismiṃ
vuṭṭhānakusalo ...**

**neva samādhismiṃ vuṭṭhānakusalo hoti, na ca samādhismiṃ
kallitakusalo ...**

**samādhismiṃ vuṭṭhānakusalo ca hoti samādhismiṃ
kallitakusalo ca.**

Tatra, bhikkhave, yvāyaṃ jhāyī ...pe...

uttamo ca pavaro cā”ti.

Aṭṭhavīsatiṃ.

**(Purimamūlakāni viya yāva catuttimsatimā
vuṭṭhānamūlakasappāyakārīsuttā satta suttāni pūretabbāni.
Vuṭṭhānamūlakam.)**

(These seven discourses should be expanded in line with the previous set.)

35–40. Kallitamūlakaārammaṇasuttādichakka
35–40. Six on Gladdening and Support, Etc.

Sāvattṇinidānaṃ ...
At Sāvattṇī.

**“samādhismiṃ kallitakusalo hoti, na samādhismiṃ
ārammaṇakusalo ...**

“One meditator is skilled in gladdening the mind for immersion but not in the supports for immersion. ...”

**samādhismiṃ ārammaṇakusalo hoti, na samādhismiṃ
kallitakusalo ...**

**neva samādhismiṃ kallitakusalo hoti, na ca samādhismiṃ
ārammaṇakusalo ...**

**samādhismiṃ kallitakusalo ca hoti, samādhismiṃ
ārammaṇakusalo ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī ...pe...
uttamo ca pavaro cā”ti.**

Pañcatimsatimaṃ.

**(Purimamūlakāni viya yāva cattālīsamā
kallitamūlakasappāyakārīsuttā cha suttāni pūretabbāni.
Kallitamūlakaṃ.)**

(These six discourses should be expanded in line with the previous set.)

41–45. Ārammaṇamūlakagocarasuttādipaṅcaka
41–45. Five on Support and Subjects, Etc.

Sāvattṇinidānaṃ ...
At Sāvattṇī.

**“samādhismiṃ ārammaṇakusalo hoti, na samādhismiṃ
gocarakusalo ...**

“One meditator is skilled in the supports for immersion but not in the
mindfulness meditation subjects for immersion. ...”

**samādhismiṃ gocarakusalo hoti, na samādhismiṃ
ārammaṇakusalo ...**

**neva samādhismiṃ ārammaṇakusalo hoti, na ca samādhismiṃ
gocarakusalo ...**

**samādhismiṃ ārammaṇakusalo ca hoti, samādhismiṃ
gocarakusalo ca.**

**Tatra, bhikkhave, yvāyaṃ jhāyī ...pe...
uttamo ca pavaro cā”ti.**

Ekacattālīsamaṃ.

**(Purimamūlakāni viya yāva pañcacattālīsamā
ārammaṇamūlakasappāyakārīsuttā pañca suttāni pūretabbāni.)**
(These five discourses should be expanded in line with the previous
set.)

(Ārammaṇamūlakam.)

46–49. Gocaramūlakaabhinīhārasuttādicatukka
46–49. Four on Subjects and Projection, Etc.

Sāvattthinidānaṃ ...
At Sāvattthī.

**“samādhismiṃ gocarakusalo hoti, na samādhismiṃ
abhinīhārakusalo ...**

“One meditator is skilled in the mindfulness meditation subjects for immersion but not in projecting the mind purified by immersion. ...”

**samādhismiṃ abhinīhārakusalo hoti, na samādhismiṃ
gocarakusalo ...**

**neva samādhismiṃ gocarakusalo hoti, na ca samādhismiṃ
abhinīhārakusalo ...**

**samādhismiṃ gocarakusalo ca hoti, samādhismiṃ
abhinīhārakusalo ca ...**

**seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā
navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo tatra
aggamakkhāyati;**

**evameva kho, bhikkhave, yvāyaṃ jhāyī samādhismiṃ
gocarakusalo ca hoti samādhismiṃ abhinīhārakusalo ca ayaṃ
imesaṃ catunnaṃ jhāyīnaṃ ...pe...**

uttamo ca pavaro cā”ti.

**Chacattālīsamaṃ. “Samādhismiṃ gocarakusalo hoti, na
samādhismiṃ sakkaccakārī ...pe....**

(These four discourses should be expanded in line with the previous set.)

Vitthāretabbam.

Sattacattālīsamam. “Samādhismiṃ gocarakusalo hoti, na samādhismiṃ sātaccakārī ...pe....

Aṭṭhacattālīsamam. “Samādhismiṃ gocarakusalo hoti, na samādhismiṃ sappāyakārī ...pe....

Ekūnapaññāsamam.

(Gocaramūlakam.)

50–52. Abhinīhāramūlakasakkaccasuttāditika
50–52. Three on Projection and Carefulness

Sāvattthinidānaṃ ...

At Sāvattthī.

**“samādhismiṃ abhinīhāra kusalo hoti, na samādhismiṃ
sakkaccakārī ...**

“One meditator is skilled in projecting the mind purified by immersion
but not in practicing carefully for it. ...”

**samādhismiṃ sakkaccakārī hoti, na samādhismiṃ
abhinīhāra kusalo ...**

**neva samādhismiṃ abhinīhāra kusalo hoti, na ca samādhismiṃ
sakkaccakārī ...**

**samādhismiṃ abhinīhāra kusalo ca hoti, samādhismiṃ
sakkaccakārī ca.**

Tatra, bhikkhave, yvāyaṃ jhāyī ...pe...

uttamo ca pavaro cā”ti.

**Paññāsamaṃ. “Samādhismiṃ abhinīhāra kusalo hoti, na
samādhismiṃ sātaccakārī ...pe....**

(These three discourses should be expanded in line with the
previous set.)

**Ekapaññāsamaṃ. “Samādhismiṃ abhinīhāra kusalo hoti, na
samādhismiṃ sappāyakārī ...pe....**

Dvepaññāsamaṃ.

(Abhinīhāramūlakaṃ.)

Saṃyutta Nikāya 34
Linked Discourses 34

1. Jhānavagga
1. Absorption

53–54. Sakkaccamūlakasātaccakārīsuttadukādi
53–54. Two on Carefulness and Persistence

Sāvatthinidānaṃ ...
At Sāvatthī.

“samādhismiṃ sakkaccakārī hoti, na samādhismiṃ sātaccakārī
...

“One meditator is skilled in practicing carefully for immersion but not
in practicing persistently for it. ...”

samādhismiṃ sātaccakārī hoti, na samādhismiṃ sakkaccakārī
...

neva samādhismiṃ sakkaccakārī hoti, na ca samādhismiṃ
sātaccakārī ...

samādhismiṃ sakkaccakārī ca hoti, samādhismiṃ sātaccakārī
ca.

Tatra, bhikkhave, yvāyaṃ ...pe...

uttamo ca pavaro cā”ti.

Tepaññāsamaṃ. “Samādhismiṃ sakkaccakārī hoti, na
samādhismiṃ sappāyakārī ...pe....

(These two discourses should be expanded in line with the previous
set.)

Catupaññāsamaṃ.

55. Sātaccamūlakasappāyakārīsutta Persistence and What's Conducive

Sāvattthinidānaṃ.

At Sāvattthī.

“Cattārome, bhikkhave, jhāyī.

“Mendicants, there are these four meditators.

Katame cattāro?

What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṃ sātaccakārī hoti, na samādhismiṃ sappāyakārī.

One meditator is skilled in practicing persistently for immersion but not in doing what's conducive to it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sappāyakārī hoti, na samādhismiṃ sātaccakārī.

One meditator is skilled in doing what's conducive to immersion but not in practicing persistently for it.

Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ sātaccakārī hoti, na ca samādhismiṃ sappāyakārī.

One meditator is skilled neither in practicing persistently for immersion nor in doing what's conducive to it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ sātaccakārī ca hoti, samādhismiṃ sappāyakārī ca.

One meditator is skilled both in practicing persistently for immersion and in doing what's conducive to it.

Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ sātaccakārī ca hoti samādhismiṃ sappāyakārī ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.

Of these, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, highest, and finest of the four.

Seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati;

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evameva kho, bhikkhave, yvāyaṃ jhāyī samādhismiṃ sātaccakārī ca hoti, samādhismiṃ sappāyakārī ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā'ti.

In the same way, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, highest, and finest of the four.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Pañcapaññāsamāṃ.

(Yathā pañcapaññāsaṃ veyyākaraṇāni honti tathā vitthāretabbāni.)

Khandhavaggo tatiyo.

Tassuddānaṃ

**Samādhi samāpatti ṭhiti ca,
Vuṭṭhānaṃ kallitārammaṇena ca;
Gocarā abhinīhāro sakkacca,
Sātacca athopi sappāyanti.**

Jhānasāmyuttaṃ samattaṃ.

The Linked Discourses on Absorption are complete.

Tassuddānaṃ

**Khandha rādhasāmyuttañca,
diṭṭhiokkanta uppādā;
Kilesa sāriputtā ca,
nāgā supaṇṇa gandhabbā;
Valāha vacchajhānanti,
khandhavaggamhi terasāti.**

Khandhavaggasāmyuttapāḷi niṭṭhitā.

The Book of the Aggregates is finished.

Saḷāyatanavagga:
The Book of the Six Sense Fields

35. Saḷāyatana Saṃyutta:
On the Six Sense Fields

1. Ajjhattāniccasutta The Interior as Impermanent

Evaṃ me sutāṃ.

So I have heard.

**Ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Cakkhum, bhikkhave, aniccaṃ.

“Mendicants, the eye is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What's impermanent is suffering.

yaṃ dukkhaṃ tadanattā.

What's suffering is not-self.

**Yadanattā taṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Sotaṃ aniccaṃ.

The ear is impermanent. ...

Yadaniccaṃ ...pe...

ghānaṃ aniccaṃ.

The nose is impermanent. ...

Yadaniccaṃ ...pe...

jivhā aniccā.

The tongue is impermanent. ...

Yadaniccaṃ taṃ dukkhaṃ;

yaṃ dukkhaṃ tadanattā.

**Yadanattā taṃ 'netāṃ mama, nesohamasmi, na meso attā'ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Kāyo anicco.

The body is impermanent. ...

Yadaniccaṃ ...pe...

mano anicco.

The mind is impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What's impermanent is suffering.

yaṃ dukkhaṃ tadanattā.

What's suffering is not-self.

**Yadanattā taṃ 'netāṃ mama, nesohamasmi, na meso attā'ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, sotasmimpi nibbindati, ghānasmimpi nibbindati, jivhāyapi nibbindati, kāyasmimpi nibbindati, manasmimpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti'ti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Paṭhamam.

2. Ajjhata dukkhasutta The Interior as Suffering

“Cakkhum, bhikkhave, dukkham.

“Mendicants, the eye is suffering.

Yaṃ dukkham tadanattā;

What’s suffering is not-self.

**yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Sotaṃ dukkham ...pe...

The ear,

ghānaṃ dukkham ...

nose,

jivhā dukkhā ...

tongue,

kāyo dukkho ...

body,

mano dukkho.

and mind are suffering.

Yaṃ dukkham tadanattā;

What’s suffering is not-self.

**yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evam passam ...pe...

Seeing this ...

nāparam itthattāyāti pajānāti”ti.

They understand: '... there is no return to any state of existence.'”

Dutiyam.

3. Ajjhattānattasutta The Interior as Not-Self

“Cakkhum, bhikkhave, anattā.

“Mendicants, the eye is not-self.

**Yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Sotaṃ anattā ...pe...

The ear,

ghānaṃ anattā ...

nose,

jivhā anattā ...

tongue,

kāyo anattā ...

body,

mano anattā.

and mind are not-self.

**Yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evaṃ passaṃ ...pe...

Seeing this ...

nāparam itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Tatīyam.

4. Bāhirāniccasutta The Exterior as Impermanent

“Rūpā, bhikkhave, aniccā.

“Mendicants, sights are impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What’s impermanent is suffering.

yaṃ dukkhaṃ tadanattā.

What’s suffering is not-self.

**Yadanattā taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Saddā ...

Sounds,

gandhā ...

smells,

rasā ...

tastes,

phoṭṭhabbā ...

touches,

dhammā aniccā.

and thoughts are impermanent.

Yadaniccaṃ taṃ dukkhaṃ;

What’s impermanent is suffering.

yaṃ dukkhaṃ tadanattā.

What's suffering is not-self.

**Yadanattā taṃ 'netam mama, nesohamasmi, na meso attā'ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

**Evam passam, bhikkhave, sutavā ariyasāvako rūpesupi
nibbindati, saddesupi nibbindati, gandhesupi nibbindati,
rasesupi nibbindati, phoṭṭhabbesupi nibbindati, dhammesupi
nibbindati.**

Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and thoughts.

**Nibbindam virajjati; virāgā vimuccati; vimuttasmim vimuttamiti
ñānam hoti.**

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

**'Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparam
itthattāyā'ti pajānātī'ti.**

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Catuttham.

5. Bāhiradukkhasutta The Exterior as Suffering

“Rūpā, bhikkhave, dukkhā.
“Mendicants, sights are suffering.

Yaṃ dukkhaṃ tadanattā;
What’s suffering is not-self.

**yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**
And what’s not-self should be truly seen with right understanding like
this: ‘This is not mine, I am not this, this is not my self.’ ...”

Saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā dukkhā.

Yaṃ dukkhaṃ tadanattā.

**Yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

Evaṃ passaṃ ...pe...

nāparaṃ itthattāyāti pajānātī”ti.

Pañcamaṃ.

6. Bāhirānattasutta The Exterior as Not-Self

“Rūpā, bhikkhave, anattā.

“Mendicants, sights are not-self.

**Yadanattā taṃ ‘netam̐ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

Saddā ...pe...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā anattā.

**Yadanattā taṃ ‘netam̐ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Evam̐ passaṃ ...pe...

nāparaṃ itthattāyāti pajānātī”ti.

Chaṭṭham̐.

7. Ajjhattāniccātītānāgatasutta

The Interior as Impermanent in the Three Times

“Cakkhuṃ, bhikkhave, aniccaṃ atītānāgataṃ;

“Mendicants, the eye of the past and future is impermanent,

ko pana vādo paccuppannassa.

let alone the present.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ
cakkhusmiṃ anapekkho hoti;**

Seeing this, a learned noble disciple doesn't worry about the eye of
the past,

anāgataṃ cakkhuṃ nābhinandati;

they don't look forward to enjoying the eye in the future,

**paccuppannassa cakkhussa nibbidāya virāgāya nirodhāya
paṭipanno hoti.**

and they practice for disillusionment, dispassion, and cessation
regarding the eye in the present.

Sotaṃ aniccaṃ ...

The ear ...

ghānaṃ aniccaṃ ...

nose ...

jivhā aniccā atītānāgatā;

tongue ...

ko pana vādo paccuppannāya.

Evam̐ passam̐, bhikkhave, sutavā ariyasāvako atītāya jivhāya anapekkho hoti;

anāgataṃ jivhaṃ nābhinandati;

paccuppannāya jivhāya nibbidāya virāgāya nirodhāya paṭipanno hoti.

Kāyo anicco ...pe...

body ...

mano anicco atītānāgato;

mind of the past and future is impermanent,

ko pana vādo paccuppannassa.

let alone the present.

Evam̐ passam̐, bhikkhave, sutavā ariyasāvako atītasmiṃ manasmiṃ anapekkho hoti;

Seeing this, a learned noble disciple doesn't worry about the mind of the past,

anāgataṃ manam̐ nābhinandati;

they don't look forward to enjoying the mind in the future,

paccuppannassa manassa nibbidāya virāgāya nirodhāya paṭipanno hotī"ti.

and they practice for disillusionment, dispassion, and cessation regarding the mind in the present."

Sattamaṃ.

8. Ajjhata dukkhā tītanāgatasutta The Interior as Suffering in the Three Times

“Cakkhum, bhikkhave, dukkham atītānāgataṃ;
“Mendicants, the eye of the past and future is suffering,
ko pana vādo paccuppannaṃ.
let alone the present.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītaṃ
cakkhusmiṃ anapekkho hoti;
Seeing this, a learned noble disciple doesn't worry about the eye of
the past,

anāgataṃ cakkhum nābhinandati;
they don't look forward to enjoying the eye in the future,

paccuppannaṃ cakkhussa nibbidāya virāgāya nirodhāya
paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation
regarding the eye in the present. ...”

Sotaṃ dukkham ...pe...

ghānaṃ dukkham ...pe...

jivhā dukkhā atītānāgatā;

ko pana vādo paccuppannāya.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītāya jivhāya
anapekkho hoti;

anāgataṃ jivham nābhinandati;

**paccuppannāya jivhāya nibbidāya virāgāya nirodhāya
paṭipanno hoti.**

Kāyo dukkho ...pe...

mano dukkho atītānāgato;

ko pana vādo paccuppannassa.

**Evam̐ passam̐, bhikkhave, sutavā ariyasāvako atītasmiṃ
manasmiṃ anapekkho hoti;**

anāgataṃ manam̐ nābhinandati;

**paccuppannassa manassa nibbidāya virāgāya nirodhāya
paṭipanno hotī”ti.**

Aṭṭhamam̐.

9. Ajjhattānattātītānāgatasutta The Interior as Not-Self in the Three Times

“Cakkhum, bhikkhave, anattā atītānāgataṃ;
“Mendicants, the eye of the past and future is not-self,
ko pana vādo paccuppannaṃ.
let alone the present.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītaṃ
cakkhusmiṃ anapekkho hoti;
Seeing this, a learned noble disciple doesn't worry about the eye of
the past,

anāgataṃ cakkhum nābhinandati;
they don't look forward to enjoying the eye in the future,

paccuppannaṃ cakkhusa nibbidāya virāgāya nirodhāya
paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation
regarding the eye in the present. ...”

Sotaṃ anattā ...pe...

ghānaṃ anattā ...pe...

jivhā anattā atītānāgatā;

ko pana vādo paccuppannāya.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītāya jivhāya
anapekkho hoti;

anāgataṃ jivhaṃ nābhinandati;

**paccuppannāya jivhāya nibbidāya virāgāya nirodhāya
paṭipanno hoti.**

Kāyo anattā ...pe...

mano anattā atītānāgato;

ko pana vādo paccuppannassa.

**Evam̐ passam̐, bhikkhave, sutavā ariyasāvako atītasmiṃ
manasmiṃ anapekkho hoti;**

anāgataṃ manam̐ nābhinandati;

**paccuppannassa manassa nibbidāya virāgāya nirodhāya
paṭipanno hotī”ti.**

Navamam̐.

10. Bāhirāniccātītānāgatasutta

The Exterior as Impermanent in the Three Times

“Rūpā, bhikkhave, aniccā atītānāgatā;

“Mendicants, sights of the past and future are impermanent,

ko pana vādo paccuppanānaṃ.

let alone the present. ...”

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu rūpesu
anapekkho hoti;**

anāgate rūpe nābhinandati;

**paccuppanānaṃ rūpanānaṃ nibbidāya virāgāya nirodhāya
paṭipanno hoti.**

Saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā aniccā atītānāgatā;

ko pana vādo paccuppanānaṃ.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu
dhammesu anapekkho hoti;**

anāgate dhamme nābhinandati;

**paccuppanānaṃ dhammānaṃ nibbidāya virāgāya nirodhāya
paṭipanno hotī”ti.**

Dasamañ.

Saṃyutta Nikāya 35
Linked Discourses 35

1. Aniccavagga
1. Impermanence

11. Bāhiradukkhātītānāgatasutta The Exterior as Suffering in the Three Times

“Rūpā, bhikkhave, dukkhā atītānāgatā;

“Mendicants, sights of the past and future are suffering,

ko pana vādo paccuppanānaṃ.

let alone the present. ...”

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu rūpesu
anapekkho hoti;**

**anāgate rūpe nābhinandati; paccuppanānaṃ rūpānaṃ
nibbidāya virāgāya nirodhāya paṭipanno hoti”ti ...pe....**

Ekādasamaṃ.

12. Bāhirānattātītānāgatasutta The Exterior as Not-Self in the Three Times

“Rūpā, bhikkhave, anattā atītānāgatā;

“Mendicants, sights of the past and future are not-self,

ko pana vādo paccuppanānam.

let alone the present. ...”

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu rūpesu
anapekkho hoti;**

anāgate rūpe nābhinandati;

**paccuppanānam rūpanam nibbidāya virāgāya nirodhāya
paṭipanno hoti.**

Saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā anattā atītānāgatā;

ko pana vādo paccuppanānam.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu
dhammesu anapekkho hoti;**

anāgate dhamme nābhinandati;

**paccuppanānam dhammānam nibbidāya virāgāya nirodhāya
paṭipanno hotī”ti.**

Dvādasamaṃ.

Aniccavaggo paṭhamo.

Tassuddānaṃ

**Aniccaṃ dukkhaṃ anattā ca,
tayo ajjhatabāhirā;
Yadaniccena tayo vuttā,
te te ajjhatabāhirāti.**

13. Paṭhamapubbesambodhasutta Before My Awakening (Interior)

Sāvattihinidānaṃ.

At Sāvattihī.

**“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa
bodhisattasseva sato etadahosi:**

“Mendicants, before my awakening—when I was still unawakened
but intent on awakening—I thought:

‘ko nu kho cakkhussa assādo, ko ādīnavo, kiṃ nissaraṇaṃ?’

‘What’s the gratification, the drawback, and the escape when it
comes to the eye ...

Ko sotassa ...pe...

ear ...

ko ghānassa ...

nose ...

ko jivhāya ...

tongue ...

ko kāyassa ...

body ...

ko manassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ’ti?

and mind?’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘yaṃ kho cakkhuṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ cakkhusa assādo.

‘The pleasure and happiness that arise from the eye: this is its gratification.

Yaṃ cakkhuṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ cakkhusa ādīnavo.

That the eye is impermanent, suffering, and perishable: this is its drawback.

Yo cakkhusmiṃ chandarāgavinayo chandarāgappahānaṃ, idaṃ cakkhusa nissaraṇaṃ.

Removing and giving up desire and greed for the eye: this is its escape.

Yaṃ sotaṃ ...pe...

The pleasure and happiness that arise from the ear ...

yaṃ ghānaṃ ...pe...

nose ...

yaṃ jivhaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ jivhāya assādo.

tongue ...

Yaṃ jivhā aniccā dukkhā vipariṇāmadhammā, ayaṃ jivhāya ādīnavo.

Yo jivhāya chandarāgavinayo chandarāgappahānaṃ, idaṃ jivhāya nissaraṇaṃ.

Yaṃ kāyaṃ ...pe...

body ...

yaṃ manaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ manassa assādo.

mind: this is its gratification.

Yaṃ mano anicco dukkho vipariṇāmadhammo, ayaṃ manassa ādīnavo.

That the mind is impermanent, suffering, and perishable: this is its drawback.

Yo manasmim chandarāgavinayo chandarāgappahānam, idam manassa nissaraṇan'ti.

Removing and giving up desire and greed for the mind: this is its escape.'

Yāvakīvañcāham, bhikkhave, imesaṃ channaṃ ajjhakkānaṃ āyatanānaṃ evaṃ assādañca assādato, ādīnavañca ādīnavato, nissaraṇaṃ nissaraṇato yathābhūtaṃ nābbhaññāsim, neva tāvāham, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsim.

As long as I didn't truly understand these six interior sense fields' gratification, drawback, and escape in this way for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khvāham, bhikkhave, imesaṃ channaṃ ajjhakkānaṃ āyatanānaṃ evaṃ assādañca assādato, ādīnavañca ādīnavato, nissaraṇaṃ nissaraṇato yathābhūtaṃ abbaññāsim, athāham, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsim.

But when I did truly understand these six interior sense fields' gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇaṃ pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

**‘akuppā me vimutti, ayamantimā jāti, natthi dāni
punabbhavo’”ti.**

‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Paṭhamam.

14. Dutiyapubbesambodhasutta Before My Awakening (Exterior)

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho rūpānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ?’

‘What’s the gratification, the drawback, and the escape when it comes to sights ...

Ko saddānaṃ ...pe...

sounds ...

ko gandhānaṃ ...

smells ...

ko rasānaṃ ...

tastes ...

ko phoṭṭhabbānaṃ ...

touches ...

ko dhammānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ’ti?

and thoughts?’ ...”

Tassa mayhaṃ, bhikkhave, etadahosi:

‘yaṃ kho rūpe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpānaṃ assādo.

Yaṃ rūpā aniccā dukkhā vipariṇāmadhammā, ayaṃ rūpānaṃ ādīnavo.

Yo rūpesu chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpānaṃ nissaraṇaṃ.

Yaṃ sadde ...

gandhe ...

rāse ...

phoṭṭhabbe ...

yaṃ dhamme paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ dhammānaṃ assādo.

Yaṃ dhammā aniccā dukkhā vipariṇāmadhammā, ayaṃ dhammānaṃ ādīnava.

Yo dhammesu chandarāgavinayo chandarāgappahānaṃ, idaṃ dhammānaṃ nissaraṇaṃ'ti.

Yāvakīvañcāhaṃ, bhikkhave, imesaṃ channaṃ bāhirānaṃ āyatanānaṃ evaṃ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṃ nābbhaññāsīṃ, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsīṃ.

Yato ca khvāhaṃ, bhikkhave, imesaṃ channaṃ bāhirānaṃ āyatanānaṃ evaṃ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṃ abbhaññāsīṃ, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsīṃ.

Ñāṇaṃ pana me dassanaṃ udapādi:

'akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo''ti.

Dutiyam.

15. Paṭhamaassādapariyesanasutta In Search of Gratification (Interior)

“Cakkhussāhaṃ, bhikkhave, assādapariyesanaṃ acarim̃.

“Mendicants, I went in search of the eye’s gratification,

Yo cakkhussa assādo tadajjhagamam̃.

and I found it.

Yāvatā cakkhussa assādo paññāya me so sudiṭṭho.

I’ve seen clearly with wisdom the full extent of the eye’s gratification.

Cakkhussāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim̃.

I went in search of the eye’s drawback,

Yo cakkhussa ādīnavo tadajjhagamam̃.

and I found it.

Yāvatā cakkhussa ādīnavo paññāya me so sudiṭṭho.

I’ve seen clearly with wisdom the full extent of the eye’s drawback.

Cakkhussāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim̃.

I went in search of escape from the eye,

Yaṃ cakkhussa nissaraṇam̃ tadajjhagamam̃.

and I found it.

Yāvatā cakkhussa nissaraṇam̃, paññāya me taṃ sudiṭṭham̃.

I’ve seen clearly with wisdom the full extent of escape from the eye.

Sotassāhaṃ, bhikkhave ...

I went in search of the ear’s ...

ghānassāhaṃ, bhikkhave ...

nose’s ...

jivhāyāhaṃ bhikkhave, assādapariyesanaṃ acarim.
tongue's ...

Yo jivhāya assādo tadajjhagamaṃ.

Yāvatā jivhāya assādo paññāya me so sudiṭṭho.

Jivhāyāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim.

Yo jivhāya ādīnavo tadajjhagamaṃ.

Yāvatā jivhāya ādīnavo paññāya me so sudiṭṭho.

Jivhāyāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim.

Yaṃ jivhāya nissaraṇaṃ tadajjhagamaṃ.

Yāvatā jivhāya nissaraṇaṃ, paññāya me taṃ sudiṭṭhaṃ ...pe...
body's ...

manassāhaṃ, bhikkhave, assādapariyesanaṃ acarim.
mind's gratification,

Yo manassa assādo tadajjhagamaṃ.
and I found it.

Yāvatā manassa assādo paññāya me so sudiṭṭho.
I've seen clearly with wisdom the full extent of the mind's
gratification.

Manassāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim.
I went in search of the mind's drawback,

Yo manassa ādīnavo tadajjhagamaṃ.
and I found it.

Yāvatā manassa ādīnavo paññāya me so sudiṭṭho.
I've seen clearly with wisdom the full extent of the mind's drawback.

Manassāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim.
I went in search of escape from the mind,

Yaṃ manassa nissaraṇaṃ tadajjhagamaṃ.
and I found it.

Yāvatā manassa nissaraṇaṃ, paññāya me taṃ sudiṭṭhaṃ.
I've seen clearly with wisdom the full extent of escape from the mind.

**Yāvakīvañcāhaṃ, bhikkhave, imesaṃ channaṃ ajjhattikānaṃ
āyatanānaṃ assādañca assādato, ādīnavañca ādīnavato,
nissaraṇaṃ nissaraṇato yathābhūtaṃ nābbhaññāsimṃ ...pe...**
As long as I didn't truly understand these six interior sense fields'
gratification, drawback, and escape for what they are, I didn't
announce my supreme perfect awakening ...

paccaññāsimṃ.
But when I did truly understand ...

Ñāṇaṃ pana me dassanaṃ udapādi:
Knowledge and vision arose in me:

**'akuppā me vimutti, ayamantimā jāti, natthi dāni
punabbhavo''ti.**

'My freedom is unshakable; this is my last rebirth; now there'll be no
more future lives.'

Tatiyaṃ.

16. Dutiyaassādapariyesanasutta In Search of Gratification (Exterior)

“Rūpānāhaṃ, bhikkhave, assādapariyesanaṃ acarim̐.
“Mendicants, I went in search of the gratification of sights,

Yo rūpānaṃ assādo tadajjhagamaṃ.
and I found it. ...”

Yāvatā rūpānaṃ assādo paññāya me so sudiṭṭho.

Rūpānāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim̐.

Yo rūpānaṃ ādīnavo tadajjhagamaṃ.

Yāvatā rūpānaṃ ādīnavo paññāya me so sudiṭṭho.

Rūpānāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim̐.

Yaṃ rūpānaṃ nissaraṇaṃ tadajjhagamaṃ.

Yāvatā rūpānaṃ nissaraṇaṃ, paññāya me taṃ sudiṭṭhaṃ.

Saddānāhaṃ, bhikkhave ...

gandhānāhaṃ, bhikkhave ...

rasānāhaṃ, bhikkhave ...

phoṭṭhabbānāhaṃ, bhikkhave ...

dhammānāhaṃ, bhikkhave, assādapariyesanaṃ acarim̐.

Yo dhammānaṃ assādo tadajjhagamaṃ.

Yāvatā dhammānaṃ assādo paññāya me so sudiṭṭho.

Dhammānāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim̐.

Yo dhammānaṃ ādīnavo tadajjhagamaṃ.

Yāvatā dhammānaṃ ādīnava paññāya me so sudiṭṭho.

Dhammānāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim.

Yaṃ dhammānaṃ nissaraṇaṃ tadajjhagamaṃ.

Yāvatā dhammānaṃ nissaraṇaṃ, paññāya me taṃ sudiṭṭhaṃ.

**Yāvakīvañcāhaṃ, bhikkhave, imesaṃ channaṃ bāhirānaṃ
āyatanānaṃ assādañca assādato, ādīnavañca ādīnavato,
nissaraṇaṃca nissaraṇato yathābhūtaṃ nābbhaññāsim ...pe...
paccaññāsim.**

Ñāṇaṃca pana me dassanaṃ udapādi:

**‘akuppā me vimutti, ayamantimā jāti, natthi dāni
punabbhavo’”ti.**

Catutthaṃ.

17. Paṭhamanoceassādasutta If There Were No Gratification (Interior)

“No cedaṃ, bhikkhave, cakkhussa assādo abhaviṣṣa, nayidaṃ sattā cakkhusmiṃ sārājjeyyuṃ.

“Mendicants, if there were no gratification in the eye, sentient beings wouldn’t love it.

Yasmā ca kho, bhikkhave, atthi cakkhussa assādo tasmā sattā cakkhusmiṃ sārājanti.

But since there is gratification in the eye, sentient beings do love it.

No cedaṃ, bhikkhave, cakkhussa ādīnavo abhaviṣṣa, nayidaṃ sattā cakkhusmiṃ nibbindeyyuṃ.

If the eye had no drawback, sentient beings wouldn’t grow disillusioned with it.

Yasmā ca kho, bhikkhave, atthi cakkhussa ādīnavo tasmā sattā cakkhusmiṃ nibbindanti.

But since the eye has a drawback, sentient beings do grow disillusioned with it.

No cedaṃ, bhikkhave, cakkhussa nissaraṇaṃ abhaviṣṣa, nayidaṃ sattā cakkhusmā nissareyyuṃ.

If there were no escape from the eye, sentient beings wouldn’t escape from it.

Yasmā ca kho, bhikkhave, atthi cakkhussa nissaraṇaṃ tasmā sattā cakkhusmā nissaranti.

But since there is an escape from the eye, sentient beings do escape from it.

No cedaṃ, bhikkhave, sotassa assādo abhaviṣṣa ...

If there were no gratification in the ear ...

no cedaṃ, bhikkhave, ghānassa assādo abhavissa ...

nose ...

**no cedaṃ, bhikkhave, jivhāya assādo abhavissa, nayidaṃ sattā
jivhāya sārājjeyyuṃ.**

tongue ...

**Yasmā ca kho, bhikkhave, atthi jivhāya assādo, tasmā sattā
jivhāya sārājanti.**

**No cedaṃ, bhikkhave, jivhāya ādīnavo abhavissa, nayidaṃ
sattā jivhāya nibbindeyyuṃ.**

**Yasmā ca kho, bhikkhave, atthi jivhāya ādīnavo, tasmā sattā
jivhāya nibbindanti.**

**No cedaṃ, bhikkhave, jivhāya nissaraṇaṃ abhavissa, nayidaṃ
sattā jivhāya nissareyyuṃ.**

**Yasmā ca kho, bhikkhave, atthi jivhāya nissaraṇaṃ, tasmā sattā
jivhāya nissaranti.**

No cedaṃ, bhikkhave, kāyassa assādo abhavissa ...

body ...

**no cedaṃ, bhikkhave, manassa assādo abhavissa, nayidaṃ
sattā manasmim̐ sārājjeyyuṃ.**

mind, sentient beings wouldn't love it.

**Yasmā ca kho, bhikkhave, atthi manassa assādo, tasmā sattā
manasmim̐ sārājanti.**

But since there is gratification in the mind, sentient beings do love it.

**No cedaṃ, bhikkhave, manassa ādīnavo abhavissa, nayidaṃ
sattā manasmim̐ nibbindeyyuṃ.**

If the mind had no drawback, sentient beings wouldn't grow
disillusioned with it.

**Yasmā ca kho, bhikkhave, atthi manassa ādīnavo, tasmā sattā
manasmim̐ nibbindanti.**

But since the mind has a drawback, sentient beings do grow disillusioned with it.

**No cedam, bhikkhave, manassa nissaraṇam abhaviṣṣa,
nayidam sattā manasmā nissareyyum.**

If there were no escape from the mind, sentient beings wouldn't escape from it.

**Yasmā ca kho, bhikkhave, atthi manassa nissaraṇam, tasmā
sattā manasmā nissaranti.**

But since there is an escape from the mind, sentient beings do escape from it.

**Yāvakīvañca, bhikkhave, sattā imesaṃ channaṃ ajjhattikānaṃ
āyatanānaṃ assādañca assādato, ādīnavañca ādīnavato,
nissaraṇaṃ nissaraṇato yathābhūtaṃ nābbhaññaṃsu, neva
tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭṭhā
visaññuttā vippamuttā vimariyādīkatena cetasā viharīṃsu.**

As long as sentient beings don't truly understand these six interior sense fields' gratification, drawback, and escape for what they are, they haven't escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don't live detached, liberated, with a mind free of limits.

**Yato ca kho, bhikkhave, sattā imesaṃ channaṃ ajjhattikānaṃ
āyatanānaṃ assādañca assādato, ādīnavañca ādīnavato,
nissaraṇaṃ nissaraṇato yathābhūtaṃ abbhaññaṃsu, atha,
bhikkhave, sattā sadevakā lokā samārakā sabrahmakā
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭṭhā
visaññuttā vippamuttā vimariyādīkatena cetasā viharantī"ti.**

But when sentient beings truly understand these six interior sense fields' gratification, drawback, and escape for what they are, they've escaped from this world—with its gods, Māras, and Brahmās, this

population with its ascetics and brahmins, its gods and humans—
and they live detached, liberated, with a mind free of limits.”

Pañcamāñ.

18. Dutiyanoceassādasutta

If There Were No Gratification (Exterior)

“No cedaṃ, bhikkhave, rūpānaṃ assādo abhavissa, nayidaṃ sattā rūpesu sārājjeyyuṃ.

“Mendicants, if there were no gratification in sights, sentient beings wouldn’t love them. ...”

Yasmā ca kho, bhikkhave, atthi rūpānaṃ assādo, tasmā sattā rūpesu sārājanti.

No cedaṃ, bhikkhave, rūpānaṃ ādīnavo abhavissa, nayidaṃ sattā rūpesu nibbindeyyuṃ.

Yasmā ca kho, bhikkhave, atthi rūpānaṃ ādīnavo, tasmā sattā rūpesu nibbindanti.

No cedaṃ, bhikkhave, rūpānaṃ nissaraṇaṃ abhavissa, nayidaṃ sattā rūpehi nissareyyuṃ.

Yasmā ca kho, bhikkhave, atthi rūpānaṃ nissaraṇaṃ, tasmā sattā rūpehi nissaranti.

No cedaṃ, bhikkhave, saddānaṃ ...

gandhānaṃ ...

rasānaṃ ...

phoṭṭhabbānaṃ ...

dhammānaṃ assādo abhavissa, nayidaṃ sattā dhammesu sārājjeyyuṃ.

Yasmā ca kho, bhikkhave, atthi dhammānaṃ assādo, tasmā sattā dhammesu sārājanti.

**No cedaṃ, bhikkhave, dhammānaṃ ādīnava abhaviṣṣa,
nayaḍaṃ sattā dhammesu nibbindeyyuṃ.**

**Yasmā ca kho, bhikkhave, atthi dhammānaṃ ādīnava, tasmā
sattā dhammesu nibbindanti.**

**No cedaṃ, bhikkhave, dhammānaṃ nissaraṇaṃ abhaviṣṣa,
nayaḍaṃ sattā dhammehi nissareyyuṃ.**

**Yasmā ca kho, bhikkhave, atthi dhammānaṃ nissaraṇaṃ, tasmā
sattā dhammehi nissaranti.**

**Yāvakīvañca, bhikkhave, sattā imesaṃ channaṃ bāhirānaṃ
āyatanānaṃ assādañca assādato, ādīnavañca ādīnavato,
nissaraṇaṃca nissaraṇato yathābhūtaṃ nābbhaññaṃsu, neva
tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭṭhā
visaññuttā vip̐pamuttā vimariyādīkatena cetasaṃ viharim̐su.**

**Yato ca kho, bhikkhave, sattā imesaṃ channaṃ bāhirānaṃ
āyatanānaṃ assādañca assādato, ādīnavañca ādīnavato,
nissaraṇaṃca nissaraṇato yathābhūtaṃ abbhaññaṃsu, atha,
bhikkhave, sattā sadevakā lokā samārakā sabrahmakā
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭṭhā
visaññuttā vip̐pamuttā vimariyādīkatena cetasaṃ viharanti”ti.**

Chaṭṭhaṃ.

19. Paṭhamābhinandasutta Taking Pleasure (Interior)

“Yo, bhikkhave, cakkhum̐ abhinandati, dukkham̐ so abhinandati.
“Mendicants, if you take pleasure in the eye, you take pleasure in suffering.

Yo dukkham̐ abhinandati, aparimutto so dukkhasmāti vadāmi.
If you take pleasure in suffering, I say you’re not exempt from suffering.

Yo sotam̐ ...pe...
If you take pleasure in the ear ...

yo ghānam̐ ...pe...
nose ...

yo jivham̐ abhinandati, dukkham̐ so abhinandati.
tongue ...

Yo dukkham̐ abhinandati, aparimutto so dukkhasmā”ti vadāmi.

Yo kāyam̐ ...pe...
body ...

yo manam̐ abhinandati, dukkham̐ so abhinandati.
mind, you take pleasure in suffering.

Yo dukkham̐ abhinandati, aparimutto so dukkhasmā”ti vadāmi.
If you take pleasure in suffering, I say you’re not exempt from suffering.

“Yo ca kho, bhikkhave, cakkhum̐ nābhinandati, dukkham̐ so nābhinandati.

If you don't take pleasure in the eye, you don't take pleasure in suffering.

Yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmi.

If you don't take pleasure in suffering, I say you're exempt from suffering.

Yo sotaṃ ...pe...

If you don't take pleasure in the ear ...

yo ghānaṃ ...pe...

nose ...

yo jivhaṃ nābhinandati, dukkhaṃ so nābhinandati.

tongue ...

Yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmi.

Yo kāyaṃ ...pe...

body ...

yo manaṃ nābhinandati, dukkhaṃ so nābhinandati.

mind, you don't take pleasure in suffering.

Yo dukkhaṃ nābhinandati, parimutto so dukkhasmā"ti vadāmi.

If you don't take pleasure in suffering, I say you're exempt from suffering."

Sattamaṃ.

20. Dutiyābhinandasutta Taking Pleasure (Exterior)

“Yo, bhikkhave, rūpe abhinandati, dukkhaṃ so abhinandati.
“Mendicants, if you take pleasure in sights, you take pleasure in suffering.

Yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi.
If you take pleasure in suffering, I say you’re not exempt from suffering. ...”

Yo sadde ...pe...

gandhe ...

rase ...

phoṭṭhabbe ...

dhamme abhinandati, dukkhaṃ so abhinandati.

Yo dukkhaṃ abhinandati, aparimutto so dukkhasmā”ti vadāmi.

“Yo ca kho, bhikkhave, rūpe nābhinandati, dukkhaṃ so nābhinandati.

Yo dukkhaṃ nābhinandati, parimutto so dukkhasmā”ti vadāmi.

Yo sadde ...pe...

gandhe ...

rase ...

phoṭṭhabbe ...

dhamme nābhinandati, dukkhaṃ so nābhinandati.

Yo dukkham nābhinandati, parimutto so dukkhasmā”ti vadāmi.

Aṭṭhamam.

21. Paṭhamadukkhuppādasutta The Arising of Suffering (Interior)

“Yo, bhikkhave, cakkhussa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaṇassa pātubhāvo.
“Mendicants, the arising, continuation, rebirth, and manifestation of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo sotassa ...pe...

The arising, continuation, rebirth, and manifestation of the ear ...

yo ghānassa ...

nose ...

yo jivhāya ...

tongue ...

yo kāyassa ...

body ...

yo manassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaṇassa pātubhāvo.

and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca kho, bhikkhave, cakkhussa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaṇassa atthaṅgamo.

The cessation, settling, and ending of the eye is the cessation of suffering, the settling of diseases, and the ending of old age and death.

Yo sotassa ...

The cessation, settling, and ending of the ear,

yo ghānassa ...

nose,

yo jivhāya ...

tongue,

yo kāyassa ...

body,

**yo manassa nirodho vūpasamo atthaṅgamo, dukkhasseso
nirodho, rogānaṃ vūpasamo, jarāmaraṇassa atthaṅgamo”ti.**

and mind is the cessation of suffering, the settling of diseases, and
the ending of old age and death.”

Navamaṃ.

22. Dutiyadukkhuppādasutta The Arising of Suffering (Exterior)

“Yo, bhikkhave, rūpānaṃ uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaṇassa pātubhāvo.
“Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo saddānaṃ ...pe...

The arising, continuation, rebirth, and manifestation of sounds,

yo gandhānaṃ ...

smells,

yo rasānaṃ ...

tastes,

yo phoṭṭhabbānaṃ ...

touches,

yo dhammānaṃ uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaṇassa pātubhāvo.
and thoughts is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpānaṃ nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmaṇassa atthaṅgamo.

The cessation, settling, and ending of sights,

Yo saddānaṃ ...pe...

sounds,

yo gandhānaṃ ...

smells,

yo rasānaṃ ...

tastes,

yo phoṭṭhabbānaṃ ...

touches,

**yo dhammānaṃ nirodho vūpasamo atthaṅgamo, dukkhasseso
nirodho, rogānaṃ vūpasamo, jarāmaṇassa atthaṅgamo”ti.**

and thoughts is the cessation of suffering, the settling of diseases,
and the ending of old age and death.”

Dasamaṃ.

Yamakavaggo dutiyo.

Tassuddānaṃ

Sambodhena duve vuttā,

Assādena apare duve;

No cetena duve vuttā,

Abhinandena apare duve;

Uppādena duve vuttā,

Vaggo tena pavuccatīti.

Saṃyutta Nikāya 35
Linked Discourses 35

3. Sabbavagga
3. All

23. Sabbasutta

All

Sāvattihinidānaṃ.
At Sāvattihī.

“Sabbam vo, bhikkhave, desessāmi.
“Mendicants, I will teach you the all.

Tam suṇātha.
Listen ...

Kiñca, bhikkhave, sabbam?
And what is the all?

**Cakkhuñceva rūpā ca, sotañca saddā ca, ghānañca gandhā ca,
jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca—**
It’s just the eye and sights, the ear and sounds, the nose and smells,
the tongue and tastes, the body and touches, and the mind and
thoughts.

idaṃ vuccati, bhikkhave, sabbam.
This is called the all.

Yo, bhikkhave, evaṃ vadeyya:
Mendicants, suppose someone was to say:

**‘ahametaṃ sabbam paccakkhāya aññaṃ sabbam
paññāpessāmī’ti, tassa vācāvattukamevassa;**
‘I’ll reject this all and describe another all.’ They’d have no grounds
for that,

puṭṭho ca na sampāyeyya, uttariñca vighātaṃ āpajjeyya.

they'd be stumped by questions, and, in addition, they'd get frustrated.

Taṃ kissa hetu?

Why is that?

Yathā taṃ, bhikkhave, avisayasmin'ti.

Because they're out of their element."

Paṭhamam.

24. Pahānasutta Giving Up

“Sabbappahānāya vo, bhikkhave, dhammaṃ desessāmi.
“Mendicants, I will teach you the principle for giving up the all.

Taṃ suṇātha.
Listen ...

Katamo ca, bhikkhave, sabbappahānāya dhammo?
And what is the principle for giving up the all?

**Cakkhum, bhikkhave, pahātabbaṃ, rūpā pahātabbā,
cakkhuvīññāṇaṃ pahātabbaṃ, cakkhusamphasso pahātabbo,
yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi
pahātabbaṃ ...pe...**

The eye should be given up. Sights should be given up. Eye consciousness should be given up. Eye contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should also be given up.

The ear ... nose ...

**jivhā pahātabbā, rasā pahātabbā, jivhāvīññāṇaṃ pahātabbaṃ,
jivhāsamphasso pahātabbo, yampidaṃ
jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tampi pahātabbaṃ.**
tongue ...

Kāyo pahātabbo ...
body ...

**mano pahātabbo, dhammā pahātabbā, manoviññāṇaṃ
pahātabbaṃ, manosamphasso pahātabbo, yampidaṃ
manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tampi pahātabbaṃ.**

mind should be given up. Thoughts should be given up. Mind
consciousness should be given up. Mind contact should be given up.
The painful, pleasant, or neutral feeling that arises conditioned by
mind contact should be given up.

Ayaṃ kho, bhikkhave, sabbappahānāya dhammo”ti.

This is the principle for giving up the all.”

Dutiyam.

25. Abhiññāpariññāpahānasutta Giving Up By Direct Knowledge and Complete Understanding

“Sabbam abhiññā pariññā pahānāya vo, bhikkhave, dhammam desessāmi.

“Mendicants, I will teach you the principle for giving up the all by direct knowledge and complete understanding.

Tam suṇātha.

Listen ...

Katamo ca, bhikkhave, sabbam abhiññā pariññā pahānāya dhammo?

And what is the principle for giving up the all by direct knowledge and complete understanding?

Cakkhum, bhikkhave, abhiññā pariññā pahātabbam, rūpā abhiññā pariññā pahātabbā, cakkhuvīññāṇam abhiññā pariññā pahātabbam, cakkhusamphasso abhiññā pariññā pahātabbo, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi abhiññā pariññā pahātabbam ...pe...

The eye should be given up by direct knowledge and complete understanding. Sights should be given up by direct knowledge and complete understanding. Eye consciousness should be given up by direct knowledge and complete understanding. Eye contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should be given up by direct knowledge and complete understanding.

The ear ... nose ...

jivhā abhiññā pariññā pahātabbā, rasā abhiññā pariññā pahātabbā, jivhāviññāṇaṃ abhiññā pariññā pahātabbaṃ, jivhāsamphasso abhiññā pariññā pahātabbo, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi abhiññā pariññā pahātabbaṃ.

tongue ...

Kāyo abhiññā pariññā pahātabbo ...

body ...

mano abhiññā pariññā pahātabbo, dhammā abhiññā pariññā pahātabbā, manoviññāṇaṃ abhiññā pariññā pahātabbaṃ, manosamphasso abhiññā pariññā pahātabbo, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi abhiññā pariññā pahātabbaṃ.

mind should be given up by direct knowledge and complete understanding. Thoughts should be given up by direct knowledge and complete understanding. Mind consciousness should be given up by direct knowledge and complete understanding. Mind contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up by direct knowledge and complete understanding.

Ayaṃ kho, bhikkhave, sabbaṃ abhiññā pariññā pahānāya dhammo”ti.

This is the principle for giving up the all by direct knowledge and complete understanding.”

Tatiyaṃ.

26. Paṭhamaaparijānanasutta Without Completely Understanding (1st)

“Sabbam, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

“Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering.

Kiñca, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya?

And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering?

Cakkhum, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

Without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering.

Rūpe anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

Without directly knowing and completely understanding sights ...

Cakkhuvīññāṇaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

eye consciousness ...

Cakkhusamphassaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

eye contact ...

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya ...pe...

painful, pleasant, or neutral feeling that arises conditioned by eye contact, without dispassion for it and giving it up, you can't end suffering.

jivhaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

Without directly knowing and completely understanding the ear ... the nose ... the tongue ...

Rasa ...pe...

jivhāviññāṇaṃ ...pe...

jivhāsamphassaṃ ...pe...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

Kāyaṃ ...pe...

the body ...

manaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

the mind, without dispassion for it and giving it up, you can't end suffering.

Dhamme ...pe...

Without directly knowing and completely understanding thoughts ...

manoviññāṇaṃ ...pe...

mind consciousness ...

manosamphassaṃ ...pe...

mind contact ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi
anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo
dukkhakkhayāya.**

painful, pleasant, or neutral feeling that arises conditioned by mind contact, without dispassion for it and giving it up, you can't end suffering.

**Idaṃ kho, bhikkhave, sabbaṃ anabhijānaṃ aparijānaṃ
avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.**

This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can't end suffering.

**Sabbañca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ
pajahaṃ bhabbo dukkhakkhayāya.**

By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering.

**Kiñca, bhikkhave, sabbaṃ abhijānaṃ parijānaṃ virājayaṃ
pajahaṃ bhabbo dukkhakkhayāya?**

And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering?

**Cakkhuṃ, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ
bhabbo dukkhakkhayāya.**

By directly knowing and completely understanding the eye ...

**Rūpe abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāya.**

**Cakkhuvīññāṇaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ
bhabbo dukkhakkhayāya.**

**Cakkhusamphassaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ
bhabbo dukkhakkhayāya.**

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi abhijānaṃ parijānaṃ virājayāṃ pajahaṃ bhabbo dukkhakkhayāya ...pe...

jivhaṃ abhijānaṃ parijānaṃ virājayāṃ pajahaṃ bhabbo dukkhakkhayāya.

the ear ... the nose ... the tongue ...

Rasa ...pe...

jivhāviññāṇaṃ ...pe...

jivhāsamphassaṃ ...pe...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi abhijānaṃ parijānaṃ virājayāṃ pajahaṃ bhabbo dukkhakkhayāya.

Kāyaṃ ...pe...

the body ...

manaṃ abhijānaṃ parijānaṃ virājayāṃ pajahaṃ bhabbo dukkhakkhayāya.

the mind, having dispassion for it and giving it up, you can end suffering.

Dhamme ...pe...

By directly knowing and completely understanding thoughts ...

manoviññāṇaṃ ...pe...

mind consciousness ...

manosamphassaṃ ...pe...

mind contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi abhijānaṃ parijānaṃ virājayāṃ pajahaṃ bhabbo dukkhakkhayāya.

painful, pleasant, or neutral feeling that arises conditioned by mind contact, having dispassion for it and giving it up, you can end suffering.

Idaṃ kho, bhikkhave, sabbam abhijānaṃ pari jānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā”ti.

This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.”

Catuttham.

27. Dutiyaaparijānanasutta Without Completely Understanding (2nd)

**“Sabbam, bhikkhave, anabhijānaṃ aparijānaṃ avirājayam
appajamaṃ abhabbo dukkhakkhayāya.**

“Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering.

**Kiñca, bhikkhave, sabbam anabhijānaṃ aparijānaṃ avirājayam
appajamaṃ abhabbo dukkhakkhayāya?**

And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering?

**Yañca, bhikkhave, cakkhu, ye ca rūpā, yañca cakkhaviññāṇam,
ye ca cakkhaviññāṇaviññātabbā dhammā ...pe...**

The eye, sights, eye consciousness, and things known by eye consciousness.

**yā ca jivhā, ye ca rasā, yañca jivhāviññāṇam, ye ca
jivhāviññāṇaviññātabbā dhammā;**

The ear ... nose ... tongue ...

**yo ca kāyo, ye ca phoṭṭhabbā, yañca kāyaviññāṇam, ye ca
kāyaviññāṇaviññātabbā dhammā;**

body ...

**yo ca mano, ye ca dhammā, yañca manoviññāṇam, ye ca
manoviññāṇaviññātabbā dhammā—**

The mind, thoughts, mind consciousness, and things known by mind consciousness.

idaṃ kho, bhikkhave, sabbaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can't end suffering.

Sabbaṃ, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya.

By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering.

Kiñca, bhikkhave, sabbaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya?

And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering?

Yañca, bhikkhave, cakkhu, ye ca rūpā, yañca cakkhaviññāṇaṃ, ye ca cakkhaviññāṇaviññātabbā dhammā ...pe...

The eye, sights, eye consciousness, and things known by eye consciousness.

yā ca jivhā, ye ca rasā, yañca jivhāviññāṇaṃ, ye ca jivhāviññāṇaviññātabbā dhammā;

The ear ... nose ... tongue ...

yo ca kāyo, ye ca phoṭṭhabbā, yañca kāyaviññāṇaṃ, ye ca kāyaviññāṇaviññātabbā dhammā;

body ...

yo ca mano, ye ca dhammā, yañca manoviññāṇaṃ, ye ca manoviññāṇaviññātabbā dhammā—

The mind, thoughts, mind consciousness, and things known by mind consciousness.

idaṃ kho, bhikkhave, sabbam abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayā”ti.

This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.”

Pañcamaṃ.

28. Ādittasutta Burning

Ekam samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhusahassena.

At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“sabbaṃ, bhikkhave, ādittaṃ.

“Mendicants, all is burning.

Kiñca, bhikkhave, sabbaṃ ādittaṃ?

And what is the all that is burning?

Cakkhu, bhikkhave, ādittaṃ, rūpā ādittā, cakkhuviññāṇaṃ ādittaṃ, cakkhusamphasso āditto. Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ.

The eye is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also burning.

Kena ādittaṃ?

Burning with what?

‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi ...pe...

Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso āditto. Yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ.

The ear ... nose ... tongue ... body ...

Kena ādittaṃ?

‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi ...pe...

mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto. Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ.

The mind is burning. Thoughts are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also burning.

Kena ādittaṃ?

Burning with what?

‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress, I say.

Evam passam, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ

cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati ...pe...

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānātī'ti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Idamavoca bhagavā.

That is what the Buddha said.

Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinandumaṃ.

Satisfied, the mendicants were happy with what the Buddha said.

Imasmiṅca pana veyyākaraṇasmiṃ bhaññaṃāne tassa bhikkhusahassassa anupādāya āsavehi cittaṇi vimucciraṃsūti.

And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

Chattham.

29. Addhabhūtasutta Oppressed

Evaṃ me sutam—
So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“sabbam, bhikkhave, addhabhūtam.
“Mendicants, all is oppressed.

Kiñca, bhikkhave, sabbam addhabhūtam?
And what is the all that is oppressed?

**Cakkhu, bhikkhave, addhabhūtam, rūpā addhabhūtā,
cakkhuvīññāṇam addhabhūtam, cakkhusamphasso
addhabhūto, yampidaṃ cakkhusamphassapaccayā uppajjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi
addhabhūtam.**

The eye is oppressed. Sights are oppressed. Eye consciousness is oppressed. Eye contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also oppressed.

Kena addhabhūtam?
Oppressed by what?

**‘Jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi addhabhūtan’ti vadāmi ...pe...**

Oppressed by the fires of greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

**jivhā addhabhūtā, rasā addhabhūtā, jivhāviññāṇaṃ
addhabhūtaṃ, jivhāsamphasso addhabhūto, yampidaṃ
jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tampi addhabhūtaṃ.**

The ear ... nose ... tongue ...

Kena addhabhūtaṃ?

**‘Jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi addhabhūtan’ti vadāmi.**

Kāyo addhabhūto ...pe...

body ...

**mano addhabhūto, dhammā addhabhūtā, manoviññāṇaṃ
addhabhūtaṃ, manosamphasso addhabhūto, yampidaṃ
manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tampi addhabhūtaṃ.**

mind is oppressed. Thoughts are oppressed. Mind consciousness is oppressed. Mind contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also oppressed.

Kena addhabhūtaṃ?

Oppressed by what?

**‘Jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi addhabhūtan’ti vadāmi.**

Oppressed by greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

Evam̐ passam̐, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati ...pe...

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ ‘vimuttam’iti ñāṇaṃ hoti,

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Sattamaṃ.

30. Samugghātasārappasutta The Practice Fit for Uprooting

“Sabbamaññītasamugghātasārappam vo, bhikkhave, paṭipadam desessāmi.

“Mendicants, I will teach you the practice fit for uprooting all identifying.

Tam suṇātha, sādhuḥkaṃ manasi karoṭha, bhāsissāmīti.
Listen and pay close attention, I will speak. ...

Katamā ca sā, bhikkhave, sabbamaññītasamugghātasārappā paṭipadā?

And what is the practice fit for uprooting all identifying?

Idha, bhikkhave, bhikkhu cakkhuṃ na maññati, cakkhusmiṃ na maññati, cakkhuto na maññati, cakkhuṃ meti na maññati.

It’s when a mendicant does not identify with the eye, does not identify regarding the eye, does not identify as the eye, and does not identify ‘the eye is mine.’

Rūpe na maññati, rūpesu na maññati, rūpato na maññati, rūpā meti na maññati.

They don’t identify with sights, they don’t identify regarding sights, they don’t identify as sights, and they don’t identify ‘sights are mine.’

Cakkhuvīññāṇam na maññati, cakkhuvīññāṇasmim na maññati, cakkhuvīññāṇato na maññati, cakkhuvīññāṇam meti na maññati.

They don’t identify with eye consciousness ...

Cakkhusamphassaṃ na maññati, cakkhusamphassasmim̐ na maññati, cakkhusamphassato na maññati, cakkhusamphasso meti na maññati.

eye contact ...

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na maññati ...pe...

They don't identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don't identify regarding that, they don't identify as that, and they don't identify 'that is mine.'

jivhaṃ na maññati, jivhāya na maññati, jivhāto na maññati, jivhā meti na maññati.

They don't identify with the ear ... nose ... tongue ...

Rasa na maññati, rasesu na maññati, rasato na maññati, rasā meti na maññati.

Jivhāviññāṇaṃ na maññati, jivhāviññāṇasmim̐ na maññati, jivhāviññāṇato na maññati, jivhāviññāṇaṃ meti na maññati.

Jivhāsamphassaṃ na maññati, jivhāsamphassasmim̐ na maññati, jivhāsamphassato na maññati, jivhāsamphasso meti na maññati.

Yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na maññati ...pe...

body ...

manaṃ na maññati, manasmim̐ na maññati, manato na maññati, mano meti na maññati.

mind ...

Dhamme na maññati, dhammesu na maññati, dhammato na maññati, dhammā meti na maññati.

**Manoviññāṇaṃ na maññati, manoviññāṇasmim̐ na maññati,
manoviññāṇato na maññati, manoviññāṇaṃ meti na maññati.**

**Manosamphassaṃ na maññati, manosamphassasmim̐ na
maññati, manosamphassato na maññati, manosamphasso meti
na maññati.**

**Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na
maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na
maññati.**

They don't identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don't identify regarding that, they don't identify as that, and they don't identify 'that is mine.'

**Sabbaṃ na maññati, sabbasmim̐ na maññati, sabbato na
maññati, sabbaṃ meti na maññati.**

They don't identify with all, they don't identify regarding all, they don't identify as all, and they don't identify 'all is mine.'

So evaṃ amaññamāno na ca kiñci loke upādiyati.

Not identifying, they don't grasp at anything in the world.

**Anupādiyaṃ na paritassati. Aparitassaṃ paccattaññeva
parinibbāyati.**

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

**'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā'ti pajānāti.**

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

**Ayaṃ kho sā, bhikkhave, sabbamaññitasamuggātasāruppā
paṭipadā'ti.**

This is the practice fit for uprooting all identifying."

Aṭṭhamāṇ.

31. Paṭhamasamugghātasappāyasutta The Practice Conducive to Uprooting (1st)

**“Sabbamaññitasamugghātasappāyaṃ vo, bhikkhave,
paṭipadaṃ desessāmi.**

“Mendicants, I will teach you the practice that’s conducive to
uprooting all identifying.

Taṃ suṇātha.

Listen ...

**Katamā ca sā, bhikkhave, sabbamaññitasamugghātasappāyā
paṭipadā?**

And what is the practice that’s conducive to uprooting all identifying?

**Idha, bhikkhave, bhikkhu cakkhuṃ na maññati, cakkhusmiṃ na
maññati, cakkhuto na maññati, cakkhuṃ meti na maññati.**

It’s when a mendicant does not identify with the eye, does not
identify in the eye, does not identify from the eye, and does not
identify: ‘The eye is mine.’

Rūpe na maññati ...pe...

They don’t identify with sights ...

**cakkhuvīññāṇaṃ na maññati, cakkhusamphassaṃ na maññati,
yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na
maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na
maññati.**

eye consciousness ... eye contact. And they don’t identify with the
pleasant, painful, or neutral feeling that arises conditioned by eye
contact. They don’t identify in that, they don’t identify from that, and
they don’t identify: ‘That is mine.’

Yañhi, bhikkhave, maññati, yasmim̐ maññati, yato maññati, yaṃ meti maññati, tato taṃ hoti aññathā.

For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify as 'mine': that becomes something else.

Aññathābhāvī bhavasatto loko bhavamevābhinandati ...pe...

The world is attached to being, taking pleasure only in being, yet it becomes something else.

jivhaṃ na maññati, jivhāya na maññati, jivhāto na maññati, jivhā meti na maññati.

They don't identify with the ear ... nose ... tongue ...

Rase na maññati ...pe...

jivhāviññāṇaṃ na maññati, jivhāsamphassaṃ na maññati.

Yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na maññati.

Yañhi, bhikkhave, maññati, yasmim̐ maññati, yato maññati, yaṃ meti maññati, tato taṃ hoti aññathā.

Aññathābhāvī bhavasatto loko bhavamevābhinandati ...pe...

body ...

manaṃ na maññati, manasmim̐ na maññati, manato na maññati, mano meti na maññati.

mind ...

Dhamme na maññati ...pe...

manoviññāṇaṃ na maññati, manosamphassaṃ na maññati.

Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na

maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na maññati.

They don't identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don't identify in that, they don't identify from that, and they don't identify: 'That is mine.'

Yañhi, bhikkhave, maññati, yasmim maññati, yato maññati, yaṃ meti maññati, tato taṃ hoti aññathā.

For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify as 'mine': that becomes something else.

Aññathābhāvī bhavasatto loko bhavamevābhinandati.

The world is attached to being, taking pleasure only in being, yet it becomes something else.

Yāvatā, bhikkhave, khandhadhātuāyatanaṃ tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na maññati.

As far as the aggregates, elements, and sense fields extend, they don't identify with that, they don't identify in that, they don't identify from that, and they don't identify: 'That is mine.'

So evaṃ amaññamāno na ca kiñci loke upādiyati.

Not identifying, they don't grasp at anything in the world.

Anupādiyaṃ na paritassati. Aparitassaṃ paccattaññeva parinibbāyati.

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

**Ayaṃ kho sā, bhikkhave, sabbamaññitasamugghātasappāyā
paṭipadā”ti.**

This is the practice that’s conducive to uprooting all identifying.”

Navamaṃ.

32. Dutiyasamugghātasappāyasutta The Practice Conducive to Uprooting (2nd)

**“Sabbamaññītasamugghātasappāyaṃ vo, bhikkhave,
paṭipadaṃ desessāmi.**

“Mendicants, I will teach you the practice that’s conducive to
uprooting all identifying.

Taṃ suṇātha.

Listen ...

**Katamā ca sā, bhikkhave, sabbamaññītasamugghātasappāyā
paṭipadā?**

And what is the practice that’s conducive to uprooting all identifying?

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ bhante”.

“No, sir.”

“Rūpā ...pe...

“Are sights ...

cakkhuviññāṇaṃ ...

eye consciousness ...

cakkhusamphasso nicco vā anicco vā”ti?

eye contact ...

“Anicco, bhante” ...pe....

“Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante” ...pe....

“No, sir.” ...

“Jivhā niccā vā aniccā vā”ti?

“Is the ear ... nose ... tongue ...

“Aniccā, bhante” ...pe....

“Rasā ...

jivhāviññāṇaṃ ...

jivhāsamphasso ...pe...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante” ...pe...

dhammā ...

body ... mind ...

manoviññāṇaṃ ...

manosamphasso nicco vā anicco vā”ti?

“Anicco, bhante”.

“Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetuṃ, bhante”.

“No, sir.”

“Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati.

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact.

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati ...pe...

And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

**jivhāyapi nibbindati, rasesupi ...pe... yampidaṃ
jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati ...pe....**
They grow disillusioned with the ear ... nose ... tongue ... body ...

**Manasmimpi nibbindati, dhammesupi nibbindati,
manoviññāṇepi nibbindati, manosamphassepi nibbindati.**
They grow disillusioned with the mind, thoughts, mind
consciousness, and mind contact.

**Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi
nibbindati.**

And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact.

**Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

**‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāti.**

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

**Ayaṃ kho sā, bhikkhave, sabbamaññitasamugghātasappāyā
paṭipadā”ti.**

This is the practice that’s conducive to uprooting all identifying.”

Dasamaṃ.

Sabbavaggo tatiyo.

Tassuddānaṃ

**Sabbañca dvepi pahānā,
parijānāpare duve;
Ādittaṃ addhabhūtañca,
sāruppā dve ca sappāyā;
Vaggo tena pavuccatīti.**

Saṃyutta Nikāya 35
Linked Discourses 35

4. Jātidhammavagga
4. Liable to Be Reborn

33–42. Jātidhammādisuttadasaka
33–42. Ten on Liable to Be Reborn, Etc.

Sāvattthinidānaṃ.

At Sāvattthī.

Tatra kho ...pe...

“sabbaṃ, bhikkhave, jātidhammaṃ.

“Mendicants, all is liable to be reborn.

Kiñca, bhikkhave, sabbaṃ jātidhammaṃ?

And what is the all that is liable to be reborn?

Cakkhu, bhikkhave, jātidhammaṃ.

The eye,

Rūpā ...

sights,

cakkhuviññāṇaṃ ...

eye consciousness,

cakkhusamphasso jātidhammo.

and eye contact are liable to be reborn.

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi

jātidhammaṃ ...pe...

And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also liable to be reborn.

jivhā ...

The ear ... nose ... tongue ...

rasā ...

jivhāviññāṇaṃ ...

jivhāsamphasso ...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ

vā dukkhaṃ vā adukkhamasukhaṃ vā tampi jātidhammaṃ.

Kāyo ...pe...

body ...

**mano jātidhammo, dhammā jātidhammā, manoviññāṇaṃ
jātidhammaṃ, manosamphasso jātidhammo.**

The mind, thoughts, mind consciousness, and mind contact are liable to be reborn.

**Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi
jātidhammaṃ.**

And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also liable to be reborn.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi
nibbindati, rūpesupi ... cakkhuviññāṇepi ...**

cakkhusamphassepi ...pe...

Seeing this a learned noble disciple grows disillusioned ...

nāparaṃ itthattāyāti pajānātī”ti.

They understand: ‘... there is no return to any state of existence.’”

Paṭhamam.

“Sabbam, bhikkhave, jarādhammam ...

“Mendicants, all is liable to grow old. ...”

saṅkhittam.

Dutiyam.

“Sabbam, bhikkhave, byādhidhammam ...

“Mendicants, all is liable to fall sick. ...”

saṅkhittam.

Tatīyam.

“Sabbam, bhikkhave, maraṇadhammam ...

“Mendicants, all is liable to die. ...”

saṅkhittam.

Catuttham.

“Sabbam, bhikkhave, sokadhammam ...

“Mendicants, all is liable to sorrow. ...”

saṅkhittam.

Pañcamam.

“Sabbam, bhikkhave, saṅkilesikadhammam ...

“Mendicants, all is liable to be corrupted. ...”

saṅkhittam.

Chaṭṭham.

“Sabbam, bhikkhave, khayadhammam ...

“Mendicants, all is liable to end. ...”

saṅkhittam.

Sattamam.

“Sabbam, bhikkhave, vayadhammam ...

“Mendicants, all is liable to vanish. ...”

samkhittam.

Attamam.

“Sabbam, bhikkhave, samudayadhammam ...

“Mendicants, all is liable to originate. ...”

saṅkhittam.

Navamam.

“Sabbam, bhikkhave, nirodhadhammam ...

“Mendicants, all is liable to cease. ...”

saṅkhittam.

Dasamam.

Jātidhammavaggo catuttho.

Tassuddānam

Jātijarābyādhimaraṇam,

Soko ca saṅkilesikam;

Khayavayasamudayam,

Nirodhadhammena te dasāti.

Saṃyutta Nikāya 35

Linked Discourses 35

5. Sabbaaniccavagga

5. All is Impermanent

43–51. Aniccādisuttanavaka

43–51. Nine on Impermanence, Etc.

Sāvattthinidānaṃ.

At Sāvattthī.

Tatra kho ...pe...

“sabbaṃ, bhikkhave, aniccaṃ.

“Mendicants, all is impermanent.

Kiñca, bhikkhave, sabbaṃ aniccaṃ?

And what is the all that is impermanent?

**Cakkhu, bhikkhave, aniccaṃ, rūpā aniccā, cakkhuvīññāṇaṃ
aniccaṃ, cakkhusamphasso anicco.**

The eye, sights, eye consciousness, and eye contact are
impermanent.

**Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ
...pe...**

And the pleasant, painful, or neutral feeling that arises conditioned
by eye contact is also impermanent.

**jivhā aniccā, rasā aniccā, jivhāvīññāṇaṃ aniccaṃ,
jivhāsamphasso anicco.**

The ear ... nose ... tongue ...

**Yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ.**

Kāyo anicco ...pe...

body ...

**mano anicco, dhammā aniccā, manovīññāṇaṃ aniccaṃ,
manosamphasso anicco.**

The mind, thoughts, mind consciousness, and mind contact are
impermanent.

Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ.
The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati.

Seeing this, a learned noble disciple grows disillusioned ...

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati ...pe...

manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati,

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Paṭhamaṃ.

“Sabbam, bhikkhave, dukkham ...pe....

“Mendicants, all is suffering. ...”

Dutiyam.

“Sabbam, bhikkhave, anattā ...pe....

“Mendicants, all is not-self. ...”

Tatiam.

“Sabbam, bhikkhave, abhiññeyyam ...pe....

“Mendicants, all is to be directly known. ...”

Catuttham.

“Sabbam, bhikkhave, pariññeyyam ...pe....

“Mendicants, all is to be completely understood. ...”

Pañcamam.

“Sabbam, bhikkhave, pahātabbam ...pe....

“Mendicants, all is to be given up. ...”

Chaṭṭham.

“Sabbam, bhikkhave, sacchikātabbam ...pe....

“Mendicants, all is to be realized. ...”

Sattamaṃ.

“Sabbam, bhikkhave, abhiññāpariññeyyam ...pe....

“Mendicants, all is to be directly known and completely understood.
...”

Aṭṭhamam.

“Sabbam, bhikkhave, upaddutam ...pe....

“Mendicants, all is troubled. ...”

Navamam.

Saṃyutta Nikāya 35
Linked Discourses 35

5. Sabbaaniccavagga
5. All is Impermanent

52. Upassaṭṭhasutta Disturbed

“Sabbam, bhikkhave, upassaṭṭham.

“Mendicants, all is disturbed.

Kiñca, bhikkhave, sabbam upassaṭṭham?

And what is the all that is disturbed?

**Cakkhu, bhikkhave, upassaṭṭham, rūpā upassaṭṭhā,
cakkhuviññāṇam upassaṭṭham, cakkhusamphasso upassaṭṭho.**

The eye, sights, eye consciousness, and eye contact are disturbed.

**Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi
upassaṭṭham ...pe...**

And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also disturbed.

**jivhā upassaṭṭhā, rasā upassaṭṭhā, jivhāviññāṇam upassaṭṭham,
jivhāsamphasso upassaṭṭho.**

The ear ... nose ... tongue ...

**Yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi
upassaṭṭham.**

Kāyo upassaṭṭho ...

body ...

**mano upassaṭṭho, dhammā upassaṭṭhā, manoviññāṇam
upassaṭṭham, manosamphasso upassaṭṭho.**

The mind, thoughts, mind consciousness, and mind contact are disturbed.

Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi upassaṭṭhaṃ.

And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also disturbed.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati.

Seeing this, a learned noble disciple grows disillusioned ...

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati ...pe...

manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati.

Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Dasamaṃ.

Sabbaaniccavaggo pañcamaṃ.

Tassuddānaṃ

**Aniccaṃ dukkhaṃ anattā,
abhiññeyyaṃ pariññeyyaṃ;
Pahātabbaṃ sacchikātabbaṃ,
abhiññeyyapariññeyyaṃ;
Upaddutaṃ upassaṭṭhaṃ,
vaggo tena pavuccatīti.**

Saḷāyatanavagge paṭhamapaṇṇāsako samatto.

Tassa vagguddānaṃ

**Aniccavaggaṃ yamakaṃ,
Sabbaṃ vagmaṃ jātidhammaṃ;
Aniccavaggena paññāsaṃ,
Pañcama tena pavuccatīti.**

53. Avijjāpahānasutta Giving Up Ignorance

Sāvatthinidānaṃ.

At Sāvatthī.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:**
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

**“kathaṃ nu kho, bhante, jānato kathaṃ passato avijjā pahīyati,
vijjā uppajjati”ti?**

“Sir, how does one know and see so as to give up ignorance and give rise to knowledge?”

**“Cakkhuṃ kho, bhikkhu, aniccato jānato passato avijjā pahīyati,
vijjā uppajjati.**

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises.

Rūpe aniccato jānato passato avijjā pahīyati, vijjā uppajjati.

Cakkhuviññāṇaṃ ...

cakkhusamphassaṃ ...

**yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato
jānato passato avijjā pahīyati, vijjā uppajjati.**

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises.

Sotaṃ ...

Knowing and seeing the ear ...

ghānaṃ ...

nose ...

jivhaṃ ...

tongue ...

kāyaṃ ...

body ...

manaṃ aniccato jānato passato avijjā pahīyati, vijjā uppajjati.

Knowing and seeing the mind, thoughts, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises.

Dhamme ...

manoviññāṇaṃ ...

manosamphassaṃ ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato

jānato passato avijjā pahīyati, vijjā uppajjati.

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises.

Evaṃ kho, bhikkhu, jānato evaṃ passato avijjā pahīyati, vijjā uppajjati”ti.

That’s how to know and see so as to give up ignorance and give rise to knowledge.”

Paṭhamam.

54. Saṃyojanappahānasutta Giving Up Fetters

“Kathaṃ nu kho, bhante, jānato, kathaṃ passato, saṃyojanā pahīyanti”ti?

“Sir, how does one know and see so that the fetters are given up?”

“Cakkhuṃ kho, bhikkhu, aniccato jānato passato saṃyojanā pahīyanti.

“Mendicant, knowing and seeing the eye as impermanent, the fetters are given up ...”

Rūpe ...

cakkhuviññāṇaṃ ...

cakkhusamphassaṃ ...

**yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato
jānato passato saṃyojanā pahīyanti.**

Sotaṃ ...

ghānaṃ ...

jivhaṃ ...

kāyaṃ ...

manaṃ ...

dhamme ...

manoviññāṇaṃ ...

manosamphassaṃ ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato
jānato passato saṃyojanā pahīyanti.**

**Evam̐ kho, bhikkhu, jānato evaṃ passato saṃyojanā
pahīyanti”ti.**

Dutiyaṃ.

55. Saṃyojanasamugghātasutta Uprooting the Fetters

“Kathaṃ nu kho, bhante, jānato, kathaṃ passato saṃyojanā samugghātaṃ gacchantī”ti?

“Sir, how does one know and see so that the fetters are uprooted?”

“Cakkhuṃ kho, bhikkhu, anattato jānato passato saṃyojanā samugghātaṃ gacchanti.

“Mendicant, knowing and seeing the eye as not-self, the fetters are uprooted ...”

Rūpe anattato ...

cakkhuviññāṇaṃ ...

cakkhusamphassaṃ ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattato jānato passato saṃyojanā samugghātaṃ gacchanti.

Sotaṃ ...

ghānaṃ ...

jivhaṃ ...

kāyaṃ ...

manaṃ ...

dhamme ...

manoviññāṇaṃ ...

manosamphassaṃ ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattato
jānato passato saṃyojanā samugghātaṃ gacchanti.**

**Evam̐ kho, bhikkhu, jānato evam̐ passato saṃyojanā
samugghātaṃ gacchantī”ti.**

Tatiyaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

6. Avijjāvagga
6. Ignorance

56. Āsavapahānasutta Giving Up Defilements

**“Kathaṃ nu kho, bhante, jānato, kathaṃ passato āsavā
pahīyanti”ti ...pe....**

“Sir, how does one know and see so that the defilements are given up?” ...

Catutthaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

6. Avijjāvagga
6. Ignorance

57. Āsavaśamugghātasutta Uprooting Defilements

**“Kathaṃ nu kho, bhante, jānato, kathaṃ passato āsavā
śamugghātaṃ gacchantī”ti ...pe....**

“Sir, how does one know and see so that the defilements are
uprooted?” ...

Pañcamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

6. Avijjāvagga
6. Ignorance

58. Anusayapahānasutta Giving Up Tendencies

“Kathaṃ nu kho ...pe... anusayā pahīyantī”ti ...pe....

“Sir, how does one know and see so that the underlying tendencies are given up?” ...

Chaṭṭham.

59. Anusayasamugghātasutta Uprooting Tendencies

“Kathaṃ nu kho ...pe...

“Sir, how does one know and see so that the underlying tendencies are uprooted?” ...

anusayā samugghātaṃ gacchantī”ti?

“Cakkhuṃ kho, bhikkhu, anattato jānato passato anusayā samugghātaṃ gacchanti ...pe...

sotaṃ ...

ghānaṃ ...

jivhaṃ ...

kāyaṃ ...

manaṃ ...

dhamme ...

manoviññāṇaṃ ...

manosamphassaṃ ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattato jānato passato anusayā samugghātaṃ gacchanti.

Evaṃ kho, bhikkhu, jānato evaṃ passato anusayā samugghātaṃ gacchantī”ti.

Sattamaṃ.

60. Sabbupādānapariññāsutta The Complete Understanding of All Grasping

“Sabbupādānapariññāya vo, bhikkhave, dhammaṃ desessāmi.
“Mendicants, I will teach you the principle for the complete understanding of all grasping.

Taṃ suṇātha.
Listen ...

Katamo ca, bhikkhave, sabbupādānapariññāya dhammo?
And what is the principle for the complete understanding of all grasping?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuvijñāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā.
Contact is a condition for feeling.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuvijñāṇepi nibbindati, cakkhusamphassepi nibbindati, vedanāyapi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling.

Nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariññātaṃ me upādānaṃ’ti pajānāti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have

completely understood grasping.’

Sotañca paṭicca sadde ca uppajjati ...

Ear consciousness arises dependent on the ear and sounds. ...

ghānañca paṭicca gandhe ca ...

Nose consciousness arises dependent on the nose and smells. ...

jivhañca paṭicca rase ca ...

Tongue consciousness arises dependent on the tongue and tastes.

...

kāyañca paṭicca phoṭṭhabbe ca ...

Body consciousness arises dependent on the body and touches. ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts.

The meeting of the three is contact.

Phassapaccayā vedanā.

Contact is a condition for feeling.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati, vedanāyapi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling.

Nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariññātaṃ me upādānaṃ’ti pajānāti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely understood grasping.’

Ayaṃ kho, bhikkhave, sabbupādānapariññāya dhammo”ti.
This is the principle for the complete understanding of all grasping.”

Aṭṭhamāṃ.

61. Paṭhamasabbupādānapariyādānasutta The Depletion of All Fuel (1st)

“Sabbupādānapariyādānāya vo, bhikkhave, dhammaṃ desessāmi.

“Mendicants, I will teach you the principle for depleting all fuel.

Taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, sabbupādānapariyādānāya dhammo?

And what is the principle for depleting all fuel?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā.

Contact is a condition for feeling.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, vedanāyapi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling.

Nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariyādinnaṃ me upādānaṃ’ti pajānāti ...pe...

Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely depleted grasping.’

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ ...pe...

Ear ... nose ... tongue ... body ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts.
The meeting of the three is contact.

Phassapaccayā vedanā.

Contact is a condition for feeling.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati manosamphassepi nibbindati, vedanāyapi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling.

Nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariyādinnaṃ me upādānaṃ’ti pajānāti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they are released, they understand: 'I have completely depleted grasping.'

Ayaṃ kho, bhikkhave, sabbupādānapariyādānāya dhammo”ti.

This is the principle for depleting all fuel.”

Navamaṃ.

62. Dutiyasabbupādānapariyādānasutta The Depletion of All Fuel (2nd)

“Sabbupādānapariyādānāya vo, bhikkhave, dhammaṃ desessāmi.

“Mendicants, I will teach you the principle for depleting all fuel.

Taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, sabbupādānapariyādānāya dhammo?

And what is the principle for depleting all fuel?

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Rūpā ...pe...

“Sights ...

cakkhuvīññāṇam niccam vā aniccam vā”ti?

eye consciousness ...

“Aniccam, bhante” ...pe....

“Cakkhusamphasso nicco vā anicco vā”ti?

eye contact ...

“Anicco, bhante” ...pe....

“Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccam vā aniccam vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Aniccam, bhante” ...pe....

“Impermanent, sir.” ...

“Sotaṃ ...

“Ear ...

ghānaṃ ...

nose ...

jivhā ...

tongue ...

kāyo ...

body ...

mano ...

mind ...

dhammā ...

thoughts ...

manoviññāṇaṃ ...

mind consciousness ...

manosamphasso ...

mind contact ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi niccaṃ vā
aniccaṃ vā”ti?**

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu
taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati.

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact.

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati ...pe...

And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

jivhāyapi nibbindati, rasesupi nibbindati, jivhāviññāṇepi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati ...pe...

They grow disillusioned with the ear ... nose ... tongue ... body ...

manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati.

They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact.

Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṃ kho, bhikkhave, sabbupādānapariyādānāya dhammo”ti.

This is the principle for depleting all fuel.”

Dasamaṃ.

Avijjāvaggo paṭhamo.

Tassuddānaṃ

Avijjā saṃyojanā dve,

āsavena duve vuttā;

Anusayā apare dve,

pariññā dve pariyādinnaṃ;

Vaggo tena pavuccatīti.

63. Paṭhamamigajālasutta With Migajāla (1st)

Sāvattihinidānaṃ.
At Sāvattihī.

Atha kho āyasmā migajālo yena bhagavā ...pe...
Then Venerable Migajāla went up to the Buddha ...

**ekamantaṃ nisinno kho āyasmā migajālo bhagavantam
etadavoca:**
and said to him:

“ekavihārī, ekavihārī”ti, bhante, vuccati.
“Sir, they speak of one who lives alone.

**Kittāvatā nu kho, bhante, ekavihārī hoti, kittāvatā ca pana
sadutiyavihārī hoti”ti?**
How is one who lives alone defined? And how is living with a partner
defined?”

**“Santi kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā.**
“Migajāla, there are sights known by the eye that are likable,
desirable, agreeable, pleasant, sensual, and arousing.

Taṅce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

**Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati
nandī.**
this gives rise to relishing.

Nandiyā sati sārāgo hoti;

When there's relishing there's lust.

sārāge sati samyogo hoti.

When there's lust there is a fetter.

**Nandisaṃyojanasaṃyutto kho, migajāla, bhikkhu
sadutiyavihārīti vuccati.**

A mendicant who is fettered by relishing is said to live with a partner.

...pe...

There are sounds ... smells ... tastes ... touches ...

**Santi kho, migajāla, jivhāviññeyyā rasā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā.**

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

**Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati
nandī.**

this gives rise to relishing.

Nandiyā sati sārāgo hoti;

When there's relishing there's lust.

sārāge sati samyogo hoti.

When there's lust there is a fetter.

**Nandisaṃyojanasaṃyutto kho, migajāla, bhikkhu
sadutiyavihārīti vuccati.**

A mendicant who is fettered by relishing is said to live with a partner.

**Evaṃvihārī ca, migajāla, bhikkhu kiñcāpi araññavanapatthāni
pantāni senāsanāni paṭisevati appasaddāni appanigghosāni
vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni;**

A mendicant who lives like this is said to live with a partner, even if they frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.

atha kho sadutiyavihārīti vuccati.

Taṃ kissa hetu?

Why is that?

Tañhā hissa dutiyā, sāssa appahīnā.

For craving is their partner, and they haven't given it up.

Tasmā 'sadutiyavihārī'ti vuccati.

That's why they're said to live with a partner.

Santi ca kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati.

If a mendicant doesn't approve, welcome, and keep clinging to them,

Tassa taṃ anabhinandato anabhivadato anajhosāya tiṭṭhato nandī nirujjhati.

relishing ceases.

Nandiyā asati sārāgo na hoti;

When there's no relishing there's no lust.

sārāge asati saṃyogo na hoti.

When there's no lust there's no fetter.

Nandisaṃyojanavisamutto kho, migajāla, bhikkhu ekavihārīti vuccati ...pe...

A mendicant who is not fettered by relishing is said to live alone.

santi ca kho, migajāla, jivhāviññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

**santi ca kho, migajāla, manoviññeyyā dhammā iṭṭhā kantā
manāpā piyarūpā kāmūpasamhitā rajanīyā.**

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati.

If a mendicant doesn't approve, welcome, and keep clinging to them,

**Tassa taṃ anabhinandato anabhivadato anajhosāya tiṭṭhato
nandī nirujjhati.**

relishing ceases.

Nandiyā asati sārāgo na hoti;

When there's no relishing there's no lust.

sārāge asati saṃyogo na hoti.

When there's no lust there's no fetter.

**Nandisaṃyojanavippayutto kho, migajāla, bhikkhu ekavihārīti
vuccati.**

A mendicant who is not fettered by relishing is said to live alone.

**Evaṃvihārī ca, migajāla, bhikkhu kiñcāpi gāmante viharati
ākiṇṇo bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi
rājamahāmattehi titthiyehi titthiyasāvakehi.**

A mendicant who lives like this is said to live alone, even if they live in the neighborhood of a village crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples.

Atha kho ekavihārīti vuccati.

Taṃ kissa hetu?

Why is that?

Taṇhā hissa dutiyā, sāssa pahīnā.

For craving is their partner, and they have given it up.

Tasmā 'ekavihārī'ti vuccatī'ti.

That's why they're said to live alone."

Paṭhamam.

Saṃyutta Nikāya 35
Linked Discourses 35

7. Migajāvagga
7. With Migajāla

64. Dutiyamigajālasutta With Migajāla (2nd)

Atha kho āyasmā migajālo yena bhagavā tenupasaṅkami ...pe...
Then Venerable Migajāla went up to the Buddha ...

**ekamantaṃ nisinno kho āyasmā migajālo bhagavantam
etadavoca:**
and said to him:

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

**“Santi kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā.**

“Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṅce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keep clinging to them,

**Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati
nandī.**

this gives rise to relishing.

Nandisamudayā dukkhasamudayo, migajālāti vadāmi ...pe...
Relishing is the origin of suffering, I say.

santi ca kho, migajāla, jivhāviññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

**santi ca kho, migajāla, manoviññeyyā dhammā iṭṭhā kantā
manāpā piyarūpā kāmūpasamhitā rajanīyā.**

thoughts known by the mind that are likable, desirable, agreeable,
pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

**Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati
nandī.**

this gives rise to relishing.

Nandisamudayā dukkhasamudayo, migajālāti vadāmi.

Relishing is the origin of suffering, I say.

**Santi ca kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā.**

There are sights known by the eye that are likable, desirable,
agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati.

**Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato
nandī nirujjhati.**

If a mendicant doesn't approve, welcome, and keep clinging to them,
relishing ceases.

Nandinirodhā dukkhanirodho, migajālāti vadāmi ...pe...

When relishing ceases, suffering ceases, I say.

santi ca kho, migajāla, jivhāviññeyyā rasā iṭṭhā kantā ...pe...

There are sounds ... smells ... tastes ... touches ...

**santi ca kho, migajāla, manoviññeyyā dhammā iṭṭhā kantā
manāpā piyarūpā kāmūpasamhitā rajanīyā.**

thoughts known by the mind that are likable, desirable, agreeable,
pleasant, sensual, and arousing.

**Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati.
Tassa taṃ anabhinandato anabhivadato anajhosāya tiṭṭhato
nandī nirujjhati.**

If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases.

Nandinirodhā dukkhanirodho, migajālāti vadāmī”ti.
When relishing ceases, suffering ceases, I say.”

**Atha kho āyasmā migajālo bhagavato bhāsitaṃ abhinanditvā
anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā
padakkhiṇaṃ katvā pakkāmi.**

And then Venerable Migajāla approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

**Atha kho āyasmā migajālo eko vūpakaṭṭho appamatto ātāpī
pahitatto viharato nacirasseva—yassatthāya kulaputtā
sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—
brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja vihāsi.**

Then Migajāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā”ti abhhaññāsi.**

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā migajālo arahataṃ ahoṣīti.
And Migajāla became one of the perfected.

Dutiyam.

65. Paṭhamasamiddhimārapañhāsutta Samiddhi's Question About Māra

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho āyasmā samiddhi yena bhagavā ...pe...

Then Venerable Samiddhi went up to the Buddha ...

bhagavantam̐ etadavoca:

and said to him:

“māro, māro'ti, bhante, vuccati.

“Sir, they speak of this thing called 'Māra'.

Kittāvatā nu kho, bhante, māro vā assa mārapaññatti vā”ti?

How do we define Māra or what is known as Māra?”

**“Yattha kho, samiddhi, atthi cakkhu, atthi rūpā, atthi
cakkhaviññāṇam̐, atthi cakkhaviññāṇaviññātabbā dhammā,
atthi tattha māro vā mārapaññatti vā.**

“Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by eye consciousness, there is Māra or what is known as Māra.

**Atthi sotaṃ, atthi saddā, atthi sotaviññāṇam̐, atthi
sotaviññāṇaviññātabbā dhammā, atthi tattha māro vā
mārapaññatti vā.**

Where there is the ear, sounds, ear consciousness, and phenomena to be known by ear consciousness, there is Māra or what is known

as Māra.

Atthi ghānaṃ, atthi gandhā, atthi ghānaviññāṇaṃ, atthi ghānaviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.

Where there is the nose, smells, nose consciousness, and phenomena to be known by nose consciousness, there is Māra or what is known as Māra.

Atthi jivhā, atthi rasā, atthi jivhāviññāṇaṃ, atthi jivhāviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.

Where there is the tongue, tastes, tongue consciousness, and phenomena to be known by tongue consciousness, there is Māra or what is known as Māra.

Atthi kāyo, atthi phoṭṭhabbā, atthi kāyaviññāṇaṃ, atthi kāyaviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.

Where there is the body, touches, body consciousness, and phenomena to be known by body consciousness, there is Māra or what is known as Māra.

Atthi mano, atthi dhammā, atthi manoviññāṇaṃ, atthi manoviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.

Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind consciousness, there is Māra or what is known as Māra.

Yattha ca kho, samiddhi, natthi cakkhu, natthi rūpā, natthi cakkhaviññāṇaṃ, natthi cakkhaviññāṇaviññātabbā dhammā, natthi tattha māro vā mārapaññatti vā.

Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye consciousness, there is no Māra or what is known as Māra.

Natthi sotaṃ ...pe...

Where there is no ear ...

natthi ghānaṃ ...pe...

no nose ...

natthi jivhā, natthi rasā, natthi jivhāviññāṇaṃ, natthi jivhāviññāṇaviññātabbā dhammā, natthi tattha māro vā mārapaññatti vā.

no tongue ...

Natthi kāyo ...pe....

no body ...

Natthi mano, natthi dhammā, natthi manoviññāṇaṃ, natthi manoviññāṇaviññātabbā dhammā, natthi tattha māro vā mārapaññatti vā”ti.

Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known by mind consciousness, there is no Māra or what is known as Māra.”

Tatiyaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

7. Migajāvagga
7. With Migajāla

66. Samiddhisattapañhāsutta Samiddhi's Question About a Sentient Being

“Satto, satto'ti, bhante, vuccati.

“Sir, they speak of this thing called a ‘sentient being’.

**Kittāvatā nu kho, bhante, satto vā assa sattapaññatti vā”ti ...
pe....**

How do we define a sentient being or what is known as a sentient being?” ...

Catuttham.

Saṃyutta Nikāya 35
Linked Discourses 35

7. Migajāvagga
7. With Migajāla

67. Samiddhidukkhapañhāsutta Samiddhi's Question About Suffering

“Dukkham, dukkhan'ti, bhante, vuccati.

“Sir, they speak of this thing called ‘suffering’.

**Kittāvatā nu kho, bhante, dukkham vā assa dukkhapaññatti
vā”ti ...pe....**

How do we define suffering or what is known as suffering?” ...

Pañcamaṃ.

68. Samiddhilokapañhāsutta Samiddhi's Question About the World

“Loko, loko'ti, bhante, vuccati.

“Sir, they speak of this thing called ‘the world’.

Kittāvatā nu kho, bhante, loko vā assa lokapaññatti vā”ti?

How do we define the world or what is known as the world?”

“Yattha kho, samiddhi, atthi cakkhu, atthi rūpā, atthi cakkhuvīññāṇaṃ, atthi cakkhuvīññāṇaviññātabbā dhammā, atthi tattha loko vā lokapaññatti vāti ...pe...

“Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by eye consciousness, there is the world or what is known as the world.

atthi jivhā ...pe...

Where there is the ear ... nose ... tongue ... body ...

atthi mano, atthi dhammā, atthi manovīññāṇaṃ, atthi manovīññāṇaviññātabbā dhammā, atthi tattha loko vā lokapaññatti vā.

Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind consciousness, there is the world or what is known as the world.

Yattha ca kho, samiddhi, natthi cakkhu, natthi rūpā, natthi cakkhuvīññāṇaṃ, natthi cakkhuvīññāṇaviññātabbā dhammā, natthi tattha loko vā lokapaññatti vā ...pe...

Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye consciousness, there is no world or what is known as the world.

natthi jivhā ...pe...

Where there is no ear ... nose ... tongue ... body ...

**natthi mano, natthi dhammā, natthi manoviññāṇaṃ, natthi
manoviññāṇaviññātabbā dhammā, natthi tatta loko vā
lokapaññatti vā”ti.**

Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known by mind consciousness, there is no world or what is known as the world.”

Chaṭṭham.

69. Upasenaāsīvisasutta Upasena and the Viper

**Ekam̐ samayaṃ āyasmā ca sārīputto āyasmā ca upaseno
rājagahe viharanti sītavane sappasoṇḍikapabbhāre.**

At one time the venerables Sārīputta and Upasena were staying near Rājagaha in the Cool Wood, under the Snake’s Hood Grotto.

**Tena kho pana samayena āyasmato upasenassa kāye āsīviso
patito hoti.**

Now at that time a viper fell on Upasena’s body,

Atha kho āyasmā upaseno bhikkhū āmantesi:

and he addressed the mendicants,

**“etha me, āvuso, imaṃ kāyaṃ mañcakaṃ āropetvā bahiddhā
nīharatha.**

“Come, reverends, lift this body onto a cot and carry it outside

Purāyaṃ kāyo idheva vikirati;

before it’s scattered right here

seyyathāpi bhusamuṭṭhī”ti.

like a handful of chaff.”

**Evaṃ vutte, āyasmā sārīputto āyasmantaṃ upasenaṃ
etadavoca:**

When he said this, Sārīputta said to him,

**“na kho pana mayaṃ passāma āyasmato upasenassa kāyassa
vā aññathattaṃ indriyānaṃ vā vipariṇāmaṃ.**

“But we don’t see any impairment in your body or deterioration of your faculties.

Atha ca panāyasmā upaseno evamāha:

Yet you say:

**‘etha me, āvuso, imaṃ kāyaṃ mañcakaṃ āropetvā bahiddhā
nīharatha.**

‘Come, reverends, lift this body onto a cot and carry it outside

Purāyaṃ kāyo idheva vikirati;

before it’s scattered right here

seyyathāpi bhusamuṭṭhī””ti.

like a handful of chaff.””

“Yassa nūna, āvuso sāriputta, evamassa:

“Reverend Sāriputta, there may be an impairment in body or
deterioration of faculties for someone who thinks:

‘ahaṃ cakkhūti vā mama cakkhūti vā ...pe...

‘I am the eye’ or ‘the eye is mine.’

ahaṃ jivhāti vā mama jivhāti vā ...

Or ‘I am the ear ... nose ... tongue ... body ...’

ahaṃ manoti vā mama mano’ti vā.

Or ‘I am the mind’ or ‘the mind is mine.’

**Tassa, āvuso sāriputta, siyā kāyassa vā aññathattaṃ
indriyānaṃ vā vipariṇāmo.**

Mayhañca kho, āvuso sāriputta, na evaṃ hoti:

But I don’t think like that.

‘ahaṃ cakkhūti vā mama cakkhūti vā ...pe...

ahaṃ jivhāti vā mama jivhāti vā ...pe...

ahaṃ manoti vā mama manoti vā’.

**Tassa mayhañca kho, āvuso sāriputta, kiṃ kāyassa vā
aññathattaṃ bhavissati, indriyānaṃ vā vipariṇāmo””ti.**

So why would there be an impairment in my body or deterioration of my faculties?”

**Tathā hi panāyasmato upasenassa dīgharattaṃ
ahaṅkāramamaṅkāramānānusayo susamūhato.**

“That must be because Venerable Upasena has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato upasenassa na evaṃ hoti:

That’s why it doesn’t occur to you:

“‘ahaṃ cakkhūti vā mama cakkhūti vā ...pe...

‘I am the eye’ or ‘the eye is mine.’ Or ‘I am the ear ...

ahaṃ jivhāti vā mama jivhāti vā ...pe...

nose ... tongue ... body ...’

ahaṃ manoti vā mama mano’ti vā”ti.

Or ‘I am the mind’ or ‘the mind is mine.’”

**Atha kho te bhikkhū āyasmato upasenassa kāyaṃ mañcakaṃ
āropetvā bahiddhā nīharimsu.**

Then those mendicants lifted Upasena’s body onto a cot and carried it outside.

Atha kho āyasmato upasenassa kāyo tattheva vikiri;

And his body was scattered right there

seyyathāpi bhusamuṭṭhīti.

like a handful of chaff.

Sattamaṃ.

70. Upavāṇasandiṭṭhikasutta

Upavāṇa on What is Visible in This Very Life

Atha kho āyasmā upavāṇo yena bhagavā tenupasaṅkami ...pe...
Then Venerable Upavāṇa went up to the Buddha ...

**ekamantaṃ nisinno kho āyasmā upavāṇo bhagavantam
etadavoca:**
and said to him:

“sandiṭṭhiko dhammo, sandiṭṭhiko dhammo’ti, bhante, vuccati.
“Sir, they speak of ‘a teaching visible in this very life’.

**Kittāvatā nu kho, bhante, sandiṭṭhiko dhammo hoti, akāliko
ehipassiko opaneyyiko paccattam veditabbo viññūhī’ti?**
In what way is the teaching visible in this very life, immediately
effective, inviting inspection, relevant, so that sensible people can
know it for themselves?”

**“Idha pana, upavāṇa, bhikkhu cakkhunā rūpaṃ disvā
rūpappaṭisaṃvedī ca hoti rūparāgappaṭisaṃvedī ca.**
“Upavāṇa, take a mendicant who sees a sight with their eyes. They
experience both the sight and the desire for the sight.

**Santaṅca ajjhataṃ rūpesu rāgaṃ ‘atthi me ajjhataṃ rūpesu
rāgo’ti pajānāti.**
There is desire for sights in them, and they understand that.

**Yaṃ taṃ, upavāṇa, bhikkhu cakkhunā rūpaṃ disvā
rūpappaṭisaṃvedī ca hoti rūparāgappaṭisaṃvedī ca.**
Since this is so,

Santañca ajjhataṃ rūpesu rāgaṃ ‘atthi me ajjhataṃ rūpesu rāgo’ti pajānāti.

Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi ...pe....
this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Puna caparaṃ, upavāṇa, bhikkhu jivhāya rasaṃ sāyitvā rasappaṭisaṃvedī ca hoti rasarāgappaṭisaṃvedī ca.

Next, take a mendicant who hears ... smells ... tastes ... touches ...

Santañca ajjhataṃ rasesu rāgaṃ ‘atthi me ajjhataṃ rasesu rāgo’ti pajānāti.

Yaṃ taṃ, upavāṇa, bhikkhu jivhāya rasaṃ sāyitvā rasappaṭisaṃvedī ca hoti rasarāgappaṭisaṃvedī ca.

Santañca ajjhataṃ rasesu rāgaṃ ‘atthi me ajjhataṃ rasesu rāgo’ti pajānāti. Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi ... pe....

Puna caparaṃ, upavāṇa, bhikkhu manasā dhammaṃ viññāya dhammappaṭisaṃvedī ca hoti dhammarāgappaṭisaṃvedī ca.

Next, take a mendicant who knows a thought with their mind. They experience both the thought and the desire for the thought.

Santañca ajjhataṃ dhammesu rāgaṃ ‘atthi me ajjhataṃ dhammesu rāgo’ti pajānāti.

There is desire for thoughts in them, and they understand that.

Yaṃ taṃ, upavāṇa, bhikkhu manasā dhammaṃ viññāya dhammappaṭisaṃvedī ca hoti dhammarāgappaṭisaṃvedī ca.

Since this is so,

Santañca ajjhataṃ dhammesu rāgaṃ ‘atthi me ajjhataṃ dhammesu rāgo’ti pajānāti.

**Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti ...pe...
paccattaṃ veditabbo viññūhi ...pe....**

this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

**Idha pana, upavāṇa, bhikkhu cakkhunā rūpaṃ disvā
rūpappaṭisaṃvedī ca hoti, no ca rūparāgappaṭisaṃvedī.**

Take a mendicant who sees a sight with their eyes. They experience the sight but no desire for the sight.

**Asantañca ajjhattaṃ rūpesu rāgaṃ 'natthi me ajjhattaṃ rūpesu
rāgo'ti pajānāti.**

There is no desire for sights in them, and they understand that.

**Yaṃ taṃ, upavāṇa, bhikkhu cakkhunā rūpaṃ disvā
rūpappaṭisaṃvedīhi kho hoti, no ca rūparāgappaṭisaṃvedī.**

Since this is so,

**Asantañca ajjhattaṃ rūpesu rāgaṃ 'natthi me ajjhattaṃ rūpesu
rāgo'ti pajānāti.**

**Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti, akāliko
ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi ...pe....**

this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

**Puna caparaṃ, upavāṇa, bhikkhu jivhāya rasaṃ sāyitvā
rasappaṭisaṃvedīhi kho hoti, no ca rasarāgappaṭisaṃvedī.**

**Asantañca ajjhattaṃ rasesu rāgaṃ 'natthi me ajjhattaṃ rasesu
rāgo'ti pajānāti ...pe....**

Next, take a mendicant who hears ... smells ... tastes ... touches ...

**Puna caparaṃ, upavāṇa, bhikkhu manasā dhammaṃ viññāya
dhammappaṭisaṃvedīhi kho hoti, no ca
dhammarāgappaṭisaṃvedī.**

Asantañca ajjhattaṃ dhammesu rāgaṃ 'natthi me ajjhattaṃ dhammesu rāgo'ti pajānāti.

Yaṃ taṃ, upavāṇa, bhikkhu manasā dhammaṃ viññāya dhammappaṭisaṃvedīhi kho hoti, no ca dhammarāgappaṭisaṃvedī.

Next, take a mendicant who knows a thought with their mind. They experience the thought but no desire for the thought.

Asantañca ajjhattaṃ dhammesu rāgaṃ 'natthi me ajjhattaṃ dhammesu rāgo'ti pajānāti.

There is no desire for thoughts in them, and they understand that.

Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti, akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī'ti.

Since this is so, this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

Aṭṭhamaṃ.

71. Paṭhamachaphassāyatanasutta Six Fields of Contact (1st)

“Yo hi koci, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ nappajānāti.

“Mendicants, anyone who doesn’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape

Avusitaṃ tena brahmacariyaṃ, ārakā so imasmā dhammavinayā”ti.

has not completed the spiritual journey and is far from this teaching and training.”

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants said to the Buddha,

“etthāhaṃ, bhante, anassasaṃ.

“Here, sir, I’m lost.

Ahañhi, bhante, channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ nappajānāmī”ti.

For I don’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape.”

“Taṃ kiṃ maññasi, bhikkhu,

“What do you think, mendicant?

cakkhum ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasī”ti?

Do you regard the eye like this: ‘This is mine, I am this, this is my self?’”

“No hetam, bhante”.

“No, sir.”

“Sādhu, bhikkhu, ettha ca te, bhikkhu, cakkhu ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya sudiṭṭham bhavissati.

“Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

Esevanto dukkhassa ...pe...

Just this is the end of suffering.

jivham ‘etam mama, esohamasmi, eso me attā’ti samanupassasī’ti?

Do you regard the ear ... nose ... tongue ... body ...

“No hetam, bhante”.

“Sādhu, bhikkhu, ettha ca te, bhikkhu, jivhā ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya sudiṭṭham bhavissati.

Esevanto dukkhassa ...pe...

manam ‘etam mama, esohamasmi, eso me attā’ti samanupassasī’ti?

Do you regard the mind like this: ‘This is mine, I am this, this is my self?’”

“No hetam, bhante”.

“No, sir.”

**“Sādhū, bhikkhu, ettha ca te, bhikkhu, mano ‘netam̐ mama,
nesohamasmi, na meso attā’ti evametam̐ yathābhūtam̐
sammappaññāya sudiṭṭham̐ bhavissati.**

“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

Esevanto dukkhassā’ti.

Just this is the end of suffering.”

Navamam̐.

72. Dutiyachaphassāyatanasutta Six Fields of Contact (2nd)

“Yo hi koci, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ nappajānāti.

“Mendicants, anyone who doesn’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape

Avusitaṃ tena brahmacariyaṃ, ārakā so imasmā dhammavinayā”ti.

has not completed the spiritual journey and is far from this teaching and training.”

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants said to the Buddha,

“etthāhaṃ, bhante, anassasaṃ panassasaṃ.

“Here, sir, I’m lost, truly lost.

Ahañhi, bhante, channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ nappajānāmī”ti.

For I don’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape.”

“Taṃ kiṃ maññasi, bhikkhu,

“What do you think, mendicant?

cakkhum ‘netam mama, nesohamasmi, na meso attā’ti samanupassasī”ti?

Do you regard the eye like this: ‘This is not mine, I am not this, this is not my self’?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhu, bhikkhu, ettha ca te, bhikkhu, cakkhu ‘netam mama, nesohamasmi na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ bhavissati.

“Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

Evaṃ te etaṃ paṭhamaṃ phassāyatanaṃ pahīnaṃ bhavissati āyatim apunabbhavāya ...pe....

In this way you will give up the first field of contact, so that there are no more future lives.

“Jivhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassasī”ti?

Do you regard the ear ... nose ... tongue ... body ...

“Evaṃ, bhante”.

“Sādhu, bhikkhu, ettha ca te, bhikkhu, jivhā ‘netam mama, nesohamasmi na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ bhavissati. Evaṃ te etaṃ catutthaṃ phassāyatanaṃ pahīnaṃ bhavissati āyatim apunabbhavāya ... pe....

“Manaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassasī”ti?

Do you regard the mind like this: ‘This is not mine, I am not this, this is not my self’?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhū, bhikkhu, ettha ca te, bhikkhu, mano ‘netarṃ mama, nesohamasmi, na meso attā’ti evametarṃ yathābhūtarṃ sammappaññāya sudiṭṭharṃ bhavissati.

“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

Evaṃ te etaṃ chaṭṭharṃ phassāyatanarṃ pahīnarṃ bhavissati āyatimṃ apunabbhavāyā”ti.

In this way you will give up the sixth field of contact, so that there are no more future lives.”

Dasamaṃ.

73. Tatiyachaphassāyatanasutta Six Fields of Contact (3rd)

“Yo hi koci, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ nappajānāti.

“Mendicants, anyone who doesn’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape

Avusitaṃ tena brahmacariyaṃ, ārakā so imasmā dhammavinayā”ti.

has not completed the spiritual journey and is far from this teaching and training.”

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants said to the Buddha,

“etthāhaṃ, bhante, anassasaṃ panassasaṃ.

“Here, sir, I’m lost, truly lost.

Ahañhi, bhante, channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ nappajānāmī”ti.

For I don’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape.”

“Taṃ kiṃ maññasi, bhikkhu,

“What do you think, mendicant?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hettaṃ, bhante”.

“No, sir.”

“Sotaṃ ...

“Is the ear ...

ghānaṃ ...

nose ...

jivhā ...

tongue ...

kāyo ...

body ...

mano nicco vā anicco vā”ti?

mind permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Evaṃ passaṃ, bhikkhu, sutavā ariyasāvako cakkhusmimpi nibbindati, sotasmimpi nibbindati, ghānasmimpi nibbindati, jivhāyapi nibbindati, kāyasmimpi nibbindati, manasmimpi nibbindati.

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Ekādasamaṃ.

Migajālavaggo dutiyo.

Tassuddānaṃ

**Migajālena dve vuttā,
Cattāro ca samiddhinā;
Upaseno upavāṇo,
Chaphassāyatanikā tayoti.**

74. Paṭhamagilānasutta Sick (1st)

Sāvatthinidānaṃ.

At Sāvatthī.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ
etadavoca:**

Then a mendicant went up to the Buddha, and said to him,

**“amukasmim̐, bhante, vihāre aññataro bhikkhu navo appaññāto
ābādhiko dukkhito bāl̐hagilāno.**

“Sir, in such and such a monastery there’s a mendicant who is junior and not well-known. He’s sick, suffering, gravely ill.

**Sādhu, bhante, bhagavā yena so bhikkhu tenupasaṅkamatu
anukampaṃ upādāyā”ti.**

Please go to him out of compassion.”

**Atha kho bhagavā navavādañca sutvā gilānavādañca,
“appaññāto bhikkhū”ti iti veditvā yena so bhikkhu
tenupasaṅkami.**

When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him.

Addasā kho so bhikkhu bhagavantaṃ dūratova āgacchantam̐.

That mendicant saw the Buddha coming off in the distance

Disvāna mañcake samadhosi.

and tried to rise on his cot.

Atha kho bhagavā taṃ bhikkhuṃ etadavoca:

The Buddha said to that monk,

“alaṃ, bhikkhu, mā tvaṃ mañcake samadhosi.

“It’s all right, mendicant, don’t get up.

Santimāni āsanāni paññattāni, tatthāhaṃ nisīdissāmī”ti.

There are some seats spread out, I will sit there.”

Nisīdi bhagavā paññatte āsane.

He sat on the seat spread out

Nisajja kho bhagavā taṃ bhikkhuṃ etadavoca:

and said to the mendicant,

“kacci te, bhikkhu, khamanīyaṃ, kacci yāpanīyaṃ, kacci dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamosānaṃ paññāyati no abhikkamo”ti?

“I hope you’re keeping well, mendicant; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ, bālḥā me dukkhā vedanā abhikkamanti no paṭikkamanti, abhikkamosānaṃ paññāyati no paṭikkamo”ti.

“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Kacci te, bhikkhu, na kiñci kukkuccaṃ, na koci vipphaṭṭisāro”ti?

“I hope you don’t have any remorse or regret?”

“Taggha me, bhante, anappakaṃ kukkuccaṃ, anappako vipphaṭṭisāro”ti.

“Indeed, sir, I have no little remorse and regret.”

“Kacci pana taṃ, bhikkhu, attā sīlato upavadatī”ti?

“I hope you have no reason to blame yourself when it comes to ethical conduct?”

“Na kho maṃ, bhante, attā sīlato upavadatī”ti.

“No sir, I have no reason to blame myself when it comes to ethical conduct.”

“No ce kira te, bhikkhu, attā sīlato upavadati, atha kiñca te kukkucçaṃ ko ca vippaṭṭisāro”ti?

“In that case, mendicant, why do you have remorse and regret?”

“Na khvāhaṃ, bhante, sīlavisuddhatthaṃ bhagavatā dhammaṃ desitaṃ ājānāmī”ti.

“Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”

“No ce kira tvaṃ, bhikkhu, sīlavisuddhatthaṃ mayā dhammaṃ desitaṃ ājānāsi, atha kimatthaṃ carahi tvaṃ, bhikkhu, mayā dhammaṃ desitaṃ ājānāsi”ti?

“If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?”

“Rāgavirāgatthaṃ khvāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmī”ti.

“I understand that the Buddha has taught the Dhamma for the purpose of the fading away of greed.”

“Sādhu sādhu, bhikkhu.

“Good, good, mendicant!

Sādhu kho tvaṃ, bhikkhu, rāgavirāgatthaṃ mayā dhammaṃ desitaṃ ājānāsi.

It’s good that you understand that I’ve taught the Dhamma for the purpose of the fading away of greed.

Rāgavirāgattho hi, bhikkhu, mayā dhammo desito.

For that is indeed the purpose.

Taṃ kiṃ maññasi, bhikkhu,

What do you think, mendicant?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.” ...

“ ...pe...

Sotaṃ ...

“Is the ear ...

ghānaṃ ...

nose ...

jivhā ...

tongue ...

kāyo ...

body ...

mano nicco vā anicco vā”ti?

mind permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Evaṃ passaṃ, bhikkhu, sutavā ariyasāvako cakkhusmimpi nibbindati, sotasmimpi nibbindati ...pe... manasmimpi nibbindati.

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti ...pe... nāparaṃ itthattāyā’ti pajānāti’”ti.

They understand: ‘Rebirth is ended ... there is no return to any state of existence.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano so bhikkhu bhagavato bhāsitaṃ abhinandi.

Satisfied, that mendicant was happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhuno virajaṃ vītamalaṃ dhammacakkuṃ udapādi:

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in that mendicant:

**“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ
nirodhadhammaṃ”ti.**

“Everything that has a beginning has an end.”

Paṭhamam.

75. Dutiyagilānasutta Sick (2nd)

Atha kho aññataro bhikkhu ...pe... bhagavantaṃ etadavoca:
Then a mendicant went up to the Buddha ... and asked him,

**“amukasmim, bhante, vihāre aññataro bhikkhu navo appaññāto
ābādhiko dukkhito bāḥhagilāno.**

“Sir, in such and such a monastery there’s a mendicant who is junior
and not well-known. He’s sick, suffering, gravely ill.

**Sādhū, bhante, bhagavā yena so bhikkhu tenupasaṅkamatu
anukampaṃ upādāyā”ti.**

Please go to him out of compassion.”

**Atha kho bhagavā navavādañca sutvā gilānavādañca,
“appaññāto bhikkhū”ti iti veditvā yena so bhikkhu
tenupasaṅkami.**

When the Buddha heard that the mendicant was junior and ill,
understanding that he was not well-known, he went to him.

Addasā kho so bhikkhu bhagavantaṃ dūratova āgacchantaṃ.
That mendicant saw the Buddha coming off in the distance

Disvāna mañcake samadhosi.
and tried to rise on his cot.

Atha kho bhagavā taṃ bhikkhuṃ etadavoca:
Then the Buddha said to that monk,

“alaṃ, bhikkhu, mā tvaṃ mañcake samadhosi.
“It’s all right, mendicant, don’t get up.

Santimāni āsanāni paññattāni, tatthāhaṃ nisīdissāmī”ti.

There are some seats spread out, I will sit there.”

Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā taṃ bhikkhuṃ etadavoca:

He sat on the seat spread out and said to the mendicant,

“kacci te, bhikkhu, khamanīyaṃ, kacci yāpanīyaṃ, kacci dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamosānaṃ paññāyati no abhikkamo”ti?

“I hope you’re keeping well, mendicant; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ ...pe...

“Sir, I’m not keeping well, I’m not alright. ...

na kho maṃ, bhante, attā sīlato upavadatī”ti.

I have no reason to blame myself when it comes to ethical conduct.”

“No ce kira te, bhikkhu, attā sīlato upavadati, atha kiñca te kukkucçaṃ ko ca vippaṭisāro”ti?

“In that case, mendicant, why do you have remorse and regret?”

“Na khvāhaṃ, bhante, sīlavisuddhatthaṃ bhagavatā dhammaṃ desitaṃ ājānāmī”ti.

“Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”

“No ce kira tvaṃ, bhikkhu, sīlavisuddhatthaṃ mayā dhammaṃ desitaṃ ājānāsi, atha kimatthaṃ carahi tvaṃ, bhikkhu, mayā dhammaṃ desitaṃ ājānāsi”ti?

“If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?”

“Anupādāparinibbānatthaṃ khvāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi”ti.

“I understand that the Buddha has taught the Dhamma for the purpose of complete extinguishment by not grasping.”

“Sādhu sādhu, bhikkhu.

“Good, good, mendicant!

Sādhu kho tvaṃ, bhikkhu, anupādāparinibbānatthaṃ mayā dhammaṃ desitaṃ ājānāsi.

It’s good that you understand that I’ve taught the Dhamma for the purpose of complete extinguishment by not grasping.

Anupādāparinibbānattho hi, bhikkhu, mayā dhammo desito.

For that is indeed the purpose.

Taṃ kiṃ maññasi, bhikkhu,

“What do you think, mendicant?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.” ...

“ ...pe...

Sotaṃ ...

“Is the ear ...

ghānaṃ ...

nose ...

jivhā ...

tongue ...

kāyo ...

body ...

mano ...

mind ...

manoviññāṇaṃ ...

mind consciousness ...

manosamphasso ...

mind contact ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā
aniccaṃ vā”ti?**

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

**“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu
taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Evaṃ passam, bhikkhu, sutavā ariyasāvako cakkhusmimpi nibbindati ...pe...

“Seeing this, a learned noble disciple grows disillusioned with the eye ... ear ... nose ... tongue ... body ...

manasmimpi ...

mind ...

manoviññāṇepi ...

mind consciousness ...

manosamphassepi nibbindati.

mind contact ...

Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

They grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano so bhikkhu bhagavato bhāsitaṃ abhinandi.

Satisfied, that mendicant was happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhussa anupādāya āsavehi cittaṃ vimuccīti.

And while this discourse was being spoken, the mind of that mendicant was freed from defilements by not grasping.

Dutiyaṃ.

76. Rādhaaniccasutta With Rādha on Impermanence

Atha kho āyasmā rādho ...pe...

The Venerable Rādha went up to the Buddha ...

**ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ
etadavoca:**

and said to him,

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṃ kho, rādha, aniccaṃ tatra te chando pahātabbo.

“Rādha, you should give up desire for what is impermanent.

Kiñca, rādha, aniccaṃ tatra te chando pahātabbo?

And what is impermanent?

Cakkhu aniccaṃ, rūpā aniccā, cakkhuvīññāṇaṃ ...

The eye, sights, eye consciousness,

cakkhusamphasso ...

and eye contact are impermanent.

**yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ.**

Tatra te chando pahātabbo ...pe...

And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent. You should give up desire for it.

jivhā ...

The ear ... nose ... tongue ...

kāyo ...

body ...

mano anicco. Tatra te chando pahātabbo.

The mind,

Dhammā ...

thoughts,

manoviññāṇaṃ ...

mind consciousness,

manosamphasso ...

and mind contact are impermanent.

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ.**

Tatra te chando pahātabbo.

And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent. You should give up desire for it.

Yaṃ kho, rādha, aniccaṃ tatra te chando pahātabbo”ti.

You should give up desire for what is impermanent.”

Tatiyaṃ.

77. Rādhadukkhasutta With Rādha on Suffering

“Yaṃ kho, rādha, dukkhaṃ tatra te chando pahātabbo.
“Rādha, you should give up desire for what is suffering. ...”

Kiñca, rādha, dukkhaṃ?

Cakkhu kho, rādha, dukkhaṃ. Tatra te chando pahātabbo.

Rūpā ...

cakkhuviññāṇaṃ ...

cakkhusamphasso ...

yampidaṃ cakkhusamphassa ...pe... adukkhamasukhaṃ vā
tampi dukkhaṃ. Tatra te chando pahātabbo ...pe...

mano dukkho ...

dhammā ...

manoviññāṇaṃ ...

manosamphasso ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ.
Tatra te chando pahātabbo.

Yaṃ kho, rādha, dukkhaṃ tatra te chando pahātabbo”ti.

Catutthaṃ.

78. Rādhaanattasutta With Rādha on Not-Self

“Yo kho, rādha, anattā tatra te chando pahātabbo.
“Rādha, you should give up desire for what is not-self. ...”

Ko ca, rādha, anattā?

Cakkhu kho, rādha, anattā. Tatra te chando pahātabbo.

Rūpā ...

cakkhuviññāṇaṃ ...

cakkhusamphasso ...

yampidaṃ cakkhusamphassapaccayā ...pe...

mano anattā ...

dhammā ...

manoviññāṇaṃ ...

manosamphasso ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattā.
Tatra te chando pahātabbo.**

Yo kho, rādha, anattā tatra te chando pahātabbo”ti.

Pañcamaṃ.

79. Paṭhamaavijjāpahānasutta Giving Up Ignorance (1st)

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe...**

Then a mendicant went up to the Buddha ...

**ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
and said to him:**

**“atthi nu kho, bhante, eko dhammo yassa pahānā bhikkhuno
avijjā pahīyati, vijjā uppajjati”ti?**

“Sir, is there one thing such that by giving it up a mendicant gives up
ignorance and gives rise to knowledge?”

**“Atthi kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno
avijjā pahīyati, vijjā uppajjati”ti.**

“There is, mendicant.”

**“Katamo pana, bhante, eko dhammo yassa pahānā bhikkhuno
avijjā pahīyati, vijjā uppajjati”ti?**

“But what is that one thing?”

**“Avijjā kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno
avijjā pahīyati, vijjā uppajjati”ti.**

“Ignorance is one thing such that by giving it up a mendicant gives
up ignorance and gives rise to knowledge.”

**“Kathaṃ pana, bhante, jānato, kathaṃ passato bhikkhuno avijjā
pahīyati, vijjā uppajjati”ti?**

“But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

“Cakkhum̃ kho, bhikkhu, aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati. Rūpe ... cakkhuviññāṇaṃ ... cakkhusamphassaṃ ...

“When a mendicant knows and sees the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises.

yampidaṃ, cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati ...pe...

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises. ...

manaṃ aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati. Dhamme ... manoviññāṇaṃ ... manosamphassaṃ ...

Knowing and seeing the mind, thoughts, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati.

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises.

Evaṃ kho, bhikkhu, jānato evaṃ passato bhikkhuno avijjā pahīyati, vijjā uppajjati”ti.

That’s how a mendicant knows and sees so as to give up ignorance and give rise to knowledge.”

Chaṭṭhaṃ.

80. Dutiyaavijjāpahānasutta Giving Up Ignorance (2nd)

Atha kho aññataro bhikkhu ...pe... etadavoca:

Then a mendicant went up to the Buddha ... and asked him,

“atthi nu kho, bhante, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjati”ti?

“Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?”

“Atthi kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjati”ti.

“There is, mendicant.”

“Katamo pana, bhante, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjati”ti?

“But what is that one thing?”

“Avijjā kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjati”ti.

“Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

“Kathamā pana, bhante, jānato, kathamā passato avijjā pahīyati, vijjā uppajjati”ti?

“But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

“Idha, bhikkhu, bhikkhuno sutamā hoti:

“It’s when a mendicant has heard:

‘sabbe dhammā nālaṃ abhinivesāyā’ti.

‘Nothing is worth clinging on to.’

Evañcetaṃ, bhikkhu, bhikkhuno sutam hoti:

When a mendicant has heard that

‘sabbe dhammā nālaṃ abhinivesāyā’ti.

nothing is worth clinging on to,

**So sabbam dhammam abhijānāti, sabbam dhammam abhiññāya
sabbam dhammam pari jānāti, sabbam dhammam pariññāya
sabbanimittāni aññato passati, cakkhum aññato passati, rūpe ...**

they directly know all things. Directly knowing all things, they completely understand all things. Completely understanding all things, they see all signs as other. They see the eye, sights,

cakkhuviññāṇam ...

eye consciousness,

cakkhusamphassam ...

and eye contact as other.

**yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aññato
passati ...pe...**

And they also see the pleasant, painful, or neutral feeling that arises conditioned by eye contact as other. ...

manaṃ aññato passati, dhamme ...

They see the mind, thoughts,

manoviññāṇam ...

mind consciousness,

manosamphassam ...

and mind contact as other.

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aññato**

passati.

And they also see the pleasant, painful, or neutral feeling that arises conditioned by mind contact as other.

**Evam̐ kho, bhikkhu, jānato evam̐ passato bhikkhuno avijjā
pahīyati, vijjā uppajjatī”ti.**

That’s how a mendicant knows and sees so as to give up ignorance and give rise to knowledge.”

Sattamaṃ.

81. Sambahulabhikkhusutta Several Mendicants

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu ...pe... ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

Then several mendicants went up to the Buddha ... and asked him,

“idha no, bhante, aññatitthiyā paribbājakā amhe evaṃ pucchanti:

“Sir, sometimes wanderers who follow other paths ask us:

‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti?

‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’

Evaṃ puṭṭhā mayaṃ, bhante, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākaroma:

We answer them like this:

‘dukkhassa kho, āvuso, pariññatthaṃ bhagavati brahmacariyaṃ vussatī’ti.

‘The purpose of living the spiritual life under the Buddha is to completely understand suffering.’

Kacci mayaṃ, bhante, evaṃ puṭṭhā evaṃ byākaramānā vuttavādino ceva bhagavato homa, na ca bhagavantaṃ abhūtena abbhācikkhāma, dhammassa cānudhammaṃ byākaroma, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī’”ti?

Answering this way, we trust that we repeat what the Buddha has said, and don’t misrepresent him with an untruth. We trust our

explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Taggha tumhe, bhikkhave, evaṃ puṭṭhā evaṃ byākaramānā vuttavādino ceva me hotha, na ca maṃ abhūtena abbhācikkhatha, dhammassa cānudhammaṃ byākarotha, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati.

“Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

Dukkassa hi, bhikkhave, pariññatthaṃ mayi brahmacariyaṃ vussati.

For the purpose of living the spiritual life under me is to completely understand suffering.

Sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuh:

If wanderers who follow other paths were to ask you:

‘katamaṃ pana taṃ, āvuso, dukkhaṃ, yassa pariññāya samaṇe gotame brahmacariyaṃ vussati’ti?

‘Reverends, what is that suffering?’

Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘cakkhu kho, āvuso, dukkhaṃ, tassa pariññāya bhagavati brahmacariyaṃ vussati.

‘Reverends, the eye is suffering. The purpose of living the spiritual life under the Buddha is to completely understand this.

Rūpā ...pe...

Sights ... Eye consciousness ... Eye contact ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ.

The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering.

Tassa pariññāya bhagavati brahmacariyaṃ vussati ...pe...

The purpose of living the spiritual life under the Buddha is to completely understand this.

mano dukkho ...pe...

Ear ... Nose ... Tongue ... Body ... Mind ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ.

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering.

Tassa pariññāya bhagavati brahmacariyaṃ vussati.

The purpose of living the spiritual life under the Buddha is to completely understand this.

Idaṃ kho taṃ, āvuso, dukkhaṃ, tassa pariññāya bhagavati brahmacariyaṃ vussatī'ti.

This is that suffering. The purpose of living the spiritual life under the Buddha is to completely understand this.'

Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā'ti.

When questioned by wanderers who follow other paths, that's how you should answer them."

Aṭṭhamaṃ.

82. Lokapañhāsutta A Question On the World

**Atha kho aññataro bhikkhu yena bhagavā ...pe... ekamantaṃ
nisinno kho so bhikkhu bhagavantaṃ etadavoca:**

Then a mendicant went up to the Buddha ... and said to him:

“Loko, loko’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘the world’.

Kittāvatā nu kho, bhante, lokoti vuccatī’ti?

How is the world defined?”

“Lujjati’ti kho, bhikkhu, tasmā lokoti vuccati.

“It wears away, mendicant, that’s why it’s called ‘the world’.

Kiñca lujjati?

And what is wearing away?

Cakkhu kho, bhikkhu, lujjati.

The eye is wearing away.

**Rūpā lujjanti, cakkhuvīññāṇaṃ lujjati, cakkhusamphasso lujjati,
yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi lujjati ...
pe...**

Sights ... eye consciousness ... eye contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also wearing away.

jivhā lujjati ...pe...

The ear ... nose ... tongue ... body ...

**mano lujjati, dhammā lujjanti, manoviññāṇaṃ lujjati,
manosamphasso lujjati, yampidaṃ manosamphassapaccayā
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā tampi lujjati.**

The mind ... thoughts ... mind consciousness ... mind contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also wearing away.

Lujjatīti kho, bhikkhu, tasmā lokoti vuccatī”ti.

It wears away, mendicant, that’s why it’s called ‘the world’.”

Navamaṃ.

83. Phaggunapañhāsutta Phagguna's Question

Atha kho āyasmā phagguno ...pe... ekamantaṃ nisinno kho āyasmā phagguno bhagavantaṃ etadavoca:

And then Venerable Phagguna went up to the Buddha ... and said to him:

“Atthi nu kho, bhante, taṃ cakkhu, yena cakkhunā atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyya ...pe...

“Sir, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. Does the eye exist by which they could be described?

atthi nu kho, bhante, sā jivhā, yāya jivhāya atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyya ...pe...

Does the ear ... nose ... tongue ... body exist ...?

atthi nu kho so, bhante, mano, yena manena atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyyā”ti?

Does the mind exist by which they could be described?”

“Natthi kho taṃ, phagguna, cakkhu, yena cakkhunā atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyya ...pe...

“Phaggunā, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. The eye does not exist by which they could be described.

**natthi kho sā, phaggunā, jivhā, yāya jivhāya atīte buddhe
parinibbute chinnapapañce chinnavaṭṭume pariyādinnavatṭe
sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyya ...pe...**

The ear ... nose ... tongue ... body does not exist ...

**natthi kho so, phaggunā, mano, yena manena atīte buddhe
parinibbute chinnapapañce chinnavaṭṭume pariyādinnavatṭe
sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyyā”ti.**

The mind does not exist by which they could be described.”

Dasamaṃ.

Gilānavaggo tatiyo.

Tassuddānaṃ

**Gilānena duve vuttā,
rādhena apare tayo;
Avijjāya ca dve vuttā,
bhikkhu loko ca phaggunoti.**

84. Palokadhammasutta Wearing Out

Sāvattihinidānaṃ.

At Sāvattihī.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami ...pe...
ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Loko, loko’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘the world’.

Kittāvatā nu kho, bhante, lokoti vuccatī”ti?

How is the world defined?”

**“Yaṃ kho, ānanda, palokadhammaṃ, ayaṃ vuccati ariyassa
vinaye loko.**

“Ānanda, that which wears out is called the world in the training of the noble one.

Kiñca, ānanda, palokadhammaṃ?

And what wears out?

**Cakkhu kho, ānanda, palokadhammaṃ, rūpā palokadhammā,
cakkhuvīññāṇaṃ palokadhammaṃ, cakkhusamphasso
palokadhammo, yampidaṃ cakkhusamphassapaccayā ...pe...
tampi palokadhammaṃ ...pe...**

The eye wears out. Sights ... eye consciousness ... eye contact wears out. The painful, pleasant, or neutral feeling that arises

conditioned by eye contact also wears out.

**jivhā palokadhammā, rasā palokadhammā, jivhāviññāṇaṃ
palokadhammaṃ, jivhāsamphasso palokadhammo, yampidaṃ
jivhāsamphassapaccayā ...pe... tampi palokadhammaṃ ...pe...**
The ear ... nose ... tongue ... body ...

**mano palokadhammo, dhammā palokadhammā, manoviññāṇaṃ
palokadhammaṃ, manosamphasso palokadhammo, yampidaṃ
manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tampi palokadhammaṃ.**
The mind ... thoughts ... mind consciousness ... mind contact wears
out. The painful, pleasant, or neutral feeling that arises conditioned
by mind contact also wears out.

**Yaṃ kho, ānanda, palokadhammaṃ, ayaṃ vuccati ariyassa
vinaye loko”ti.**

That which wears out is called the world in the training of the noble
one.”

Paṭhamam.

85. Suññatalokasutta The World is Empty

Atha kho āyasmā ānando ...pe... bhagavantam etadavoca:
And then Venerable Ānanda ... said to the Buddha:

“suñño loko, suñño loko’ti, bhante, vuccati.
“Sir, they say that ‘the world is empty’.

Kittāvatā nu kho, bhante, suñño lokoti vuccatī’ti?
What does the saying ‘the world is empty’ refer to?”

**“Yasmā ca kho, ānanda, suññam attena vā attaniyena vā tasmā
suñño lokoti vuccati.**

“Ānanda, they say that ‘the world is empty’ because it’s empty of self
or what belongs to self.

Kiñca, ānanda, suññam attena vā attaniyena vā?
And what is empty of self or what belongs to self?

Cakkhu kho, ānanda, suññam attena vā attaniyena vā.
The eye,

**Rūpā suññā attena vā attaniyena vā, cakkhuvīññāṇam suññam
attena vā attaniyena vā, cakkhusamphasso suñño attena vā
attaniyena vā ...pe...**

sights, eye consciousness, and eye contact are empty of self or what
belongs to self. ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññam
attena vā attaniyena vā.**

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also empty of self or what belongs to self.

Yasmā ca kho, ānanda, suññaṃ attena vā attaniyena vā, tasmā suñño lokoti vuccatī”ti.

They say that ‘the world is empty’ because it’s empty of self or what belongs to self.”

Dutiyam.

86. Saṅkhittadhammasutta A Teaching In Brief

**Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ
etadavoca:**

Seated to one side, Venerable Ānanda said to the Buddha:

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

**“Taṃ kiṃ maññasi, ānanda,
“What do you think, Ānanda?**

cakkhu niccaṃ vā aniccaṃ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu
taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Rūpā niccā vā aniccā vā”ti?

“Are sights ...

“Aniccā, bhante” ...pe....

“Cakkhuviññāṇam ...pe...

eye consciousness ... eye contact ...

**yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā
aniccaṃ vā”ti?**

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu
taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante” ...pe....

“No, sir.” ...

“Jivhā niccā vā aniccā vā”ti?

“Is the ear ... nose ... tongue ... body ... mind ...

“Aniccā, bhante” ...pe....

“Jivhāviññāṇam ...

jivhāsamphasso ...pe...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā
aniccaṃ vā”ti?**

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu
taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Evaṃ passaṃ, ānanda, sutavā ariyasāvako cakkhusmimpi nibbindati ...pe... cakkhusamphassepi nibbindati ...pe...

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’”ti pajānāti”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Tatiyaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

9. Channavagga
9. With Channa

87. Channasutta With Channa

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā ca sāriputto āyasmā ca
mahācundo āyasmā ca channo gijjhakūṭe pabbate viharanti.**
Now at that time the venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain.

**Tena kho pana samayena yena āyasmā channo ābādhiko hoti
dukkhito bāḷhagilāno.**

Now at that time Venerable Channa was sick, suffering, gravely ill.

**Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā mahācundo tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ mahācundaṃ etadavoca:**

Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him,

**“āyāmāvuso cunda, yenāyasmā channo tenupasaṅkamissāma
gilānapucchakā”ti.**

“Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness.”

**“Evamāvuso”ti kho āyasmā mahācundo āyasmato sāriputtassa
paccassosi.**

“Yes, reverend,” replied Mahācunda.

**Atha kho āyasmā ca sāriputto āyasmā ca mahācundo
yenāyasmā channo tenupasaṅkamimsu; upasaṅkamtivā
paññatte āsane nisīdimsu. Nisajja kho āyasmā sāriputto
āyasmantaṃ channaṃ etadavoca:**

And then Sāriputta and Mahācunda went to see Channa and sat down on the seats spread out. Sāriputta said to Channa:

**“kacci te, āvuso channa, khamanīyaṃ, kacci yāpanīyaṃ, kacci
dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamosānaṃ
paññāyati no abhikkamo”ti?**

“I hope you’re keeping well, Reverend Channa; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

**“Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ, bāḷhā me
dukkhā vedanā abhikkamanti no paṭikkamanti,
abhikkamosānaṃ paññāyati no paṭikkamo.**

“Reverend Sāriputta, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

**Seyyathāpi, āvuso, balavā puriso tiṅhena sikharena muddhani
abhimattheyya; evameva kho, āvuso, adhimattā vātā muddhani
ūhananti.**

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

**Na me, āvuso, khamanīyaṃ, na yāpanīyaṃ ...pe... no
paṭikkamo.**

**Seyyathāpi, āvuso, balavā puriso daḷhena varattakkhaṇḍena
sīse sīsaveṭhaṃ dadeyya; evameva kho, āvuso, adhimattā sīse
sīsavedanā.**

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

**Na me, āvuso, khamanīyaṃ, na yāpanīyaṃ ...pe... no
paṭikkamo.**

Seyyathāpi, āvuso, dakkho goghātako vā goghātakantevāsī vā tiṅhena govikantanena kucchiṃ parikanteyya; evameva kho adhimattā vātā kucchiṃ parikantanti.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

Na me, āvuso, khamanīyaṃ, na yāpanīyaṃ ...pe... no paṭikkamo.

Seyyathāpi, āvuso, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evameva kho, āvuso, adhimatto kāyasmīṃ dāho.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

Na me, āvuso, khamanīyaṃ, na yāpanīyaṃ, bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti, abhikkamosānaṃ paññāyati no paṭikkamo.

I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Satthaṃ, āvuso sāriputta, āharissāmi, nāvakaṅkhāmi jīvitaṃ”ti.
Reverend Sāriputta, I will slit my wrists. I don't wish to live.”

“Mā āyasmā channo satthaṃ āhāresi.

“Please don't slit your wrists!

Yāpetāyasmā channo, yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāma.

Venerable Channa, keep going! We want you to keep going.

Sace āyasmato channassa natthi sappāyāni bhojanāni, ahaṃ āyasmato channassa sappāyāni bhojanāni pariyesissāmi.

If you don't have any suitable food, we'll find it for you.

Sace āyasmato channassa natthi sappāyāni bhesajjāni, ahaṃ āyasmato channassa sappāyāni bhesajjāni pariyesissāmi.

If you don't have suitable medicine, we'll find it for you.

Sace āyasmato channassa natthi patirūpā upaṭṭhākā, ahaṃ āyasmantaṃ channaṃ upaṭṭhahissāmi.

If you don't have a capable carer, we'll find one for you.

Mā āyasmā channo satthaṃ āharesi.

Please don't slit your wrists!

Yāpetāyasmā channo, yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāmā"ti.

Venerable Channa, keep going! We want you to keep going."

"Na me, āvuso sāriputta, natthi sappāyāni bhojanāni;

"Reverend Sāriputta, it's not that I don't have suitable food;

atthi me sappāyāni bhojanāni.

I do have suitable food.

Napi me natthi sappāyāni bhesajjāni;

It's not that I don't have suitable medicine;

atthi me sappāyāni bhesajjāni.

I do have suitable medicine.

Napi me natthi patirūpā upaṭṭhākā;

It's not that I don't have a capable carer;

atthi me patirūpā upaṭṭhākā.

I do have a capable carer.

Api ca me, āvuso, satthā pariciṇṇo dīgharattaṃ manāpeneva, no amanāpena.

Moreover, for a long time now I have served the Teacher with love, not without love.

Etañhi, āvuso, sāvakassa patirūpaṃ yaṃ satthāraṃ paricareyya manāpeneva, no amanāpena.

For it is proper for a disciple to serve the Teacher with love, not without love.

**‘Anupavajjaṃ channo bhikkhu satthaṃ āharissatī’ti—
evametaṃ, āvuso sāriputta, dhārehī’”ti.**

You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

**“Puccheyyāma mayaṃ āyasmantaṃ channaṃ kañcideva
desaṃ, sace āyasmā channo okāsaṃ karoti pañhassa
veyyākaraṇāyā””ti.**

“I’d like to ask Venerable Channa about a certain point, if you’d take the time to answer.”

“Pucchāvuso sāriputta, sutvā vedissāmā””ti.

“Ask, Reverend Sāriputta. When I’ve heard it I’ll know.”

**“Cakkhuṃ, āvuso channa, cakkhaviññāṇaṃ
cakkhaviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi,
eso me attā’”ti samanupassasi ...pe...**

“Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is mine, I am this, this is my self’?”

**jivhaṃ, āvuso channa, jivhāviññāṇaṃ jivhāviññāṇaviññātabbe
dhamme ‘etaṃ mama, esohamasmi, eso me attā’”ti
samanupassasi ...pe...**

Do you regard the ear ... nose ... tongue ... body ...

**manaṃ, āvuso channa, manoviññāṇaṃ
manoviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi,
eso me attā’”ti samanupassasī’”ti?**

mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is mine, I am this, this is my self’?”

**“Cakkhum, āvuso sāriputta, cakkhaviññāṇaṃ
cakkhaviññāṇaviññātabbe dhamme ‘netam mama,
nesohamasmi, na meso attā’ti samanupassāmi ...pe...**

“Reverend Sāriputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is not mine, I am not this, this is not my self.’

**jivhaṃ, āvuso sāriputta, jivhāviññāṇaṃ jivhāviññāṇaviññātabbe
dhamme ‘netam mama, nesohamasmi, na meso attā’ti
samanupassāmi ...pe...**

I regard the ear ... nose ... tongue ... body ...

**manaṃ, āvuso sāriputta, manoviññāṇaṃ
manoviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi,
na meso attā’ti samanupassāmi”ti.**

mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is not mine, I am not this, this is not my self’.”

**“Cakkhusmiṃ, āvuso channa, cakkhaviññāṇe
cakkhaviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ
abhiññāya cakkhum cakkhaviññāṇaṃ
cakkhaviññāṇaviññātabbe dhamme ‘netam mama,
nesohamasmi, na meso attā’ti samanupassasi ...**

“Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self?’”

**jivhāya, āvuso channa, jivhāviññāṇe jivhāviññāṇaviññātabbesu
dhammesu kiṃ disvā kiṃ abhiññāya jivhaṃ jivhāviññāṇaṃ
jivhāviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi,
na meso attā’ti samanupassasi ...**

**manasmiṃ, āvuso channa, manoviññāṇe
manoviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya
manaṃ manoviññāṇaṃ manoviññāṇaviññātabbe dhamme**

‘netam̐ mama, nesohamasmi, na meso attā’ti samanupassasī’”ti?

“Cakkhusmiṃ, āvuso sāriputta, cakkhaviññāṇe cakkhaviññāṇaviññātabbesu dhammesu nirodham̐ disvā nirodham̐ abhiññāya cakkhum̐ cakkhaviññāṇam̐ cakkhaviññāṇaviññātabbe dhamme ‘netam̐ mama, nesohamasmi, na meso attā’ti samanupassāmi ...pe...

“Reverend Sāriputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: ‘This is not mine, I am not this, this is not my self’.”

jivhāya, āvuso sāriputta, jivhāviññāṇe jivhāviññāṇaviññātabbesu dhammesu nirodham̐ disvā nirodham̐ abhiññāya jivham̐ jivhāviññāṇam̐ jivhāviññāṇaviññātabbe dhamme ‘netam̐ mama, nesohamasmi, na meso attā’ti samanupassāmi ...pe...

manasmiṃ, āvuso sāriputta, manoviññāṇe manoviññāṇaviññātabbesu dhammesu nirodham̐ disvā nirodham̐ abhiññāya manam̐ manoviññāṇam̐ manoviññāṇaviññātabbe dhamme ‘netam̐ mama, nesohamasmi, na meso attā’ti samanupassāmi’”ti.

Evam̐ vutte, āyasmā mahācundo āyasmantaṃ channaṃ etadavoca:

When he said this, Venerable Mahācunda said to Venerable Channa,

“tasmātiha, āvuso channa, idampi tassa bhagavato sāsanaṃ niccakappaṃ sādhuṃ manasi kātabbam̐:

“So, Reverend Channa, you should pay close attention to this instruction of the Buddha whenever you can:

‘nissitassa calitaṃ, anissitassa calitaṃ natthi.

‘For the dependent there is agitation. For the independent there’s no agitation.

Calite asati passaddhi hoti.

When there's no agitation there is tranquility.

Passaddhiyā sati nati na hoti.

When there's tranquility there's no inclination.

Natiyā asati āgatigati na hoti.

When there's no inclination, there's no coming and going.

Āgatigatiyā asati cutūpapāto na hoti.

When there's no coming and going, there's no passing away and reappearing.

Cutūpapāte asati nevidha na huraṃ na ubhayamantarena.

When there's no passing away and reappearing, there's no this world or world beyond or between the two.

Esevanto dukkhassā''ti.

Just this is the end of suffering."

**Atha kho āyasmā ca sāriputto āyasmā ca mahācundo
āyasmantaṃ channaṃ iminā ovādena ovaditvā uṭṭhāyāsanā
pakkamimsu.**

And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they got up from their seat and left.

**Atha kho āyasmā channo acirapakkantesu tesu āyasmantesu
satthaṃ āhāresi.**

Not long after those venerables had left, Venerable Channa slit his wrists.

**Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ
etadavoca:**

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmatā, bhante, channena satthaṃ āharitaṃ.

“Sir, Venerable Channa has slit his wrists.

Tassa kā gati ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

**“Nanu te, sāriputta, channena bhikkhunā sammukhāyeva
anupavajjatā byākatā”ti?**

“Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?”

“Atthi, bhante, pubbavijjanam nāma vajjigāmo.

“Sir, there is a Vajjian village named Pubbavijjhana

**Tatthāyasmato channassa mittakulāni suhajjakulāni
upavajjakulāni”ti.**

where Channa had families with whom he was friendly, intimate, and familiar.”

**“Honti hete, sāriputta, channassa bhikkhuno mittakulāni
suhajjakulāni upavajjakulāni.**

“The mendicant Channa did indeed have such families, Sāriputta.

Na kho panāham, sāriputta, ettāvatā saupavajjoti vadāmi.

But this is not enough for me to call someone ‘blameworthy’.

**Yo kho, sāriputta, tañca kāyam nikkhipati, aññañca kāyam
upādiyati, tamaham saupavajjoti vadāmi.**

When someone lays down this body and takes up another body, I call them ‘blameworthy’.

Tam channassa bhikkhuno natthi.

But the mendicant Channa did no such thing.

‘Anupavajjam channena bhikkhunā sattham āharitan’ti—

You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

evametaṃ, sāriputta, dhārehī”ti.

Catuttham.

88. Puṇṇasutta With Puṇṇa

**Atha kho āyasmā puṇṇo yena bhagavā tenupasaṅkami;
upasaṅkamitvā ...pe... ekamantaṃ nisinno kho āyasmā puṇṇo
bhagavantaṃ etadavoca:**

And then Venerable Puṇṇa went up to the Buddha, bowed, sat down to one side, and said to him:

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

**“Santi kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā.**

“Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

**Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati
nandī.**

this gives rise to relishing.

‘Nandisamudayā dukkhasamudayo, puṇṇā’ti vadāmi ...pe...

Relishing is the origin of suffering, I say.

santi kho, puṇṇa, jivhāviññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

santi kho, puṇṇa, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

this gives rise to relishing.

‘Nandisamudayā dukkhasamudayo, puṇṇā’ti vadāmi.

Relishing is the origin of suffering, I say.

Santi kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nirujjhati nandī.

If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases.

‘Nandinirodhā dukkhanirodho, puṇṇā’ti vadāmi ...pe...

When relishing ceases, suffering ceases, I say. ...

santi kho, puṇṇa, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nirujjhati nandī.

If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases.

'Nandinirodhā dukkhanirodho, puṇṇā'ti vadāmi.

When relishing ceases, suffering ceases, I say.

**Iminā tvaṃ, puṇṇa, mayā saṅkhittena ovādena ovadito
katamasmim̃ janapade viharissasī'ti?**

Puṇṇa, now that I've given you this brief advice, what country will you live in?"

**"Atthi, bhante, sunāparanto nāma janapado, tatthāhaṃ
viharissāmī'ti.**

"Sir, there's a country called Sunāparanta; I will live there."

"Caṇḍā kho, puṇṇa, sunāparantakā manussā;

"The people of Sunāparanta are wild and rough, Puṇṇa.

pharusā kho, puṇṇa, sunāparantakā manussā.

**Sace taṃ, puṇṇa, sunāparantakā manussā akkosissanti
paribhāsissanti, tatra te, puṇṇa, kinti bhavissatī'ti?**

If they abuse and insult you, what will you think of them?"

**"Sace maṃ, bhante, sunāparantakā manussā akkosissanti
paribhāsissanti, tatra me evaṃ bhavissati:**

"If they abuse and insult me, I will think:

**'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime
sunāparantakā manussā, yaṃ me nayime pāṇinā pahāraṃ
dentī'ti.**

'These people of Sunāparanta are gracious, truly gracious, since they don't hit me with their fists.'

Evamettha, bhagavā, bhavissati;

That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī'ti.

That's what I'll think, Holy One.”

“Sace pana te, puṇṇa, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tatra pana te, puṇṇa, kinti bhavissatī”ti?

“But if they do hit you with their fists, what will you think of them then?”

“Sace me, bhante, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tatra me evaṃ bhavissati:

“If they hit me with their fists, I'll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime leḍḍunā pahāraṃ dentī’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don't throw stones at me.’

Evamettha, bhagavā, bhavissati;

That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī”ti.

That's what I'll think, Holy One.”

“Sace pana te, puṇṇa, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tatra pana te, puṇṇa, kinti bhavissatī”ti?

“But if they do throw stones at you, what will you think of them then?”

“Sace me, bhante, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tatra me evaṃ bhavissati:

“If they throw stones at me, I'll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime daṇḍena pahāraṃ dentī’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don't beat me with a club.’

Evamettha, bhagavā, bhavissati;

That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.

That's what I'll think, Holy One."

**"Sace pana puṇṇa, sunāparantakā manussā daṇḍena pahāraṃ
dassanti, tatra pana te, puṇṇa, kinti bhavissatī"ti?**

"But if they do beat you with a club, what will you think of them then?"

**"Sace me, bhante, sunāparantakā manussā daṇḍena pahāraṃ
dassanti, tatra me evaṃ bhavissati:**

"If they beat me with a club, I'll think:

**'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime
sunāparantakā manussā, yaṃ me nayime satthena pahāraṃ
dentī'ti.**

'These people of Sunāparanta are gracious, truly gracious, since they don't stab me with a knife.'

Evamettha, bhagavā, bhavissati;

That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.

That's what I'll think, Holy One."

**"Sace pana te, puṇṇa, sunāparantakā manussā satthena
pahāraṃ dassanti, tatra pana te, puṇṇa, kinti bhavissatī"ti?**

"But if they do stab you with a knife, what will you think of them then?"

**"Sace me, bhante, sunāparantakā manussā satthena pahāraṃ
dassanti, tatra me evaṃ bhavissati:**

"If they stab me with a knife, I'll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ maṃ nayime tiṅhena satthena jīvitā voropentī’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’

Evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī’”ti.

That’s what I’ll think, Holy One.”

“Sace pana taṃ, puṇṇa, sunāparantakā manussā tiṅhena satthena jīvitā voropessanti, tatra pana te, puṇṇa, kinti bhavissatī’”ti?

“But if they do take your life with a sharp knife, what will you think of them then?”

“Sace maṃ, bhante, sunāparantakā manussā tiṅhena satthena jīvitā voropessanti, tatra me evaṃ bhavissati:

“If they take my life with a sharp knife, I’ll think:

‘santi kho tassa bhagavato sāvakā kāyena ca jīvitena ca aṭṭiyamānā harāyamānā jigucchamānā satthahāraḥkaṃ pariyesanti, taṃ me idaṃ apariyitṭhaññeva satthahāraḥkaṃ laddhan’ti.

‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’

Evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī’”ti.

That’s what I’ll think, Holy One.”

“Sādhu sādhu, puṇṇa.

“Good, good Puṇṇa!

Sakkhissasi kho tvaṃ, puṇṇa, iminā damūpasamena samannāgato sunāparantasmim̐ janapade vatthum̐.

Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta.

Yassadāni tvaṃ, puṇṇa, kālaṃ maññasī”ti.

Now, Puṇṇa, go at your convenience.”

Atha kho āyasmā puṇṇo bhagavato vacanaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkiṇaṃ katvā senāsanāṃ saṃsāmetvā pattacīvaramādāya yena sunāparanto janapado tena cārikaṃ pakkāmi.

And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta.

Anupubbena cārikaṃ caramāno yena sunāparanto janapado tadavasari.

Traveling stage by stage, he arrived at Sunāparanta,

Tatra sudaṃ āyasmā puṇṇo sunāparantasmim̐ janapade viharati.

and stayed there.

Atha kho āyasmā puṇṇo tenevantaravassena pañcamattāni upāsakasatāni paṭivedesi.

Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges.

Tenevantaravassena pañcamattāni upāsikasatāni paṭivedesi.

Tenevantaravassena tisso vijjā sacchākāsi.

Tenevantaravassena parinibbāyi.

And within that same rainy season he became completely extinguished.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu ...pe... ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

Then several mendicants went up to the Buddha ... and asked him,

“yo so, bhante, puṇṇo nāma kulaputto bhagavatā saṅkhittena ovādena ovadito, so kālaṅkato.

“Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away.

Tassa kā gati ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

“Paṇḍito, bhikkhave, puṇṇo kulaputto, paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ viheseṣi.

“Mendicants, Puṇṇa was astute. He practiced in line with the teachings, and did not trouble me about the teachings.

Parinibbuto, bhikkhave, puṇṇo kulaputto”ti.

Puṇṇa has become completely extinguished.”

Pañcamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

9. Channavagga
9. With Channa

89. Bāhiyasutta With Bāhiya

**Atha kho āyasmā bāhiyo yena bhagavā tenupasaṅkami ...pe...
ekamantaṃ nisinno kho āyasmā bāhiyo bhagavantaṃ
etadavoca:**

Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him:

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Taṃ kiṃ maññasi, bāhiya,

“What do you think, Bāhiya?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Rūpā niccā vā aniccā vā”ti?

“Are sights ...

“Aniccā, bhante” ...pe...

cakkhuvīññāṇaṃ ...pe...

eye consciousness ...

cakkhusamphasso ...pe...

eye contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Evaṃ passaṃ, bāhiya, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati ...pe...

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to

any state of existence.”

Atha kho āyasmā bāhiyo bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā bāhiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tadanuttaram—brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karam, nāparam itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā bāhiyo arahataṃ ahoṣīti.

And Venerable Bāhiya became one of the perfected.

Chaṭṭham.

90. Paṭhamaejāsutta Turbulence (1st)

“Ejā, bhikkhave, rogo, ejā gaṇḍo, ejā sallam̐.

“Mendicants, turbulence is a disease, turbulence is a boil, turbulence is a dart.

Tasmātiha, bhikkhave, tathāgato anejo viharati vītasallo.

That’s why the Realized One lives unperturbed, with dart drawn out.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya ‘anejo vihareyyam̐ vītasallo’ti,

Now, a mendicant might wish: ‘May I live unperturbed, with dart drawn out.’

cakkhum̐ na maññeyya, cakkhusmim̐ na maññeyya, cakkhuto na maññeyya, cakkhu meti na maññeyya;

So let them not identify with the eye, let them not identify regarding the eye, let them not identify as the eye, let them not identify ‘the eye is mine.’

rūpe na maññeyya, rūpesu na maññeyya, rūpato na maññeyya, rūpā meti na maññeyya;

Let them not identify sights ...

cakkhuvīññāṇam̐ na maññeyya, cakkhuvīññāṇasmim̐ na maññeyya, cakkhuvīññāṇato na maññeyya, cakkhuvīññāṇam̐ meti na maññeyya;

eye consciousness ...

cakkhusamphassam̐ na maññeyya, cakkhusamphassasmim̐ na maññeyya, cakkhusamphassato na maññeyya,

cakkhusamphasso meti na maññeyya.

eye contact ...

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṃ meti na maññeyya.

Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not identify regarding that, let them not identify as that, and let them not identify 'that is mine.'

Sotaṃ na maññeyya ...pe...

Let them not identify the ear ...

ghānaṃ na maññeyya ...pe...

nose ...

jivhaṃ na maññeyya, jivhāya na maññeyya, jivhāto na maññeyya, jivhā meti na maññeyya;

tongue ...

rāse na maññeyya ...pe...

jivhāviññāṇaṃ na maññeyya ...pe...

jivhāsamphassaṃ na maññeyya ...pe...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṃ meti na maññeyya.

Kāyaṃ na maññeyya ...pe...

body ...

manaṃ na maññeyya, manasmimā na maññeyya, manato na maññeyya, mano meti na maññeyya;

mind ...

dhamme na maññeyya ...pe...

thoughts ...

mano viññāṇaṃ ...pe...

mind consciousness ...

manosamphassaṃ ...pe...

mind contact ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na
maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṃ
meti na maññeyya;**

Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not identify regarding that, let them not identify as that, and let them not identify 'that is mine.'

**sabbaṃ na maññeyya, sabbasmiṃ na maññeyya, sabbato na
maññeyya, sabbaṃ meti na maññeyya.**

Let them not identify with all, let them not identify regarding all, let them not identify as all, let them not identify 'all is mine'.

So evaṃ amaññaṃāno na kiñcipi loke upādiyati.

Not identifying, they don't grasp at anything in the world.

**Anupādiyaṃ na paritassati. Aparitassaṃ paccattañña
parinibbāyati.**

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

**'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ
itthattāyā'ti pajānātī'ti.**

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Sattamaṃ.

91. Dutiyaejāsutta Turbulence (2nd)

“Ejā, bhikkhave, rogo, ejā gaṇḍo, ejā sallam̐.

“Mendicants, turbulence is a disease, turbulence is a boil, turbulence is a dart.

Tasmātiha, bhikkhave, tathāgato anejo viharati vītasallo.

That’s why the Realized One lives unperturbed, with dart drawn out.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya ‘anejo vihareyyam̐ vītasallo’ti,

Now, a mendicant might wish: ‘May I live unperturbed, with dart drawn out.’

cakkhum̐ na maññeyya, cakkhusmiṃ na maññeyya, cakkhuto na maññeyya, cakkhu meti na maññeyya;

So let them not identify with the eye, let them not identify in the eye, let them not identify from the eye, let them not identify: ‘The eye is mine.’

rūpe na maññeyya ...

Let them not identify with sights ...

cakkhuvīññāṇam̐ ...

eye consciousness ...

cakkhusamphassam̐ ...

eye contact ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na

maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṃ meti na maññeyya.

Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not identify in that, let them not identify from that, and let them not identify: 'That is mine.'

Yañhi, bhikkhave, maññati, yasmim̐ maññati, yato maññati, yaṃ meti maññati, tato taṃ hoti aññathā.

For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify to be 'mine': that becomes something else.

Aññathābhāvī bhavasatto loko bhavameva abhinandati ...pe....

The world is attached to being, taking pleasure only in being, yet it becomes something else.

Jivhaṃ na maññeyya, jivhāya na maññeyya, jivhāto na maññeyya, jivhā meti na maññeyya;

Let them not identify with the ear ... nose ... tongue ... body ...

rāse na maññeyya ...

jivhāviññāṇaṃ ...

jivhāsamphassaṃ ...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṃ meti na maññeyya.

Yañhi, bhikkhave, maññati, yasmim̐ maññati, yato maññati, yaṃ meti maññati, tato taṃ hoti aññathā. Aññathābhāvī bhavasatto loko bhavameva abhinandati ...pe....

Manāṃ na maññeyya, manasmim̐ na maññeyya, manato na maññeyya, mano meti na maññeyya ...

Let them not identify with the mind ...

manoviññāṇaṃ ...

mind consciousness ...

manosamphassaṃ ...

mind contact ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na
maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṃ
meti na maññeyya.**

Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not identify in that, let them not identify as that, and let them not identify: 'That is mine.'

**Yañhi, bhikkhave, maññati, yasmim maññati, yato maññati, yaṃ
meti maññati, tato taṃ hoti aññathā.**

For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify to be 'mine': that becomes something else.

Aññathābhāvī bhavasatto loko bhavameva abhinandati.

The world is attached to being, taking pleasure only in being, yet it becomes something else.

**Yāvatā, bhikkhave, khandhadhātuāyatanā tampi na maññeyya,
tasmimpi na maññeyya, tatopi na maññeyya, taṃ meti na
maññeyya.**

As far as the aggregates, elements, and sense fields extend, they don't identify with that, they don't identify in that, they don't identify as that, and they don't identify: 'That is mine.'

So evaṃ amaññamāno na kiñci loke upādiyati.

Not identifying, they don't grasp at anything in the world.

**Anupādiyaṃ na paritassati. Aparitassaṃ paccattaññeva
parinibbāyati.**

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Aṭṭhamaṃ.

92. Paṭhamadvayasutta A Duality (1st)

“Dvayaṃ vo, bhikkhave, desessāmi.

“Mendicants, I will teach you a duality.

Taṃ suṇātha.

Listen ...

Kiñca, bhikkhave, dvayaṃ?

And what is a duality?

**Cakkhuñceva rūpā ca, sotañceva saddā ca, ghānañceva gandhā
ca, jivhā ceva rasā ca, kāyo ceva phoṭṭhabbā ca, mano ceva
dhammā ca—**

It’s just the eye and sights, the ear and sounds, the nose and smells,
the tongue and tastes, the body and touches, and the mind and
thoughts.

idaṃ vuccati, bhikkhave, dvayaṃ.

This is called a duality.

Yo, bhikkhave, evaṃ vadeyya:

Mendicants, suppose someone was to say:

**‘ahametaṃ dvayaṃ paccakkhāya aññaṃ dvayaṃ
paññapessāmī’ti, tassa vācāvattukamevassa.**

‘I’ll reject this duality and describe another duality.’ They’d have no
grounds for that,

Putṭho ca na sampāyeyya.

they’d be stumped by questions, and, in addition, they’d get
frustrated.

Uttariñca vighātaṃ āpajjeyya.

Taṃ kissa hetu?

Why is that?

Yathā taṃ, bhikkhave, avisayasmin”ti.

Because they’re out of their element.”

Navamaṃ.

93. Dutiyadvayasutta A Duality (2nd)

“Dvayaṃ, bhikkhave, paṭicca viññāṇaṃ sambhoti.

“Mendicants, consciousness exists dependent on a duality.

Kathaṅca, bhikkhave, dvayaṃ paṭicca viññāṇaṃ sambhoti?

And what is that duality?

Cakkhuṅca paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ.

Eye consciousness arises dependent on the eye and sights.

Cakkhu aniccaṃ vipariṇāmi aññathābhāvi.

The eye is impermanent, perishing, and changing.

Rūpā aniccā vipariṇāmino aññathābhāvino.

Sights are impermanent, perishing, and changing.

**Itthetaṃ dvayaṃ calañceva byathaṅca aniccaṃ vipariṇāmi
aññathābhāvi.**

So this duality is tottering and toppling; it’s impermanent, perishing, and changing.

Cakkhuvīññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi.

Eye consciousness is impermanent, perishing, and changing.

**Yopi hetu yopi paccayo cakkhuvīññāṇassa uppādāya, sopi hetu
sopi paccayo anicco vipariṇāmī aññathābhāvī.**

And the causes and conditions that give rise to eye consciousness are also impermanent, perishing, and changing.

**Aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppannaṃ
cakkhuvīññāṇaṃ kuto niccaṃ bhavissati.**

But since eye consciousness has arisen dependent on conditions that are impermanent, how could it be permanent?

Yā kho, bhikkhave, imesaṃ tiṇṇaṃ dhammānaṃ saṅgati sannipāto samavāyo, ayaṃ vuccati cakkhusamphasso.

The meeting, coming together, and joining together of these three things is called eye contact.

Cakkhusamphassopi anicco vipariṇāmī aññathābhāvī.

Eye contact is also impermanent, perishing, and changing.

Yopi hetu yopi paccayo cakkhusamphassassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.

And the causes and conditions that give rise to eye contact are also impermanent, perishing, and changing.

Aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppanno cakkhusamphasso kuto nicco bhavissati.

But since eye contact has arisen dependent on conditions that are impermanent, how could it be permanent?

Phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti.

Contacted, one feels, intends, and perceives.

Itthetepi dhammā calā ceva byathā ca aniccā vipariṇāmino aññathābhāvino ...pe...

So these things are tottering and toppling; they're impermanent, perishing, and changing.

Jivhañca paṭicca rase ca uppajjati jivhāviññānaṃ.

Ear consciousness ... Nose consciousness ... Tongue consciousness ... Body consciousness ...

Jivhā aniccā vipariṇāmī aññathābhāvī.

Rasā aniccā vipariṇāmino aññathābhāvino.

Itthetaṃ dvayaṃ calañceva byathañca aniccaṃ vipariṇāmi aññathābhāvī.

Jivhāviññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi.

Yopi hetu yopi paccayo jivhāviññāṇassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.

Aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppannaṃ jivhāviññāṇaṃ, kuto niccaṃ bhavissati.

Yā kho, bhikkhave, imesaṃ tiṇṇaṃ dhammānaṃ saṅgati sannipāto samavāyo, ayaṃ vuccati jivhāsamphasso.

Jivhāsamphassopi anicco vipariṇāmī aññathābhāvī.

Yopi hetu yopi paccayo jivhāsamphassassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.

Aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppanno jivhāsamphasso, kuto nicco bhavissati.

Phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti.

Itthetepi dhammā calā ceva byathā ca aniccā vipariṇāmino aññathābhāvino ...pe...

Manaṅca paṭicca dhamme ca uppajjati manoviññāṇaṃ.

Mind consciousness arises dependent on the mind and thoughts.

Mano anicco vipariṇāmī aññathābhāvī.

The mind is impermanent, perishing, and changing.

Dhammā aniccā vipariṇāmino aññathābhāvino.

Thoughts are impermanent, perishing, and changing.

Itthetaṃ dvayaṃ calañceva byathaṅca aniccaṃ vipariṇāmi aññathābhāvi.

So this duality is tottering and toppling; it's impermanent, perishing, and changing.

Manoviññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi.

Mind consciousness is impermanent, perishing, and changing.

Yopi hetu yopi paccayo manoviññāṇassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.

And the causes and conditions that give rise to mind consciousness are also impermanent, perishing, and changing.

Aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppannaṃ manoviññāṇaṃ, kuto niccaṃ bhavissati.

But since mind consciousness has arisen dependent on conditions that are impermanent, how could it be permanent?

Yā kho, bhikkhave, imesaṃ tiṇṇaṃ dhammānaṃ saṅgati sannipāto samavāyo, ayaṃ vuccati manosamphasso.

The meeting, coming together, and joining together of these three things is called mind contact.

Manosamphassopi anicco vipariṇāmī aññathābhāvī.

Mind contact is also impermanent, perishing, and changing.

Yopi hetu yopi paccayo manosamphassassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.

And the causes and conditions that give rise to mind contact are also impermanent, perishing, and changing.

Aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppanno manosamphasso, kuto nicco bhavissati.

But since mind contact has arisen dependent on conditions that are impermanent, how could it be permanent?

Phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti.

Contacted, one feels, intends, and perceives.

Itthetepi dhammā calā ceva byathā ca aniccā vipariṇāmino aññathābhāvino.

So these things are tottering and toppling; they're impermanent, perishing, and changing.

Evaṃ kho, bhikkhave, dvayaṃ paṭicca viññāṇaṃ sambhotī”ti.

This is how consciousness exists dependent on a duality.”

Dasamaṃ.

Channavaggo catuttho.

Tassuddānaṃ

**Palokasuññā saṅkhittaṃ,
channo puṇṇo ca bāhiyo;
Ejena ca duve vuttā,
dvayehi apare duveti.**

94. Adantaaguttasutta Untamed, Unguarded

Sāvattihinidānaṃ.

At Sāvattihī.

**“Chayime, bhikkhave, phassāyatanā adantā aguttā arakkhitā
asaṃvutā dukkhādhivāhā honti.**

“Mendicants, these six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained.

Katame cha?

What six?

**Cakkhu, bhikkhave, phassāyatanam adantam aguttam
arakkhitam asaṃvutam dukkhādhivāham hoti ...pe...**

The field of eye contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained.

**jivhā, bhikkhave, phassāyatanam adantam aguttam arakkhitam
asaṃvutam dukkhādhivāham hoti ...pe...**

The field of ear contact ... nose contact ... tongue contact ... body contact ...

**mano, bhikkhave, phassāyatanam adantam aguttam arakkhitam
asaṃvutam dukkhādhivāham hoti.**

The field of mind contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained.

Ime kho, bhikkhave, cha phassāyatanā adantā aguttā arakkhitā asaṁvutā dukkhādhivāhā honti”.

These six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained.

Chayime, bhikkhave, phassāyatanā sudantā suguttā surakkhitā susaṁvutā sukhādhivāhā honti.

These six fields of contact bring happiness when they’re well tamed, well guarded, well protected, and well restrained.

Katame cha?

What six?

Cakkhu, bhikkhave, phassāyatanam sudantam suguttam surakkhitam susamvutam sukhādhivāham hoti ...pe...

The field of eye contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained.

jivhā, bhikkhave, phassāyatanam sudantam suguttam surakkhitam susamvutam sukhādhivāham hoti ...pe...

The field of ear contact ... nose contact ... tongue contact ... body contact ...

mano, bhikkhave, phassāyatanam sudantam suguttam surakkhitam susamvutam sukhādhivāham hoti.

The field of mind contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained.

Ime kho, bhikkhave, cha phassāyatanā sudantā suguttā surakkhitā susaṁvutā sukhādhivāhā honti”ti.

These six fields of contact bring happiness when they’re well tamed, well guarded, well protected, and well restrained.”

Idamavoca bhagavā ...pe...

That is what the Buddha said.

etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Saḷeva phassāyatanāni bhikkhavo,
“Mendicants, it’s just the six fields of contact

Asaṃvuto yattha dukkhaṃ nigacchati;
that lead the unrestrained to suffering.

Tesañca ye saṃvaraṇaṃ avedisuṃ,
Those who understand how to restrain them

Saddhādutiyā viharantānavassutā.
live with faith as partner, uncorrupted.

Disvāna rūpāni manoramāni,
When you’ve seen pleasant sights

Athopi disvāna amanoramāni;
and unpleasant ones, too,

Manorame rāgapathaṃ vinodaye,
get rid of desire for the pleasant,

Na cāppiyaṃ meti manaṃ padosaye.
without hating what you don’t like.

Saddaṅca sutvā dubhayaṃ piyāppiyaṃ,
When you’ve heard sounds both liked and disliked,

Piyamhi sadde na samucchito siyā;
don’t fall under the thrall of sounds you like,

Athoppiye dosagataṃ vinodaye,
get rid of hate for the unliked,

Na cāppiyaṃ meti manaṃ padosaye.
and don’t hurt your mind by thinking of what you don’t like.

Gandhañca ghatvā surabhiṃ manoramam,
When you've smelled a pleasant, fragrant scent,

Athopi ghatvā asuciṃ akantiyaṃ;
and one that's foul and unpleasant,

Akantiyasmirṃ paṭighaṃ vinodaye,
get rid of aversion for the unpleasant,

Chandānunīto na ca kantiye siyā.
while not yielding to desire for the pleasant.

Rasañca bhotvāna asāditañca sādum,
When you've enjoyed a sweet, delicious taste,

Athopi bhotvāna asādumekadā;
and sometimes those that are bitter,

Sādum rasaṃ nājhosāya bhuñje,
don't be attached to enjoying sweet tastes,

Virodhamāsādusu nopadaṃsaye.
and don't despise the bitter.

Phassena phuṭṭho na sukkena majje,
Don't be intoxicated by a pleasant touch,

Dukkkena phuṭṭhopi na sampavedhe;
and don't tremble at a painful touch.

Phassadvayaṃ sukhadukkhe upekkhe,
Look with equanimity at the duality of pleasant and painful contacts,

Anānuruddho aviruddha kenaci.
without favoring or opposing anything.

Papañcasaññā itarītarā narā,
People generally let their perceptions proliferate;

Papañcayantā upayanti saññino;

perceiving and proliferating, they are attracted.

Manomayaṃ gehasitañca sabbam,

When you've dispelled all thoughts of the lay life,

Panujja nekkhammasitaṃ iriyati.

wander intent on renunciation.

Evaṃ mano chassu yadā subhāvito,

When the mind is well developed like this regarding the six,

Phuṭṭhassa cittaṃ na vikampate kvaci;

it doesn't waver at contacts at all.

Te rāgadose abhibhuyya bhikkhavo,

Mendicants, those who have mastered greed and hate

Bhavattha jātimaraṇassa pāragā"ti.

go beyond birth and death."

Paṭhamam.

95. Mālukyaputtasutta Māluṅkyaputta

**Atha kho āyasmā mālukyaputto yena bhagavā tenupasaṅkami
...pe... ekamantaṃ nisinno kho āyasmā mālukyaputto
bhagavantaṃ etadavoca:**

Then Venerable Māluṅkyaputta went up to the Buddha ... and asked him,

**“sādhū me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Ettha dāni, mālukyaputta, kiṃ dahare bhikkhū vakkhāma.

“Well now, Māluṅkyaputta, what are we to say to the young monks,

**Yatra hi nāma tvaṃ, bhikkhu, jiṇṇo vuddho mahallako
addhagato vayoanuppatto saṅkhittena ovādaṃ yācasī”ti.**

when even an old man like you, elderly and senior, advanced in years, having reached the final stage of life, asks the Realized One for brief advice?”

**“Kiñcāpāhaṃ, bhante, jiṇṇo vuddho mahallako addhagato
vayoanuppatto.**

“Sir, even though I’m an old man, elderly and senior,

**Desetu me, bhante, bhagavā saṅkhittena dhammaṃ, desetu
sugato saṅkhittena dhammaṃ, appeva nāmāhaṃ bhagavato
bhāsitassa atthaṃ ājāneyyaṃ. Appeva nāmāhaṃ bhagavato
bhāsitassa dāyādo assan”ti.**

may the Buddha please teach me Dhamma in brief! May the Holy one please teach me in brief! Hopefully I can understand the meaning of what the Buddha says. Hopefully I can be an heir of the Buddha's teaching!"

“Taṃ kiṃ maññasi, mālukyaputta,
“What do you think, Māluṅkyaputta?

ye te cakkhuviññeyyā rūpā adiṭṭhā adiṭṭhapubbā, na ca passasi, na ca te hoti passeyyanti? Atthi te tattha chando vā rāgo vā pemaṃ vā”ti?

Do you have any desire or greed or fondness for sights known by the eye that you haven't seen, you've never seen before, you don't see, and you don't think would be seen?"

“No hetam, bhante”.
“No, sir.”

“Ye te sotaviññeyyā saddā assutā assutapubbā, na ca suṇāsi, na ca te hoti suṇeyyanti? Atthi te tattha chando vā rāgo vā pemaṃ vā”ti?

“Do you have any desire or greed or affection for sounds known by the ear ...

“No hetam, bhante”.

“Ye te ghānaviññeyyā gandhā aghāyitā aghāyitapubbā, na ca ghāyasi, na ca te hoti ghāyeyyanti? Atthi te tattha chando vā rāgo vā pemaṃ vā”ti?

smells known by the nose ...

“No hetam, bhante”.

“Ye te jivhāviññeyyā rasā asāyitā asāyitapubbā, na ca sāyasi, na ca te hoti sāyeyyanti? Atthi te tattha chando vā rāgo vā pemaṃ vā”ti?

tastes known by the tongue ...

“No hetam, bhante”.

**“Ye te kāyaviññeyyā phoṭṭhabbā asamphuṭṭhā
asamphuṭṭhapubbā, na ca phusasi, na ca te hoti phuseyyanti?
Atthi te tattha chando vā rāgo vā pemaṃ vā”ti?**

touches known by the body ...

“No hetam, bhante”.

**“Ye te manoviññeyyā dhammā aviññātā aviññātapubbā, na ca
vijānāsi, na ca te hoti vijāneyyanti? Atthi te tattha chando vā
rāgo vā pemaṃ vā”ti?**

thoughts known by the mind that you haven't known, you've never
known before, you don't know, and you don't think would be known?”

“No hetam, bhante”.

“No, sir.”

**“Ettha ca te, mālukyaputta, diṭṭhasutamutaviññātabbesu
dhammesu diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ
bhavissati, mute mutamattaṃ bhavissati, viññāte
viññātamattaṃ bhavissati.**

“In that case, when it comes to things that are to be seen, heard,
thought, and known: in the seen will be merely the seen; in the heard
will be merely the heard; in the thought will be merely the thought; in
the known will be merely the known.

**Yato kho te, mālukyaputta, diṭṭhasutamutaviññātabbesu
dhammesu diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ
bhavissati, mute mutamattaṃ bhavissati, viññāte
viññātamattaṃ bhavissati;**

When this is the case,

tato tvaṃ, mālukyaputta, na tena.

you won't be 'by that'.

Yato tvaṃ, mālukyaputta, na tena;

When you're not 'by that',

tato tvaṃ, mālukyaputta, na tattha.

you won't be 'in that'.

Yato tvaṃ, mālukyaputta, na tattha;

When you're not 'in that',

**tato tvaṃ, mālukyaputta, nevidha, na huraṃ, na
ubhayamantarena.**

you won't be in this world or the world beyond or in between the two.

Esevanto dukkhassā"ti.

Just this is the end of suffering."

**"Imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa
vitthārena atthaṃ ājānāmi:**

"This is how I understand the detailed meaning of the Buddha's brief
statement:

'Rūpaṃ disvā sati muṭṭhā,

'When you see a sight, mindfulness is lost

Piyaṃ nimittaṃ manasi karoto;

as attention latches on a pleasant feature.

Sārattacitto vedeti,

Experiencing it with a mind full of desire,

Tañca ajjhosa tiṭṭhati.

you keep clinging to it.

Tassa vaḍḍhanti vedanā,

Many feelings grow

anekā rūpasambhavā;

arising from sights.

Abhijjhā ca vihesā ca,

The mind is damaged

cittamassūpahaññati;

by covetousness and cruelty.

Evaṃ ācinato dukkhaṃ,

Heaping up suffering like this,

ārā nibbāna vuccati.

you're said to be far from extinguishment.

Saddaṃ sutvā sati muṭṭhā,

When you hear a sound, mindfulness is lost

Piyaṃ nimittaṃ manasi karoto;

as attention latches on a pleasant feature.

Sārattacitto vedeti,

Experiencing it with a mind full of desire,

Tañca ajjhosa tiṭṭhati.

you keep clinging to it.

Tassa vaḍḍhanti vedanā,

Many feelings grow

anekā saddasambhavā;

arising from sounds.

Abhijjhā ca vihesā ca,

The mind is damaged

cittamassūpahaññati;

by covetousness and cruelty.

Evaṃ ācinato dukkhaṃ,

Heaping up suffering like this,

ārā nibbāna vuccati.

you're said to be far from extinguishment.

Gandhaṃ ghatvā sati muṭṭhā,
When you smell an odor, mindfulness is lost

Piyaṃ nimittaṃ manasi karoto;
as attention latches on a pleasant feature.

Sārattacitto vedeti,
Experiencing it with a mind full of desire,

Tañca ajjhosa tiṭṭhati.
you keep clinging to it.

Tassa vaḍḍhanti vedanā,
Many feelings grow

anekā gandhasambhavā;
arising from smells.

Abhijjhā ca vihesā ca,
The mind is damaged

cittamassūpahaññati;
by covetousness and cruelty.

Evaṃ ācinato dukkhaṃ,
Heaping up suffering like this,

ārā nibbāna vuccati.
you're said to be far from extinguishment.

Rasaṃ bhotvā sati muṭṭhā,
When you enjoy a taste, mindfulness is lost

Piyaṃ nimittaṃ manasi karoto;
as attention latches on a pleasant feature.

Sārattacitto vedeti,
Experiencing it with a mind full of desire,

Tañca ajjhosa tiṭṭhati.
you keep clinging to it.

Tassa vaḍḍhanti vedanā,
Many feelings grow

anekā rasasambhavā;
arising from tastes.

Abhijjhā ca vihesā ca,
The mind is damaged

cittamassūpahaññati;
by covetousness and cruelty.

Evaṃ ācinato dukkhaṃ,
Heaping up suffering like this,

ārā nibbāna vuccati.
you're said to be far from extinguishment.

Phassaṃ phussa sati muṭṭhā,
When you sense a touch, mindfulness is lost

Piyaṃ nimittaṃ manasi karoto;
as attention latches on a pleasant feature.

Sārattacitto vedeti,
Experiencing it with a mind full of desire,

Tañca ajjhosa tiṭṭhati.
you keep clinging to it.

Tassa vaḍḍhanti vedanā,
Many feelings grow

anekā phassasambhavā;
arising from touches.

Abhijjhā ca vihesā ca,
The mind is damaged

cittamassūpahaññati;
by covetousness and cruelty.

Evaṃ ācinato dukkhaṃ,
Heaping up suffering like this,

ārā nibbāna vuccati.
you're said to be far from extinguishment.

Dhammaṃ ñatvā sati muṭṭhā,
When you know a thought, mindfulness is lost

Piyaṃ nimittaṃ manasi karoto;
as attention latches on a pleasant feature.

Sārattacitto vedeti,
Experiencing it with a mind full of desire,

Tañca ajjhosa tiṭṭhati.
you keep clinging to it.

Tassa vadḍhanti vedanā,
Many feelings grow

anekā dhammasambhavā;
arising from thoughts.

Abhijjhā ca vihesā ca,
The mind is damaged

cittamassūpahaññati;
by covetousness and cruelty.

Evaṃ ācinato dukkhaṃ,
Heaping up suffering like this,

ārā nibbāna vuccati.
you're said to be far from extinguishment.

Na so rajjati rūpesu,
When you see a sight with mindfulness,

rūpaṃ disvā paṭissato;
there's no desire for sights.

Virattacitto vedeti,

Experiencing it with a mind free of desire,

tañca nājjhosa tiṭṭhati.

you don't keep clinging to it.

Yathāssa passato rūpaṃ,

Even as you see a sight

sevato cāpi vedanaṃ;

and get familiar with how it feels,

Khīyati nopacīyati,

you wear away, you don't heap up:

evaṃ so caratī sato;

that's how to live mindfully.

Evaṃ apacinato dukkhaṃ,

Eroding suffering like this,

santike nibbāna vuccati.

you're said to be in the presence of extinguishment.

Na so rajjati saddesu,

When you hear a sound with mindfulness,

saddaṃ sutvā paṭissato;

there's no desire for sounds.

Virattacitto vedeti,

Experiencing it with a mind free of desire,

tañca nājjhosa tiṭṭhati.

you don't keep clinging to it.

Yathāssa suṇato saddaṃ,

Even as you hear a sound

sevato cāpi vedanaṃ;

and get familiar with how it feels,

Khīyati nopacīyati,

you wear away, you don't heap up:

evaṃ so caratī sato;

that's how to live mindfully.

Evaṃ apacinato dukkhaṃ,

Eroding suffering like this,

santike nibbāna vuccati.

you're said to be in the presence of extinguishment.

Na so rajjati gandhesu,

When you smell an odor with mindfulness,

gandhaṃ ghatvā paṭissato;

there's no desire for odors.

Virattacitto vedeti,

Experiencing it with a mind free of desire,

tañca nājjhosa tiṭṭhati.

you don't keep clinging to it.

Yathāssa ghāyato gandhaṃ,

Even as you smell an odor

sevato cāpi vedanaṃ;

and get familiar with how it feels,

Khīyati nopacīyati,

you wear away, you don't heap up:

evaṃ so caratī sato;

that's how to live mindfully.

Evaṃ apacinato dukkhaṃ,

Eroding suffering like this,

santike nibbāna vuccati.

you're said to be in the presence of extinguishment.

Na so rajjati rasesu,

Enjoying a taste with mindfulness,

rasaṃ bhotvā paṭissato;

there's no desire for tastes.

Virattacitto vedeti,

Experiencing it with a mind free of desire,

tañca nājjhosa tiṭṭhati.

you don't keep clinging to it.

Yathāssa sāyato rasaṃ,

Even as you savor a taste

sevato cāpi vedanaṃ;

and get familiar with how it feels,

Khīyati nopacīyati,

you wear away, you don't heap up:

evaṃ so caratī sato;

that's how to live mindfully.

Evaṃ apacinato dukkhaṃ,

Eroding suffering like this,

santike nibbāna vuccati.

you're said to be in the presence of extinguishment.

Na so rajjati phassesu,

When you sense a touch with mindfulness,

phassaṃ phussa paṭissato;

there's no desire for touches.

Virattacitto vedeti,

Experiencing it with a mind free of desire,

tañca nājjhosa tiṭṭhati.
you don't keep clinging to it.

Yathāssa phusato phassaṃ,
Even as you sense a touch
sevato cāpi vedanaṃ;
and get familiar with how it feels,

Khīyati nopacīyati,
you wear away, you don't heap up:

evaṃ so caratī sato;
that's how to live mindfully.

Evaṃ apacinato dukkhaṃ,
Eroding suffering like this,

santike nibbāna vuccati.
you're said to be in the presence of extinguishment.

Na so rajjati dhammesu,
When you know a thought with mindfulness,

dhammaṃ ñatvā paṭissato;
there's no desire for thoughts.

Virattacitto vedeti,
Experiencing it with a mind free of desire,

tañca nājjhosa tiṭṭhati.
you don't keep clinging to it.

Yathāssa jānato dhammaṃ,
Even as you know a thought

Sevato cāpi vedanaṃ;
and get familiar with how it feels,

Khīyati nopacīyati,
you wear away, you don't heap up:

Evaṃ so caratī sato;
that's how to live mindfully.

Evaṃ apacinato dukkhaṃ,
Eroding suffering like this,

Santike nibbāna vuccatī'ti.
you're said to be in the presence of extinguishment.'

**Imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa
evaṃ vitthārena atthaṃ ājānāmī'ti.**

That's how I understand the detailed meaning of the Buddha's brief statement."

“Sādhu sādhu, mālukyaputta.

“Good, good, Māluṅkyaputta!

**Sādhu kho tvaṃ, mālukyaputta, mayā saṅkhittena bhāsitassa
vitthārena atthaṃ ājānāsi:**

It's good that you understand the detailed meaning of what I've said in brief like this.

‘Rūpaṃ disvā sati muṭṭhā,
(The Buddha repeats the verses in full.)

Piyaṃ nimittaṃ manasi karoto;

Sārattacitto vedeti,

Tañca ajjhosa tiṭṭhati.

Tassa vaḍḍhanti vedanā,

anekā rūpasambhavā;

Abhijjhā ca vihesā ca,

cittamassūpahaññati;

Evaṃ ācinato dukkhaṃ,

ārā nibbāna vuccati.

...pe...

**Na so rajjati dhammesu,
dhammaṃ ñatvā paṭissato;
Virattacitto vedeti,
tañca nājjhosa tiṭṭhati.**

**Yathāssa vijānato dhammaṃ,
Sevato cāpi vedanaṃ;
Khīyati nopacīyati,
Evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ,
Santike nibbāna vuccatī'ti.**

**Imassa kho, mālukyaputta, mayā saṅkhittena bhāsitassa evaṃ
vitthārena attho daṭṭhabbo'ti.**

This is how to understand the detailed meaning of what I said in brief.”

**Atha kho āyasmā mālukyaputto bhagavato bhāsitam
abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantam
abhivādetvā padakkhiṇam katvā pakkāmi.**

And then Venerable Māluṅkyaputta approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

**Atha kho āyasmā mālukyaputto eko vūpakaṭṭho appamatto
ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā
sammadeva agārasmā anagāriyam pabbajanti, tadanuttaram—**

**brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja vihāsi.**

Then Māluṅkyaputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā”ti abbhaññāsi.**

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā mālukyaputto arahataṃ ahoṣīti.

And Venerable Māluṅkyaputta became one of the perfected.

Dutiyaṃ.

96. Parihānadhammasutta Liable to Decline

**“Parihānadhammañca vo, bhikkhave, desessāmi
aparihānadhammañca cha ca abhibhāyatanāni.**

“Mendicants, I will teach you who is liable to decline, who is not liable to decline, and the six fields of mastery.

Taṃ suṇātha.

Listen ...

Kathañca, bhikkhave, parihānadhammo hoti?

And how is someone liable to decline?

**Idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā uppajjanti
pāpakā akusalā sarasaṅkappā saṃyojanīyā.**

When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

**Tañce bhikkhu adhivāseti nappajahati na vinodeti na
byantīkaroti na anabhāvaṃ gameti, veditabbametam,
bhikkhave, bhikkhunā:**

Suppose that mendicant tolerates them and doesn't give them up, get rid of them, eliminate them, and obliterate them. They should understand:

‘parihāyāmi kusalehi dhammehi’.

‘My skillful qualities are declining.

Parihānañhetam vuttam bhagavatāti ...pe....

For this is what the Buddha calls decline.’

**Puna caparaṃ, bhikkhave, bhikkhuno jivhāya rasaṃ sāyitvā
uppajjanti ...pe...**

Furthermore, when a mendicant hears a sound ... smells an odor ...
tastes a flavor ... feels a touch ...

**puna caparaṃ, bhikkhave, bhikkhuno manasā dhammaṃ
viññāya uppajjanti pāpakā akusalā sarasaṅkappā saṃyojanīyā.**
knows a thought with the mind, bad, unskillful phenomena arise:
memories and thoughts prone to fetters.

**Taṅce bhikkhu adhivāseti nappajahati na vinodeti na
byantīkaroti na anabhāvaṃ gameti, veditabbameṭaṃ,
bhikkhave, bhikkhunā:**

If that mendicant tolerates them and doesn't give them up, get rid of
them, eliminate them, and obliterate them, they should understand:

‘parihāyāmi kusalehi dhammehi’.

‘My skillful qualities are declining.

Parihānañhetam vuttam bhagavatāti.

For this is what the Buddha calls decline.’

Evaṃ kho, bhikkhave, parihānadhammo hoti.

That's how someone is liable to decline.

Kathaṅca, bhikkhave, aparihānadhammo hoti?

And how is someone not liable to decline?

**Idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā uppajjanti
pāpakā akusalā sarasaṅkappā saṃyojanīyā.**

When a mendicant sees a sight with the eye, bad, unskillful
phenomena arise: memories and thoughts prone to fetters.

**Taṅce bhikkhu nādhivāseti pajahati vinodeti byantīkaroti
anabhāvaṃ gameti, veditabbameṭaṃ, bhikkhave, bhikkhunā:**

Suppose that mendicant doesn't tolerate them but gives them up,
gets rid of them, eliminates them, and obliterates them. They should
understand:

‘na parihāyāmi kusalehi dhammehi’.

‘My skillful qualities are not declining.

Aparihānañhetam vuttam bhagavatāti ...pe....

For this is what the Buddha calls non-decline.’

**Puna caparam, bhikkhave, bhikkhuno jivhāya rasam sāyivā
uppajjanti ...pe...**

Furthermore, when a mendicant hears a sound ... smells an odor ...
tastes a flavor ... feels a touch ...

**puna caparam, bhikkhave, bhikkhuno manasā dhammam
viññāya uppajjanti pāpakā akusalā sarasaṅkappā saṃyojaniyā.**

knows a thought with the mind, bad, unskillful phenomena arise:
memories and thoughts prone to fetters.

**Taṅce bhikkhu nādhivāseti pajahati vinodeti byantīkaroti
anabhāvaṃ gameti, veditabbametam, bhikkhave, bhikkhunā:**

Suppose that mendicant doesn’t tolerate them but gives them up,
gets rid of them, eliminates them, and obliterates them. They should
understand:

‘na parihāyāmi kusalehi dhammehi’.

‘My skillful qualities are not declining.

Aparihānañhetam vuttam bhagavatāti.

For this is what the Buddha calls non-decline.’

Evaṃ kho, bhikkhave, aparihānadhammo hoti.

That’s how someone is not liable to decline.

Katamāni ca, bhikkhave, cha abhibhāyatanāni?

And what are the six fields of mastery?

**Idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā nuppajjanti
pāpakā akusalā sarasaṅkappā saṃyojaniyā.**

When a mendicant sees a sight with the eye, bad, unskillful
phenomena don’t arise: memories and thoughts prone to fetters.

Veditabbametam, bhikkhave, bhikkhunā:

They should understand:

‘abhibhūtametaṃ āyatanam’.

‘This sense field has been mastered.

Abhibhāyatanañhetam vuttam bhagavatāti ...pe...

For this is what the Buddha calls a field of mastery.’ ...

**puna caparam, bhikkhave, bhikkhuno manasā dhammam
viññāya nuppajjanti pāpakā akusalā dhammā sarasaṅkappā
saṃyojaniyā.**

Furthermore, when a mendicant knows a thought with the mind, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters.

Veditabbametam, bhikkhave, bhikkhunā:

They should understand:

‘abhibhūtametaṃ āyatanam’.

‘This sense field has been mastered.

Abhibhāyatanañhetam vuttam bhagavatāti.

For this is what the Buddha calls a field of mastery.’

Imāni vuccanti, bhikkhave, cha abhibhāyatanāni”ti.

These are the six fields of mastery.”

Tatiyam.

97. Pamādavihārīsutta One Who Lives Negligently

**“Pamādavihāriṅca vo, bhikkhave, desessāmi
appamādavihāriṅca.**

“Mendicants, I will teach you who lives negligently and who lives diligently.

Taṃ suṇātha.

Listen ...

Kathaṅca, bhikkhave, pamādavihārī hoti?

And how does someone live negligently?

**Cakkhundriyaṃ asaṃvutassa, bhikkhave, viharato cittaṃ
byāsiṅcati cakkhuvīññeyyesu rūpesu.**

When you live with the eye faculty unrestrained, your mind becomes polluted when it comes to sights known by the eye.

tassa byāsittacittassa pāmojjaṃ na hoti.

When the mind is polluted, there’s no joy.

Pāmojje asati pīti na hoti.

When there’s no joy, there’s no rapture.

Pītiyā asati passaddhi na hoti.

When there’s no rapture, there’s no tranquility.

Passaddhiyā asati dukkhaṃ hoti.

When there’s no tranquility, there’s suffering.

Dukkhino cittaṃ na samādhiyati.

When one is suffering, the mind does not become immersed in samādhi.

Asamāhite citte dhammā na pātubhavanti.

When the mind is not immersed in samādhi, principles do not become clear.

Dhammānaṃ apātubhāvā pamādavihārīveva saṅkhaṃ gacchati ...pe...

Because principles have not become clear, you're considered to live negligently.

jivhindriyaṃ asaṃvutassa, bhikkhave, viharato cittaṃ byāsiñcati jivhāviññeyyesu rasesu,

When you live with the ear ... nose ... tongue ... body ...

tassa byāsittacittassa ...pe...

pamādavihārīveva saṅkhaṃ gacchati ...pe...

manindriyaṃ asaṃvutassa, bhikkhave, viharato cittaṃ byāsiñcati manoviññeyyesu dhammesu,

mind faculty unrestrained, your mind becomes polluted when it comes to thoughts known by the mind.

tassa byāsittacittassa pāmojjaṃ na hoti.

When the mind is polluted, there's no joy.

Pāmojje asati pīti na hoti.

When there's no joy, there's no rapture.

Pītiyā asati passaddhi na hoti.

When there's no rapture, there's no tranquility.

Passaddhiyā asati dukkhaṃ hoti.

When there's no tranquility, there's suffering.

Dukkhino cittaṃ na samādhīyati.

When one is suffering, the mind does not become immersed in samādhi.

Asamāhite citte dhammā na pātubhavanti.

When the mind is not immersed in samādhi, principles do not become clear.

Dhammānaṃ apātubhāvā pamādavihārīveva saṅkhaṃ gacchati.

Because principles have not become clear, you're considered to live negligently.

Evaṃ kho, bhikkhave, pamādavihārī hoti.

That's how someone lives negligently.

Kathaṅca, bhikkhave, appamādavihārī hoti?

And how does someone live diligently?

Cakkhundriyaṃ samvutassa, bhikkhave, viharato cittaṃ na byāsiṅcati cakkhuvīññeyyesu rūpesu,

When you live with the eye faculty restrained, your mind doesn't become polluted when it comes to sights known by the eye.

tassa abyāsittacittassa pāmojjaṃ jāyati.

When the mind isn't polluted, joy springs up.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṃ viharati.

When the body is tranquil, one feels bliss.

Sukhino cittaṃ samādhiyati.

And when blissful, the mind becomes immersed in samādhi.

Samāhite citte dhammā pātubhavanti.

When the mind is immersed in samādhi, principles become clear.

Dhammānaṃ pātubhāvā appamādavihārīveva saṅkhaṃ gacchati ...pe...

Because principles have become clear, you're considered to live diligently.

jivhindriyaṃ saṃvutassa, bhikkhave, viharato cittaṃ na byāsiñcati ...pe...

When you live with the ear ... nose ... tongue ... body ...

appamādavihārīveva saṅkhaṃ gacchati.

Manindriyaṃ saṃvutassa, bhikkhave, viharato cittaṃ na byāsiñcati, manoviññeyyesu dhammesu,

mind faculty restrained, your mind doesn't become polluted when it comes to thoughts known by the mind.

tassa abyāsittacittassa pāmojjaṃ jāyati.

When the mind isn't polluted, joy springs up.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṃ viharati.

When the body is tranquil, one feels bliss.

Sukhino cittaṃ samādhiyati.

And when blissful, the mind becomes immersed in samādhi.

Samāhite citte dhammā pātubhavanti.

When the mind is immersed in samādhi, principles become clear.

Dhammānaṃ pātubhāvā appamādavihārīveva saṅkhaṃ gacchati.

Because principles have become clear, you're considered to live diligently.

Evaṃ kho, bhikkhave, appamādavihārī hotī'ti.

That's how someone lives diligently."

Catutthaṃ.

98. Saṃvarasutta Restraint

“Saṃvaraṅca vo, bhikkhave, desessāmi, asaṃvaraṅca.
“Mendicants, I will teach you who is restrained and who is unrestrained.

Taṃ suṇātha.
Listen ...

Kathaṅca, bhikkhave, asaṃvaro hoti?
And how is someone unrestrained?

**Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā.**

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

**Taṅce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati,
veditabbametam, bhikkhave, bhikkhunā:**

If a mendicant approves, welcomes, and keeps clinging to them, they should understand:

‘parihāyāmi kusalehi dhammehi.
‘My skillful qualities are declining.

Parihānaṅhetam vuttam bhagavatā’ti ...pe...
For this is what the Buddha calls decline.’

santi, bhikkhave, jivhāviññeyyā rasā ...pe...
There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati, veditabbametam, bhikkhave, bhikkhunā:

If a mendicant approves, welcomes, and keeps clinging to them, they should understand:

‘parihāyāmi kusalehi dhammehi.

‘My skillful qualities are declining.

Parihānañhetam vuttam bhagavatā’ti.

For this is what the Buddha calls decline.’

Evaṃ kho, bhikkhave, asaṃvaro hoti.

This is how someone is unrestrained.

Kathaṅca, bhikkhave, saṃvaro hoti?

And how is someone restrained?

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati, veditabbametam, bhikkhave, bhikkhunā:

If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand:

‘na parihāyāmi kusalehi dhammehi.

‘My skillful qualities are not declining.

Aparihānañhetam vuttam bhagavatā’ti ...pe...

For this is what the Buddha calls non-decline.’

santi, bhikkhave, jivhāviññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

**santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā.**

thoughts known by the mind that are likable, desirable, agreeable,
pleasant, sensual, and arousing.

**Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati,
veditabbametam bhikkhunā:**

If a mendicant doesn't approve, welcome, and keep clinging to them,
they should understand:

'na parihāyāmi kusalehi dhammehi.

'My skillful qualities are not declining.

Aparihānañhetam vuttam bhagavatā'ti.

For this is what the Buddha calls non-decline.'

Evaṃ kho, bhikkhave, samvaro hotī'ti.

This is how someone is restrained."

Pañcamaṃ.

99. Samādhisutta Immersion

“Samādhim, bhikkhave, bhāvētha.

“Mendicants, develop immersion.

Samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

A mendicant who has immersion truly understands.

Kiñca yathābhūtaṃ pajānāti?

What do they truly understand?

‘Cakkhu aniccan’ti yathābhūtaṃ pajānāti;

They truly understand that the eye is impermanent.

‘rūpā aniccā’ti yathābhūtaṃ pajānāti;

They truly understand that sights ...

‘cakkhuviññāṇaṃ aniccan’ti yathābhūtaṃ pajānāti;

eye consciousness ...

‘cakkhusamphasso anicco’ti yathābhūtaṃ pajānāti.

eye contact ...

**‘Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccan’ti
yathābhūtaṃ pajānāti ...pe...**

the pleasant, painful, or neutral feeling that arises conditioned by eye contact is impermanent. ...

‘mano aniccan’ti yathābhūtaṃ pajānāti.

They truly understand that the mind is impermanent.

Dhammā ...

They truly understand that thoughts ...

manoviññāṇaṃ ...

mind consciousness ...

manosamphasso ...

mind contact ...

**‘yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ’ti
yathābhūtaṃ pajānāti.**

the pleasant, painful, or neutral feeling that arises conditioned by
mind contact is impermanent.

Samādhim, bhikkhave, bhāvetha.

Mendicants, develop immersion.

Samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānātī”ti.

A mendicant who has immersion truly understands.”

Chaṭṭhaṃ.

100. Paṭisallānasutta Retreat

“Paṭisallāne, bhikkhave, yogamāpajjatha.

“Mendicants, meditate in retreat.

Paṭisallīno, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

A mendicant in retreat truly understands.

Kiñca yathābhūtaṃ pajānāti?

What do they truly understand?

‘Cakkhu aniccan’ti yathābhūtaṃ pajānāti;

They truly understand that the eye is impermanent.

‘rūpā aniccā’ti yathābhūtaṃ pajānāti;

They truly understand that sights ...

‘cakkhuviññāṇaṃ aniccan’ti yathābhūtaṃ pajānāti;

eye consciousness ...

‘cakkhusamphasso anicco’ti yathābhūtaṃ pajānāti ...pe...

eye contact ...

**‘yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccan’ti
yathābhūtaṃ pajānāti.**

the pleasant, painful, or neutral feeling that arises conditioned by
mind contact is impermanent.

Paṭisallāne, bhikkhave, yogamāpajjatha.

Mendicants, meditate in retreat.

Paṭisallīno, bhikkhave, bhikkhu yathābhūtaṃ pajānātī’ti.

A mendicant in retreat truly understands.”

Sattamañ.

101. Paṭhamanatumhākasutta It's Not Yours (1st)

“Yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha.
“Mendicants, give up what's not yours.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?
And what isn't yours?

Cakkhu, bhikkhave, na tumhākaṃ.
The eye isn't yours: give it up.

Taṃ pajahatha.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Rūpā na tumhākaṃ.
Sights ...

Te pajahatha.

Te vo pahīnā hitāya sukhāya bhavissanti.

Cakkhuvīññāṇaṃ na tumhākaṃ.
Eye consciousness ...

Taṃ pajahatha.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Cakkhusamphasso na tumhākaṃ.
Eye contact ...

Taṃ pajahatha.

So vo pahīno hitāya sukhāya bhavissati.

**Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na
tumhākaṃ.**

The pleasant, painful, or neutral feeling that arises conditioned by
eye contact isn't yours: give it up.

Taṃ pajahatha.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

...pe...

Jivhā na tumhākaṃ.

The ear ... nose ... tongue ... body ...

Taṃ pajahatha.

Sā vo pahīnā hitāya sukhāya bhavissati.

Rasā na tumhākaṃ.

Te pajahatha.

Te vo pahīnā hitāya sukhāya bhavissanti.

Jivhāviññāṇaṃ na tumhākaṃ.

Taṃ pajahatha.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Jivhāsamphasso na tumhākaṃ.

Taṃ pajahatha.

So vo pahīno hitāya sukhāya bhavissati.

**Yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na
tumhākaṃ.**

**Taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati ...
pe....**

Mano na tumhākaṃ.

The mind isn't yours: give it up.

Taṃ pajahatha.

So vo pahīno hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

Dhammā na tumhākaṃ.

Thoughts ...

Te pajahatha.

Te vo pahīnā hitāya sukhāya bhavissanti.

Manoviññāṇaṃ na tumhākaṃ.

Mind consciousness ...

Taṃ pajahatha.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Manosamphasso na tumhākaṃ.

Mind contact ...

Taṃ pajahatha.

So vo pahīno hitāya sukhāya bhavissati.

**Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na
tumhākaṃ.**

The pleasant, painful, or neutral feeling that arises conditioned by
mind contact isn't yours: give it up.

Taṃ pajahatha.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

**Seyyathāpi, bhikkhave, yaṃ imasmim̃ jetavane
tiṇakaṭṭhasākāpālāsam̃ taṃ jano hareyya vā ḍaheyya vā
yathāpaccayaṃ vā kareyya,**

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them.

api nu tumhākaṃ evamassa:

Would you think:

‘amhe jano harati vā ḍahati vā yathāpaccayaṃ vā karotī’”ti?

‘This person is carrying us off, burning us, or doing what they want with us?’”

“No hetam̃, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Na hi no etaṃ, bhante, attā vā attaniyaṃ vā”ti.

Because that's neither self nor belonging to self.”

“Evameva kho, bhikkhave, cakkhu na tumhākaṃ.

“In the same way, the eye isn't yours: give it up.

Taṃ pajahatha.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness. ...

Rūpā na tumhākaṃ ...

cakkhuvīññāṇaṃ ...

cakkhusamphasso ...pe...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na
tumhākaṃ.**

The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up.

Taṃ pajahatha.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissatī"ti.

Giving it up will be for your welfare and happiness."

Aṭṭhamaṃ.

102. Dutiyānatumhākasutta It's Not Yours (2nd)

“Yaṃ, bhikkhave, na tumhākaṃ taṃ pajahatha.
“Mendicants, give up what's not yours.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?
And what isn't yours?

Cakkhu, bhikkhave, na tumhākaṃ.
The eye isn't yours: give it up.

Taṃ pajahatha.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Rūpā na tumhākaṃ.
Sights ...

Te pajahatha.

Te vo pahīnā hitāya sukhāya bhavissanti.

Cakkhuvīññāṇaṃ na tumhākaṃ.
Eye consciousness ...

Taṃ pajahatha.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Cakkhusamphasso na tumhākaṃ.
Eye contact ...

Taṃ pajahatha.

So vo pahīno hitāya sukhāya bhavissati ...pe...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na
tumhākaṃ.**

The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up.

Taṃ pajahatha.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

Yampi, bhikkhave, na tumhākaṃ, taṃ pajahatha.

Give up what's not yours.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissatī"ti.

Giving it up will be for your welfare and happiness."

Navamaṃ.

103. Udakasutta About Uddaka

“Udako sudaṃ, bhikkhave, rāmaputto evaṃ vācaṃ bhāsati:

“Mendicants, Uddaka, son of Rāma, used to say:

**‘idaṃ jātu vedagū, idaṃ jātu sabbajī, idaṃ jātu apalikhaṭaṃ
gaṇḍamūlaṃ palikhaṇin’ti.**

‘This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil’s root dug out, never dug out before!’

**Taṃ kho panetaṃ, bhikkhave, udako rāmaputto avedagūyeva
samāno ‘vedagūsmī’ti bhāsati, asabbajīyeva samāno
‘sabbajīsmī’ti bhāsati, apalikhaṭaṃyeva gaṇḍamūlaṃ
palikhaṭaṃ me ‘gaṇḍamūlan’ti bhāsati.**

Even though Uddaka, son of Rāma, was no knowledge master, he said ‘I’m a knowledge master.’ Though he was no conqueror of all, he said ‘I’m conqueror of all.’ And though the boil’s root was not dug out, he said ‘I’ve dug out the boil’s root.’

Idha kho taṃ, bhikkhave, bhikkhu sammā vadamāno vadeyya:

Here’s how a mendicant would rightly say:

**‘idaṃ jātu vedagū, idaṃ jātu sabbajī, idaṃ jātu apalikhaṭaṃ
gaṇḍamūlaṃ palikhaṇin’ti.**

‘Here’s the thing: the knowledge master! Here’s the thing: the conqueror of all! Here’s the thing: the boil’s root has been dug out, which was never dug out before!’

Kathaṅca, bhikkhave, vedagū hoti?

And how is someone a knowledge master?

**Yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ
samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca
nissaraṅca yathābhūtaṃ pajānāti;**

It's when a mendicant truly understands the six fields of contact's origin, ending, gratification, drawback, and escape.

evaṃ kho, bhikkhave, bhikkhu vedagū hoti.

That's how a mendicant is a knowledge master.

Kathaṅca, bhikkhave, bhikkhu sabbajī hoti?

And how is a mendicant a conqueror of all?

**Yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ
samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca
nissaraṅca yathābhūtaṃ veditvā anupādāvimutto hoti;**

It's when a mendicant comes to be freed by not grasping after truly understanding these six sense fields' origin, ending, gratification, drawback, and escape.

evaṃ kho, bhikkhave, bhikkhu sabbajī hoti.

That's how a mendicant is a conqueror of all.

**Kathaṅca, bhikkhave, bhikkhuno apalikhataṃ gaṇḍamūlaṃ
palikhataṃ hoti?**

And how has a mendicant dug out the boil's root, which was never dug out before?

**Gaṇḍoti kho, bhikkhave, imassetāṃ cātumahābhūtikassa
kāyassa adhivacanaṃ mātāpettikasambhavassa
odanakummāsūpacayassa
aniccucchādanaparimaddanabhedanaviddhaṃsanadhammassa**

·
'Boil' is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

Gaṇḍamūlanti kho, bhikkhave, taṇhāyetaṃ adhivacanaṃ.

‘Boil’s root’ is a term for craving.

**Yato kho, bhikkhave, bhikkhuno taṇhā pahīnā hoti
ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatim
anuppādadhammā;**

It’s when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.

**evaṃ kho, bhikkhave, bhikkhuno apalikhatam gaṇḍamūlam
palikhatam hoti.**

That’s how a mendicant has dug out the boil’s root, which was never dug out before.

Udako sudam, bhikkhave, rāmaputto evaṃ vācam bhāsati:

Uddaka, son of Rāma, used to say:

**‘idam jātu vedagū, idam jātu sabbajī, idam jātu apalikhatam
gaṇḍamūlam palikhaṇin’ti.**

‘This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil’s root dug out, never dug out before!’

**Tam kho panetaṃ, bhikkhave, udako rāmaputto avedagūyeva
samāno ‘vedagūsmī’ti bhāsati, asabbajīyeva samāno
‘sabbajīsmī’ti bhāsati;**

Even though Uddaka, son of Rāma, was no knowledge master, he said ‘I’m a knowledge master.’ Though he was no conqueror of all, he said ‘I’m conqueror of all.’ And though the boil’s root was not dug out, he said ‘I’ve dug out the boil’s root.’

**apalikhatamyeva gaṇḍamūlam ‘palikhatam me gaṇḍamūlan’ti
bhāsati.**

Idha kho tam, bhikkhave, bhikkhu sammā vadamāno vadeyya:

But that’s how a mendicant would rightly say:

**‘idam jātu vedagū, idam jātu sabbajī, idam jātu apalikhatam
gaṇḍamūlam palikhaṇin’”ti.**

‘This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil’s root dug out, never dug out before!’”

Dasamaṃ.

Saḷavaggo pañcama.

Tassuddānaṃ

**Dve saṅgayhā parihānaṃ,
Pamādavihārī ca saṃvaro;
Samādhi paṭisallānaṃ,
Dve natumhākena uddakoti.**

Saḷāyatanavagge dutiyapaṇṇāsako samatto.

Tassa vagguddānaṃ

**Avijjā migajālañca,
Gilānaṃ channaṃ catutthakaṃ;
Saḷavaggena paññāsaṃ,
Dutiyo paṇṇāsako ayanti.**

Paṭhamasatakaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

11. Yogakkhemivagga
11. Sanctuary

104. Yogakkhemisutta Sanctuary

Sāvattihinidānaṃ.

At Sāvattihī.

“Yogakkhemipariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi.

“Mendicants, I will teach you an exposition of the teaching, an explanation of one who has reached sanctuary.

Taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, yogakkhemipariyāyo dhammapariyāyo?

And what is an exposition of the teaching, an explanation of one who has reached sanctuary?

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatirā anuppādadhammā.

The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Tesañca pahānāya akkhāsi yogaṃ, tasmā tathāgato ‘yogakkhemī’ti vuccati ...pe...

He teaches meditation for giving them up. That's why the Realized One is called one who has reached sanctuary. ...

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Tesañca pahānāya akkhāsi yogam, tasmā tathāgato 'yogakkhemī'ti vuccati.

He teaches meditation for giving them up. That's why the Realized One is called one who has reached sanctuary.

Ayam kho, bhikkhave, yogakkhemipariyāyo dhammapariyāyo'ti.

This is an exposition of the teaching, an explanation of one who has reached sanctuary."

Paṭhamam.

Saṃyutta Nikāya 35
Linked Discourses 35

11. Yogakkhemivagga
11. Sanctuary

105. Upādāyasutta Because of Grasping

**“Kismiṃ nu kho, bhikkhave, sati kiṃ upādāya uppajjati
ajjhataṃ sukhaṃ dukkhaṃ”ti?**

“Mendicants, when what exists, because of grasping what, do
pleasure and pain arise in oneself?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe....

“Our teachings are rooted in the Buddha. ...”

**“Cakkhusmiṃ kho, bhikkhave, sati cakkhuṃ upādāya uppajjati
ajjhataṃ sukhaṃ dukkhaṃ ...pe...**

“Mendicants, when there’s an eye, because of grasping the eye,
pleasure and pain arise in oneself. ...

**manasmīṃ sati manaṃ upādāya uppajjati ajjhataṃ sukhaṃ
dukkhaṃ.**

When there’s a mind, because of grasping the mind, pleasure and
pain arise in oneself.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya uppajjeyya ajjhattaṃ sukhaṃ dukkhaṃ”ti?

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No hetāṃ, bhante” ...pe....

“No, sir.” ...

“Jivhā niccā vā aniccā vā”ti?

“Is the ear ... nose ... tongue ... body ...

“Aniccā, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya uppajjeyya ajjhattaṃ sukhaṃ dukkhaṃ”ti?

“No hetāṃ, bhante” ...pe....

“Mano nicco vā anicco vā”ti?

mind permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya uppajjeya ajjhattaṃ sukhaṃ dukkhaṃ”ti?

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No hettaṃ, bhante”.

“No, sir.”

“Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati ...pe... manasmimpi nibbindati.

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Dutiyāṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

11. Yogakkhemivagga
11. Sanctuary

106. Dukkhasamudayasutta The Origin of Suffering

“Dukkhasa, bhikkhave, samudayañca atthaṅgamañca desessāmi.

“Mendicants, I will teach you the origin and ending of suffering.

Taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, dukkhassa samudayo?

And what, mendicants, is the origin of suffering?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Ayaṃ dukkhassa samudayo ...pe...

This is the origin of suffering ...

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Phassapaccayā vedanā;

vedanāpaccayā taṇhā.

Ayaṃ dukkhassa samudayo ...pe... manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ.

Mind consciousness arises dependent on the mind and thoughts.

Tiṇṇaṃ saṅgati phasso.

The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Ayaṃ kho, bhikkhave, dukkhassa samudayo.

This is the origin of suffering.

Katamo ca, bhikkhave, dukkhassa atthaṅgamo?

And what is the ending of suffering?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaṇaṃ

soka-parideva-dukkha-domanassa-upāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Ayaṃ dukkhassa atthaṅgamo ...pe...

This is the ending of suffering. ...

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ ...pe...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts.
The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṃ

sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Ayaṃ kho, bhikkhave, dukkhassa atthaṅgamo”ti.

This is the ending of suffering.”

Tatiam.

Saṃyutta Nikāya 35
Linked Discourses 35

11. Yogakkhemivagga
11. Sanctuary

107. Lokasamudayasutta The Origin of the World

“Lokassa, bhikkhave, samudayañca atthaṅgamañca desessāmi.
“Mendicants, I will teach you the origin and ending of the world.

Taṃ suṇātha.
Listen ...

Katamo ca, bhikkhave, lokassa samudayo?
And what, mendicants, is the origin of the world?

**Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ
saṅgati phasso.**

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

**jātipaccayā jarāmarañāṃ
sokaparidevadukkhadomanassupāyāsā sambhavanti.**

Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

Ayaṃ kho, bhikkhave, lokassa samudayo ...pe...

This is the origin of the world. ...

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ ...pe...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts.
The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmarāṇaṃ

sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

Ayaṃ kho, bhikkhave, lokassa samudayo.

This is the origin of the world.

Katamo ca, bhikkhave, lokassa atthaṅgamo?

And what is the ending of the world?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṃ

sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Ayaṃ kho, bhikkhave, lokassa atthaṅgamo ...pe...

This is the ending of the world. ...

jivhañca paṭicca rase ca uppajjati ...pe...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over,
grasping ceases.

upādānanirodhā ...pe...
When grasping ceases ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Ayaṃ kho, bhikkhave, lokassa atthaṅgamo”ti.
This is the ending of the world.”

Catuttham.

Saṃyutta Nikāya 35
Linked Discourses 35

11. Yogakkhemivagga
11. Sanctuary

108. Seyyohamasmisutta I'm Better

“Kismiṃ nu kho, bhikkhave, sati kiṃ upādāya kiṃ abhinivissa seyyohamasmīti vā hoti, sadiso hamasmīti vā hoti, hīno hamasmīti vā hoti”ti?

“Mendicants, when what exists, because of grasping what and insisting on what, do people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe....

“Our teachings are rooted in the Buddha. ...”

“Cakkhusmiṃ kho, bhikkhave, sati cakkhuṃ upādāya cakkhuṃ abhinivissa seyyohamasmīti vā hoti, sadiso hamasmīti vā hoti, hīno hamasmīti vā hoti ...pe...

“When there’s an eye, because of grasping the eye and insisting on the eye, people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. ...

jivhāya sati ...pe...

manasmiṃ sati manaṃ upādāya manaṃ abhinivissa seyyohamasmīti vā hoti, sadiso hamasmīti vā hoti, hīno hamasmīti vā hoti.

When there’s a mind, because of grasping the mind and insisting on the mind, people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’.

Taṃ kiṃ maññaṭha, bhikkhave,

What do you think, mendicants?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?"

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya seyyohamasmīti vā assa, sadiso hamasmīti vā assa, hīno hamasmīti vā assā”ti?

“But by not grasping what’s impermanent, suffering, and perishable, would people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

“No hetāṃ, bhante” ...pe...

“No, sir.” ...

jivhā ...

niccā vā aniccā vā”ti?

“Aniccā, bhante” ...pe....

“Mano nicco vā anicco vā”ti?

“Is the mind permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya seyyohamasmīti vā assa, sadiso hamasmīti vā assa, hīno hamasmīti vā assā”ti?

“But by not grasping what’s impermanent, suffering, and perishable, would people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

“No hetam, bhante”.

“No, sir.”

“Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati ...pe... manasmimpi nibbindati.

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Pañcamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

11. Yogakkhemivagga
11. Sanctuary

109. Saṃyojaniyasutta Things Prone to Being Fettered

**“Saṃyojaniye ca, bhikkhave, dhamme desessāmi
saṃyojanañca.**

“Mendicants, I will teach you the things that are prone to being fettered, and the fetter.

Taṃ suṇātha.

Listen ...

**Katame ca, bhikkhave, saṃyojaniyā dhammā, katamañca
saṃyojanaṃ?**

What are the things that are prone to being fettered? And what is the fetter?

Cakkhuṃ, bhikkhave, saṃyojaniyo dhammo.

The eye is something that’s prone to being fettered.

Yo tattha chandarāgo, taṃ tattha saṃyojanaṃ ...pe...

The desire and greed for it is the fetter.

jivhā saṃyojaniyo dhammo ...pe...

The ear ... nose ... tongue ... body ...

mano saṃyojaniyo dhammo.

mind is something that’s prone to being fettered.

Yo tattha chandarāgo, taṃ tattha saṃyojanaṃ.

The desire and greed for it is the fetter.

**Ime vuccanti, bhikkhave, saṃyojaniyā dhammā, idaṃ
saṃyojanan”ti.**

These are called the things that are prone to being fettered, and this is the fetter.”

Chaṭṭham.

110. Upādānīyasutta Things Prone to Being Grasped

“Upādāniye ca, bhikkhave, dhamme desessāmi upādānañca.
“Mendicants, I will teach you the things that are prone to being grasped, and the grasping.

Taṃ suṇātha.
Listen ...

Katame ca, bhikkhave, upādāniyā dhammā, katamañca upādānaṃ?

What are the things that are prone to being grasped? And what is the grasping?

Cakkhuṃ, bhikkhave, upādāniyo dhammo.

The eye is something that’s prone to being grasped.

Yo tattha chandarāgo, taṃ tattha upādānaṃ ...pe...

The desire and greed for it is the grasping.

jivhā upādāniyo dhammo ...pe...

The ear ... nose ... tongue ... body ...

mano upādāniyo dhammo.

mind is something that’s prone to being grasped.

Yo tattha chandarāgo, taṃ tattha upādānaṃ.

The desire and greed for it is the grasping.

Ime vuccanti, bhikkhave, upādāniyā dhammā, idaṃ upādānaṃ”ti.

These are called the things that are prone to being grasped, and this is the grasping.”

Sattamañ.

111. Ajjhattikāyatanaparijānanasutta Complete Understanding of the Interior

“Cakkhumṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

“Mendicants, without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering.

Sotaṃ ...

Without directly knowing and completely understanding the ear ...

ghānaṃ ...

nose ...

jivhaṃ ...

tongue ...

kāyaṃ ...

body ...

manaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

mind, without dispassion for it and giving it up, you can’t end suffering.

Cakkhuñca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya ...pe...

By directly knowing and completely understanding the eye, having dispassion for it and giving it up, you can end suffering.

jivhaṃ ...

By directly knowing and completely understanding the ear ... nose
... tongue ...

kāyaṃ ...

body ...

**manaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāyā”ti.**

mind, having dispassion for it and giving it up, you can end
suffering.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

11. Yogakkhemivagga
11. Sanctuary

112. Bāhirāyatanaparijānanasutta Complete Understanding of the Exterior

“Rūpe, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

“Mendicants, without directly knowing and completely understanding sights ...

Sadde ...

sounds ...

gandhe ...

smells ...

rāse ...

tastes ...

phoṭṭhabbe ...

touches ...

dhamme anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

thoughts, without dispassion for them and giving them up, you can't end suffering.

Rūpe ca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya.

By directly knowing and completely understanding sights ...

Sadde ...

sounds ...

gandhe ...

smells ...

rāse ...

tastes ...

phoṭṭhabbe ...

touches ...

**dhamme abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāyā”ti.**

thoughts, having dispassion for them and giving them up, you can
end suffering.”

Navamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

11. Yogakkhemivagga
11. Sanctuary

113. Upassutisutta Listening In

Ekam̐ samayaṃ bhagavā nātike viharati giṅjakāvasathe.

At one time the Buddha was staying at Nādika in the brick house.

**Atha kho bhagavā rahogato paṭisallīno imaṃ
dhammapariyāyaṃ abhāsi:**

Then while the Buddha was in private retreat he spoke this exposition of the teaching:

**“cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ
saṅgati phasso.**

“Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaṇaṃ

soka-parideva-dukkha-domanassa-upāyāsā sambhavanti.

Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Jivhañca paṭicca rase ca uppajjati ...pe...
Ear ... nose ... tongue ... body ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts.
The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

**jātipaccayā jarāmaraṇaṃ
sokaparidevadukkhadomanassupāyāsā sambhavanti.**
Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmarañam

sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti ...pe...

That is how this entire mass of suffering ceases.

jivhañca paṭicca rase ca uppajjati ...pe...

Ear ... nose ... tongue ... body ...

manañca paṭicca dhamme ca uppajjati manoviññānam. Tiṇṇam saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over,
grasping ceases.

upādānanirodhā ...pe...
When grasping ceases ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

**Tena kho pana samayena aññataro bhikkhu bhagavato upassuti
ṭhito hoti.**

Now at that time a certain monk was standing listening in on the
Buddha.

Addasā kho bhagavā taṃ bhikkhuṃ upassuti ṭhitaṃ.
The Buddha saw him

Disvāna taṃ bhikkhuṃ etadavoca:
and said,

“assosi no tvaṃ, bhikkhu, imaṃ dhammapariyāyan”ti?
“Monk, did you hear that exposition of the teaching?”

“Evaṃ, bhante”.
“Yes, sir.”

“Uggaṇhāhi tvaṃ, bhikkhu, imaṃ dhammapariyāyaṃ.
“Learn that exposition of the teaching,

Pariyāpuṇāhi tvaṃ, bhikkhu, imaṃ dhammapariyāyaṃ.
memorize it,

Dhārehi tvaṃ, bhikkhu, imaṃ dhammapariyāyaṃ.
and remember it.

**Atthasañhitoyaṃ, bhikkhu, dhammapariyāyo
ādibrahmacariyako”ti.**

That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

Dasamaṃ.

Yogakkhemivaggo paṭhamo.

Tassuddānaṃ

**Yogakkhemi upādāya,
Dukkhaṃ loko ca seyyo ca;
Saṃyojanaṃ upādānaṃ,
Dve parijānaṃ upassutīti.**

12. Lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

114. Paṭhamamārapāsasutta
Māra's Snare (1st)

“Santi, bhikkhave, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

“Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—

If a mendicant approves, welcomes, and keeps clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu āvāsagato mārassa, mārassa vasaṃ gato, paṭimukkassa mārapāso.

they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.

Baddho so mārabandhanena yathākāmakaraṇīyo pāpimato ... pe....

They're bound by Māra's bonds, and the Wicked One can do what he wants with them.

Santi, bhikkhave, jivhāviññeyyā rasā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sounds ... smells ... tastes ... touches ...

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—

ayaṃ vuccati, bhikkhave, bhikkhu āvāsagato mārassa, mārassa vasaṃ gato, paṭimukkassa mārapāso. Baddho so mārabandhanena ...pe....

Santi, bhikkhave, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—

If a mendicant approves, welcomes, and keep clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu āvāsagato mārassa, mārassa vasaṃ gato, paṭimukkassa mārapāso.

they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.

Baddho so mārabandhanena yathākāmakaraṇīyo pāpimato ... pe...

They're bound by Māra, and the Wicked One can do what he wants with them.

Santi ca kho, bhikkhave, cakkhaviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati—

If a mendicant doesn't approve, welcome, and keep clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu nāvāsagato mārassa, na mārassa vasaṃ gato, ummukkassa mārapāso.

they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare.

Mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato ... pe....

They're free from Māra's bonds, and the Wicked One cannot do what he wants with them.

Santi, bhikkhave, jivhāviññeyyā rasā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sounds ... smells ... tastes ... touches ...

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati—

ayaṃ vuccati, bhikkhave, bhikkhu nāvāsagato māraṣṣa, na māraṣṣa vaṣaṃ gato, ummukkassa mārapāso. Mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato ...pe....

Santi, bhikkhave, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṅce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati—

If a mendicant doesn't approve, welcome, and keep clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu nāvāsagato māraṣṣa, na māraṣṣa vaṣaṃ gato, ummukkassa mārapāso.

they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare.

Mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato"ti.

They're free from Māra's bonds, and the Wicked One cannot do what he wants with them."

Paṭhamam.

12. Lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

115. Dutiyamārapāsasutta
Māra's Snare (2nd)

“Santi, bhikkhave, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

“Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṅce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—

If a mendicant approves, welcomes, and keeps clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu baddho cakkhuviññeyyesu rūpesu, āvāsagato mārassa, mārassa vasaṃ gato, paṭimukkassa mārapāso.

they're called a mendicant who is bound when it comes to sights known by the eye. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.

Baddho so mārabandhanena yathākāmakaraṇīyo pāpimato ... pe....

They're bound by Māra's bonds, and the Wicked One can do what he wants with them.

Santi, bhikkhave, jivhāviññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṅce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—

If a mendicant approves, welcomes, and keeps clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu baddho manoviññeyyesu dhammesu, āvāsagato māraṣṣa, māraṣṣa vasaṃ gato, paṭimukkassa mārapāso.

they're called a mendicant who is bound when it comes to thoughts known by the mind. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.

Baddho so mārabandhanena yathākāmakaraṇīyo pāpimato ... pe....

They're bound by Māra's bonds, and the Wicked One can do what he wants with them.

Santi ca kho, bhikkhave, cakkhuvīññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṅce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati—

If a mendicant doesn't approve, welcome, and keep clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu mutto cakkhuvīññeyyehi rūpehi, nāvāsagato māraṣṣa, na māraṣṣa vasaṃ gato, ummukkassa mārapāso.

they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare.

Mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato ... pe....

They're free from Māra's bonds, and the Wicked One cannot do what he wants with them.

Santi, bhikkhave, jivhāvīññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati—

If a mendicant doesn't approve, welcome, and keep clinging to them,

**ayaṃ vuccati, bhikkhave, bhikkhu mutto manoviññeyyehi
dhammehi, nāvāsagato mārassa, na mārassa vasaṃ gato,
ummukkassa mārapāso.**

they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare.

Mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato”ti.

They're free from Māra's bonds, and the Wicked One cannot do what he wants with them.”

Dutiyam.

12. Lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

116. Lokantagamanasutta

Traveling to the End of the World

**“Nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ,
daṭṭheyyaṃ, patteyyanti vadāmi.**

“Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling.

**Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa
antakiriyaṃ vadāmi”ti.**

But I also say there’s no making an end of suffering without reaching the end of the world.”

Idaṃ vatvā bhagavā uṭṭhāyāsanā vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

**Atha kho tesāṃ bhikkhūnaṃ acirapakkantassa bhagavato
etadahosi:**

Soon after the Buddha left, those mendicants considered,

**“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā
vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:**

“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. ...

**“nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ,
daṭṭheyyaṃ, patteyyan”ti vadāmi.**

**Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa
antakiriyaṃ vadāmi”ti.**

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā”ti?

Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

Atha kho tesaṃ bhikkhūnaṃ etadahosi:

Then those mendicants thought,

“ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

“This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāmā”ti.

Let’s go to him, and ask him about this matter.”

Atha kho te bhikkhū yenāyasmā ānando tenupasaṅkamimsu; upasaṅkamtivā āyasmatā ānandena saddhiṃ sammodimsu.

Then those mendicants went to Ānanda and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocuṃ:

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,

“Idaṃ kho no, āvuso ānanda, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ

paviṭṭho:

‘nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti vadāmi.

Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmī’ti.

Tesaṃ no, āvuso, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho—

nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti vadāmi.

Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmīti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

Tesaṃ no, āvuso, amhākaṃ etadahosi:

‘ayaṃ kho, āvuso, āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

Yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāmā’ti.

Vibhajatāyasmā ānando”ti.

“May Venerable Ānanda please explain this.”

“Seyyathāpi, āvuso, puriso sārathhiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato

**atikkammeva, mūlaṃ atikkammeva, khandhaṃ sākāpalāse
sāraṃ pariyesitabbaṃ maññeyya;**

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

**evaṃ sampadamidaṃ āyasmantānaṃ satthari sammukhībhūte
taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ
maññatha.**

Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.

So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati—

For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

**cakkhubhūto, ñāṇabhūto, dhammabhūto, brahmabhūto, vattā,
pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī,
tathāgato.**

**So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva
etamatthaṃ paṭipuccheyyātha.**

That was the time to approach the Buddha and ask about this matter.

Yathā vo bhagavā byākareyya tathā vo dhāreyyāthā”ti.

You should have remembered it in line with the Buddha’s answer.”

“Addhāvuso ānanda, bhagavā jānaṃ jānāti, passaṃ passati—

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the

proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

cakkuhubhūto, ñāṇabhūto, dhammabhūto, brahmabhūto, vattā, pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī, tathāgato.

So ceva panetassa kālo ahosi yaṃ bhagavantamēveva etamatthaṃ paṭipuccheyyāma.

That was the time to approach the Buddha and ask about this matter.

Yathā no bhagavā byākareyya tathā naṃ dhāreyyāma.

We should have remembered it in line with the Buddha's answer.

Api cāyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajatāyasmā ānando agarum karitvā”ti.

Please explain this, if it's no trouble.”

“Tenahāvuso, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmī”ti.

“Then listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosum.

“Yes, reverend,” they replied.

Āyasmā ānando etadavoca:

Ānanda said this:

“Yaṃ kho vo, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, datṭheyyaṃ, patteyyanti vadāmi.

‘Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling.

Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmī’ti,

But I also say there’s no making an end of suffering without reaching the end of the world.’

imassa khvāhaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi.

This is how I understand the detailed meaning of this passage for recitation.

Yena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī—

Whatever in the world through which you perceive the world and conceive the world

ayaṃ vuccati ariyassa vinaye loko.

is called the world in the training of the noble one.

Kena cāvuso, lokasmiṃ lokasaññī hoti lokamānī?

And through what in the world do you perceive the world and conceive the world?

Cakkhunā kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī.

Through the eye in the world you perceive the world and conceive the world.

Sotena kho, āvuso ...

Through the ear ...

ghānena kho, āvuso ...

nose ...

jivhāya kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī.

tongue ...

Kāyena kho, āvuso ...

body ...

manena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī.

mind in the world you perceive the world and conceive the world.

Yena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī—

Whatever in the world through which you perceive the world and conceive the world

ayaṃ vuccati ariyassa vinaye loko.

is called the world in the training of the noble one.

**Yaṃ kho vo, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā
vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:**

When the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

**‘nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ,
daṭṭheyyaṃ, patteyyanti vadāmi.**

‘Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling.

**Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa
antakiriyaṃ vadāmī’ti,**

But I also say there’s no making an end of suffering without reaching the end of the world.’

imassa khvāhaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

That is how I understand the detailed meaning of this summary.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantaṃyeva upasaṅkamtivā etamatthaṃ paṭipuccheyyātha.

If you wish, you may go to the Buddha and ask him about this.

Yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

You should remember it in line with the Buddha’s answer.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paṭissutvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

“Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened.

“Yaṃ kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

‘nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti vadāmi.

Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmī”ti.

Tesaṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho—

nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti vadāmi.

Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmīti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā'ti?

Tesaṃ no, bhante, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

Yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāmā'ti.

Atha kho mayaṃ, bhante, yenāyasmā ānando tenupasaṅkamimha; upasaṅkamtivā āyasmantaṃ ānandaṃ etamatthaṃ paṭipucchimha.

Tesaṃ no, bhante, āyasmatā ānandena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto”ti.

Then they said, “And Ānanda explained the meaning to us in this manner, with these words and phrases.”

“Paṇḍito, bhikkhave, ānando; mahāpañño, bhikkhave, ānando.

“Mendicants, Ānanda is astute, he has great wisdom.

Mañcepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ ānandena byākataṃ.

If you came to me and asked this question, I would answer it in exactly the same way as Ānanda.

Eso cevetassa attho, evañca naṃ dhāreyyāthā”ti.

That is what it means, and that’s how you should remember it.”

Tatıyam.

12. Lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

117. Kāmaguṇasutta

The Kinds of Sensual Stimulation

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘yeme pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra me cittaṃ bahulaṃ gacchamānaṃ gaccheyya paccuppannesu vā appaṃ vā anāgatesu’.

‘My mind might often stray towards the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little.’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘yeme pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra me attarūpena appamādo sati cetaso ārakkho karaṇīyo’.

‘In my own way I should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished.’

Tasmātiha, bhikkhave, tumhākampi ye te pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra vo cittaṃ bahulaṃ gacchamānaṃ gaccheyya paccuppannesu vā appaṃ vā anāgatesu.

So, mendicants, your minds might also often stray towards the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little.

Tasmātiha, bhikkhave, tumhākampi ye te pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra vo attarūpehi appamādo sati cetaso ārakkho karaṇīyo.

So in your own way you should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished.

Tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ...pe...

So you should understand that dimension where the eye ceases and perception of sights fades away.

yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe ...pe...

You should understand that dimension where the ear ... nose ... tongue ... body ...

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe”ti.

mind ceases and perception of thoughts fades away.”

Idaṃ vatvā bhagavā uṭṭhāyāsanā vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho tesam bhikkhūnam acirapakkantassa bhagavato etadahosi:

Soon after the Buddha left, those mendicants considered,

“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

“The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail. ...

**‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ...pe...
yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe ...pe...**

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā”ti?

Who can explain in detail the meaning of this brief summary given by the Buddha?”

Atha kho tesaṃ bhikkhūnaṃ etadahosi:

Then those mendicants thought,

“ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

“This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief summary given by the Buddha.

Yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāmā”ti.

Let’s go to him, and ask him about this matter.”

Atha kho te bhikkhū yenāyasmā ānando tenupasaṅkamimsu; upasaṅkamtivā āyasmatā ānandena saddhiṃ sammodimsu.

Then those mendicants went to Ānanda, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocuṃ:

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,

“Idaṃ kho no, āvuso ānanda, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

**‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ...pe...
yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe ...pe...**

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe’ti.

Tesaṃ no, āvuso, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

**“tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ...pe...
yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati se āyatane veditabbe ...pe...**

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe”ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

Tesaṃ no, āvuso, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitūṃ.

Yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāmā’ti.

Vibhajatāyasmā ānando”ti.

“May Venerable Ānanda please explain this.”

“Seyyathāpi, āvuso, puriso sārattiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa ...pe...

“Reverends, suppose there was a person in need of heartwood. ...”

vibhajatāyasmā ānando agarūṃ karitvā”ti.

“Please explain this, if it’s no trouble.”

“Tenahāvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

“Then listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosūṃ.

“Yes, reverend,” they replied.

Āyasmā ānando etadavoca:

Ānanda said this:

“Yaṃ kho vo, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

“Reverends, the Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail:

‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ...pe...

‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear ... nose ... tongue ... body ...

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe’ti.

mind ceases and perception of thoughts fades away.’

Imassa khvāhaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi.

And this is how I understand the detailed meaning of this summary.

Saḷāyatananirodhaṃ no etaṃ, āvuso, bhagavatā sandhāya bhāsitaṃ:

The Buddha was referring to the cessation of the six sense fields when he said:

‘tasmātiha, bhikkhave, se āyatane veditabbe, yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ...pe...

‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear ... nose ... tongue ... body ...

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe’ti.

mind ceases and perception of thoughts fades away.’

Ayaṃ kho, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail.

‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ...pe...

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe'ti.

Imassa khvāhaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

And this is how I understand the detailed meaning of this summary.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamyeva upasaṅkamatha;

If you wish, you may go to the Buddha and ask him about this.

upasaṅkamitvā etamatthaṃ puccheyyātha.

Yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā'ti.

You should remember it in line with the Buddha's answer."

"Evamāvuso'ti kho te bhikkhū āyasmato ānandassa paṭissutvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

"Yes, reverend," replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened.

"Yaṃ kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

'tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ...pe...

yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe ...pe...

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe'ti, tesaṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

“tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ...pe... yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe”ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

Tesaṃ no, bhante, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

Yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāmā’ti.

Atha kho mayaṃ, bhante, yenāyasmā ānando tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipucchimha.

Tesaṃ no, bhante, āyasmatā ānandena imehi ākārehi, imehi padehi, imehi byañjanehi attho vibhatto”ti.

Then they said, “And Ānanda explained the meaning to us in this manner, with these words and phrases.”

“Paṇḍito, bhikkhave, ānando; mahāpañño, bhikkhave, ānando. “Mendicants, Ānanda is astute, he has great wisdom.

Mañcepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ ānandena byākataṃ.

If you came to me and asked this question, I would answer it in exactly the same way as Ānanda.

Eso cevetassa attho. Evañca naṃ dhāreyyāthā”ti.

That is what it means, and that’s how you should remember it.”

Catuttham.

12. Lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

118. Sakkapañhasutta
The Question of Sakka

Ekam̐ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

**Atha kho sakko devānamindo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ aṭṭhāsi.
Ekamantaṃ ṭhito kho sakko devānamindo bhagavantam̐
etadavoca:**

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

**“ko nu kho, bhante, hetu, ko paccayo yena m'idhekacce sattā
diṭṭheva dhamme no parinibbāyanti?”**

“What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?”

**Ko pana, bhante, hetu, ko paccayo yena m'idhekacce sattā
diṭṭheva dhamme parinibbāyanti”ti?**

What is the cause, what is the reason why some sentient beings are fully extinguished in the present life?”

**“Santi kho, devānaminda, cakkhuviññeyyā rūpā, iṭṭhā kantā
manāpā piyarūpā kāmūpasamhitā rajanīyā.**

“Lord of gods, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

**Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato
tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.**

their consciousness relies on that and grasps it.

Saupādāno, devānaminda, bhikkhu no parinibbāyati ...pe....

A mendicant with grasping does not become extinguished.

Santi kho, devānaminda, jivhāviññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

**santi kho, devānaminda, manoviññeyyā dhammā, iṭṭhā kantā
manāpā piyarūpā kāmūpasamhitā rajanīyā.**

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṅce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

**Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato
tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.**

their consciousness relies on that and grasps it.

Saupādāno, devānaminda, bhikkhu no parinibbāyati.

A mendicant with grasping does not become extinguished.

**Ayaṃ kho, devānaminda, hetu, ayaṃ paccayo yena
m'idhekacce sattā diṭṭheva dhamme no parinibbāyanti.**

That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.

**Santi ca kho, devānaminda, cakkhuviññeyyā rūpā, iṭṭhā kantā
manāpā piyarūpā kāmūpasamhitā rajanīyā.**

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṅce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati.

If a mendicant doesn't approve, welcome, and keep clinging to them,

**Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na
tannissitaṃ viññāṇaṃ hoti, na tadupādānaṃ.**

their consciousness doesn't rely on that and grasp it.

Anupādāno, devānaminda, bhikkhu parinibbāyati ...pe....

A mendicant free of grasping becomes extinguished.

Santi kho, devānaminda, jivhāviññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

**santi kho, devānaminda, manoviññeyyā dhammā iṭṭhā kantā
manāpā piyarūpā kāmūpasamhitā rajanīyā.**

thoughts known by the mind that are likable, desirable, agreeable,
pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati.

If a mendicant doesn't approve, welcome, and keep clinging to them,

**Tassa taṃ anabhinandato anabhivadato anajhosāya tiṭṭhato na
tannissitaṃ viññāṇaṃ hoti na tadupādānaṃ.**

their consciousness doesn't rely on that and grasp it.

Anupādāno, devānaminda, bhikkhu parinibbāyati.

A mendicant free of grasping becomes extinguished.

**Ayaṃ kho, devānaminda, hetu, ayaṃ paccayo yena
m'idhekacce sattā diṭṭheva dhamme parinibbāyanti'ti.**

That's the cause, that's the reason why some sentient beings are
fully extinguished in the present life."

Pañcamaṃ.

119. Pañcasikhasutta

The Question of Pañcasikha

Ekam̐ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho pañcasikho gandhabbadevaputto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho pañcasikho gandhabbadevaputto bhagavantaṃ etadavoca:

And then the fairy Pañcasikha went up to the Buddha, bowed, stood to one side, and said to him:

“ko nu kho, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme no parinibbāyanti?”

“What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?”

Ko pana, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyanti”ti?”

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?”

“Santi kho, pañcasikha, cakkhuviññeyyā rūpā ...pe...

“Pañcasikha, there are sights known by the eye ...

santi kho, pañcasikha, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

**Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato
tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.**

their consciousness relies on that and grasps it.

Saupādāno, pañcasikha, bhikkhu no parinibbāyati.

A mendicant with grasping does not become extinguished.

**Ayaṃ kho, pañcasikha, hetu, ayaṃ paccayo yena m’idhekacce
sattā diṭṭheva dhamme no parinibbāyanti.**

That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.

**Santi ca kho, pañcasikha, cakkhuvīññeyyā rūpā iṭṭhā kantā
manāpā ...pe...**

There are sights known by the eye ...

**santi kho, pañcasikha, manovīññeyyā dhammā iṭṭhā kantā
manāpā piyarūpā kāmūpasamhitā rajanīyā.**

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

**Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati,
tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na
tannissitaṃ viññāṇaṃ hoti, na tadupādānaṃ.**

If a mendicant doesn’t approve, welcome, and keep clinging to them, their consciousness doesn’t rely on that and grasp it.

Anupādāno, pañcasikha, bhikkhu parinibbāyati.

A mendicant free of grasping becomes extinguished.

**Ayaṃ kho, pañcasikha, hetu, ayaṃ paccayo yena m’idhekacce
sattā diṭṭheva dhamme parinibbāyanti”ti.**

That’s the cause, that’s the reason why some sentient beings are fully extinguished in the present life.”

Chattham.

12. Lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

120. Sāriputtasaddhivihārikasutta
Sāriputta and the Pupil

Ekam̐ samayaṃ āyasmā sāriputto sāvattiyam̐ viharati jetavane anāthapiṇḍikassa ārāme.

At one time Venerable Sāriputta was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho aññataro bhikkhu yenāyasmā sāriputto tenupasaṅkami; upasaṅkamtvaṃ āyasmatā sāriputtena saddhim̐ sammodi.

Then a certain mendicant went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodaniyam̐ katham̐ sāraṇiyam̐ vītisāretvaṃ ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu āyasmantaṃ sāriputtam̐ etadavoca:

When the greetings and polite conversation were over, he sat down to one side, and said to him,

“saddhivihāriko, āvuso sāriputta, bhikkhu sikkham̐ paccakkhāya hīnāvatto”ti.

“Reverend Sāriputta, a mendicant pupil of mine has rejected the training and returned to a lesser life.”

“Evametaṃ, āvuso, hoti indriyesu aguttadvārassa, bhojane amattaññuno, jāgariyam̐ ananuyuttassa.

“That's how it is, reverend, when someone doesn't guard the sense doors, eats too much, and is not committed to wakefulness.

‘So vatāvuso, bhikkhu indriyesu aguttadvāro bhojane amattaññū jāgariyam̐ ananuyutto yāvajīvam̐ paripuṇṇam̐

parisuddham brahmacariyam santānessatī'ti netam ṭhānam vijjati.

It's not possible for such a mendicant to maintain the full and pure spiritual life for the rest of their life.

'So vatāvuso, bhikkhu indriyesu guttadvāro, bhojane mattaññū, jāgariyam anuyutto yāvajivam paripuṇṇam parisuddham brahmacariyam santānessatī'ti ṭhānametaṃ vijjati.

But it is possible for a mendicant to maintain the full and pure spiritual life for the rest of their life if they guard the sense doors, eat in moderation, and are committed to wakefulness.

Kathañcāvuso, indriyesu guttadvāro hoti?

And how does someone guard the sense doors?

Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

When a mendicant sees a sight with the eyes, they don't get caught up in the features and details.

Yatvādhikaraṇamenam cakkhundriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye saṃvaram āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddam sutvā ...

When they hear a sound with their ears ...

ghānena gandham ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasam sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbam phusitvā ...

When they feel a touch with their body ...

**manasā dhammaṃ viññāya na nimittaggāhī hoti
nānubyañjanaggāhī.**

When they know a thought with their mind, they don't get caught up in the features and details.

**Yatvādhikaraṇamenasā manindriyaṃ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ,
tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye
saṃvaraṃ āpajjati.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Evaṃ kho, āvuso, indriyesu guttadvāro hoti.

That's how someone guards the sense doors.

Kathañcāvuso, bhojane mattaññū hoti?

And how does someone eat in moderation?

Idhāvuso, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti:

It's when a mendicant reflects properly on the food that they eat:

**'neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,
yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā,
brahmacariyānuggahāya. Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi,
navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati,
anavajjatā ca phāsuvihāro cā'ti.**

'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

Evaṃ kho, āvuso, bhojane mattaññū hoti.

That's how someone eats in moderation.

Kathañcāvuso, jāgariyaṃ anuyutto hoti?

And how is someone committed to wakefulness?

Idhāvuso, bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles.

Rattiyā paṭhamam yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

In the evening, they continue to practice walking and sitting meditation.

Rattiyā majjhimam yāmaṃ dakkhiṇena passena sīhaseyyam kappeti pāde pādam accādhāya sato sampajāno, uṭṭhānasaññaṃ manasi karitvā.

In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Rattiyā pacchimam yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

Evaṃ kho, āvuso, jāgariyam anuyutto hoti.

That's how someone is committed to wakefulness.

Tasmātihāvuso, evaṃ sikkhitabbaṃ:

So you should train like this:

‘indriyesu guttadvārā bhavissāma, bhojane mattañño, jāgariyam anuyuttā’ti.

‘We will guard the sense doors, eat in moderation, and be committed to wakefulness.’

Evañhi vo, āvuso, sikkhitabbaṃ”ti.

That's how you should train.”

Sattamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

12. Lokakāmaguṇavagga
12. The World and the Kinds of Sensual Stimulation

121. Rāhulovādasutta Advice to Rāhula

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso
parivitakko udapādi:**

Then as he was in private retreat this thought came to his mind,

“paripakkā kho rāhulassa vimuttiparipācaniyā dhammā;
“The qualities that ripen in freedom have ripened in Rāhula.

yannūnāhaṃ rāhulaṃ uttarim̐ āsavānaṃ khaye vineyyan”ti.
Why don’t I lead him further to the ending of defilements?”

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya sāvatthiyaṃ piṇḍāya caritvā**

Then the Buddha robed up in the morning and, taking his bowl and robe, wandered for alms in Sāvattḥī.

**pacchābhattaṃ piṇḍapātaṭikkanto āyasmantaṃ rāhulaṃ
āmantesi:**

After the meal, on his return from alms-round, he addressed Venerable Rāhula,

“gaṇhāhi, rāhula, nisīdanaṃ.
“Rāhula, get your sitting cloth.

Yena andhavanaṃ tenupasaṅkamissāma divāvihārāyā”ti.
Let’s go to the Dark Forest for the day’s meditation.”

“Evaṃ, bhante”ti kho āyasmā rāhulo bhagavato paṭissutvā nisīdanam ādāya bhagavantam piṭṭhito piṭṭhito anubandhi.

“Yes, sir,” replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

Tena kho pana samayena anekāni devatāsahassāni bhagavantam anubandhāni honti:

Now at that time many thousands of deities followed the Buddha, thinking,

“ajja bhagavā āyasmantam rāhulam uttarim āsavānam khaye vinessatī”ti.

“Today the Buddha will lead Rāhula further to the ending of defilements!”

Atha kho bhagavā andhavanam ajjhogāhetvā aññatarasmim rukkhamūle paññatte āsane nisīdi.

Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out.

Āyasmāpi kho rāhulo bhagavantam abhivādetvā ekamantam nisīdi.

Rāhula bowed to the Buddha and sat down to one side.

Ekamantam nisinnam kho āyasmantam rāhulam bhagavā etadavoca:

The Buddha said to him:

“Tam kim maññasi, rāhula,

“What do you think, Rāhula?

cakkhu niccam vā aniccam vā”ti?

Is the eye permanent or impermanent?”

“Aniccam, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante” . (...)

“No, sir.”

“Rūpā niccā vā aniccā vā”ti?

“Are sights ...

“Aniccā, bhante” ...pe....

“Cakkhuviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

eye consciousness ...

“Aniccaṃ, bhante” ...pe....

“Cakkhusamphasso nicco vā anicco vā”ti?

eye contact permanent or impermanent?”

“Anicco, bhante” ...pe....

“Impermanent, sir.” ...

“Yampidaṃ cakkhusamphassapaccayā uppajjati vedanāgataṃ, saññāgataṃ, saṅkhāragataṃ, viññāṇagataṃ, tampi niccaṃ vā aniccaṃ vā”ti?

“Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self’?”

“No hetāṃ, bhante” ...pe....

“No, sir.”

“Jivhā niccā vā aniccā vā”ti?

“Is the ear ... nose ... tongue ... body ...

“Aniccā, bhante” ...pe....

“Jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante” ...pe....

“Jivhāsamphasso nicco vā anicco vā”ti?

“Anicco, bhante” ...pe....

“Yampidaṃ jivhāsamphassapaccayā uppajjati vedanāgataṃ, saññāgataṃ, saṅkhāragataṃ, viññāṇagataṃ, tampi niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetāṃ, bhante” ...pe....

“Mano nicco vā anicco vā”ti?
mind permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Dhammā niccā vā aniccā vā”ti?

“Are thoughts ...

“Aniccā, bhante” ...pe....

“Manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

mind consciousness ...

“Aniccaṃ, bhante” ...pe....

“Manosamphasso nicco vā anicco vā”ti?

mind contact permanent or impermanent?”

“Anicco, bhante” ...pe....

“Impermanent, sir.” ...

“Yampidaṃ manosamphassapaccayā uppajjati vedanāgataṃ, saññāgataṃ, saṅkhāragataṃ, viññāṇagataṃ, tampi niccaṃ vā aniccaṃ vā”ti?

“Anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.
“No, sir.”

“Evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati ...pe... ”
“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact.

jivhāyapi nibbindati, rasesupi nibbindati, jivhāviññāṇepi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati ...pe.... ”
They grow disillusioned with the ear ... nose ... tongue ... body ...

Manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati.
They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact.

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandi.

Satisfied, Venerable Rāhula was happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmim̐ bhaññamāne āyasmato rāhulassa anupādāya āsavehi cittaṃ vimucci.

And while this discourse was being spoken, Rāhula’s mind was freed from defilements by not grasping.

Anekānañca devatāsahassānaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

And the stainless, immaculate vision of the Dhamma arose in those thousands of deities:

“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ”ti.

“Everything that has a beginning has an end.”

Aṭṭhamaṃ.

12. Lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

122. Saṃyojaniyadhammasutta
Things Prone to Being Fettered

**“Saṃyojaniye ca, bhikkhave, dhamme desessāmi
saṃyojanañca.**

“Mendicants, I will teach you the things that are prone to being fettered, and the fetter.

Taṃ suṇātha.

Listen ...

**Katame ca, bhikkhave, saṃyojaniyā dhammā, katamañca
saṃyojanaṃ?**

What are the things that are prone to being fettered? And what is the fetter?

**Santi, bhikkhave, cakkhaviññeyyā rūpā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā.**

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime vuccanti, bhikkhave, saṃyojaniyā dhammā.

These are called the things that are prone to being fettered.

Yo tattha chandarāgo, taṃ tattha saṃyojanaṃ ...pe...

The desire and greed for them is the fetter.

santi, bhikkhave, jivhāviññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

**santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā.**

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime vuccanti, bhikkhave, saṃyojanīyā dhammā.

These are called the things that are prone to being fettered.

Yo tattha chandarāgo taṃ tattha saṃyojanan”ti.

The desire and greed for them is the fetter.”

Navamaṃ.

12. Lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

123. Upādāniyadhammasutta
Things Prone to Being Grasped

“Upādāniye ca, bhikkhave, dhamme desessāmi upādānañca.
“Mendicants, I will teach you the things that are prone to being grasped, and the grasping.

Taṃ suṇātha.
Listen ...

Katame ca, bhikkhave, upādāniyā dhammā, katamañca upādānaṃ?

What are the things that are prone to being grasped? And what is the grasping?

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime vuccanti, bhikkhave, upādāniyā dhammā.

These are called the things that are prone to being grasped.

Yo tattha chandarāgo, taṃ tattha upādānaṃ ...pe...

The desire and greed for them is the grasping.

santi, bhikkhave, jivhāviññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime vuccanti, bhikkhave, upādāniyā dhammā.

These are called the things that are prone to being grasped.

Yo tattha chandarāgo taṃ tattha upādānaṃ”ti.

The desire and greed for them is the grasping.”

Dasamaṃ.

Lokakāmaguṇavaggo dutiyo.

Tassuddānaṃ

Mārapāsenā dve vuttā,

lokakāmaguṇena ca;

Sakko pañcasikho ceva,

sāriputto ca rāhulo;

Samyojanaṃ upādānaṃ,

vaggo tena pavuccatīti.

Samyutta Nikāya 35
Linked Discourses 35

13. Gahapativagga
13. Householders

124. Vesālīsutta At Vesālī

**Ekam̐ samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Atha kho uggo gahapati vesāliko yena bhagavā tenupasaṅkami;
upasaṅkamtivā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho
uggo gahapati vesāliko bhagavantaṃ etadavoca:**

Then the householder Ugga of Vesālī went up to the Buddha, sat down to one side, and said to him:

**“ko nu kho, bhante, hetu, ko paccayo yena m’idhekacce sattā
diṭṭheva dhamme no parinibbāyanti?”**

“What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life?”

**Ko pana, bhante, hetu, ko paccayo yena m’idhekacce sattā
diṭṭheva dhamme parinibbāyanti”ti?”**

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?”

**“Santi kho, gahapati, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā.**

“Householder, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

**Taṅce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa
taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ
viññāṇaṃ hoti tadupādānaṃ.**

If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it.

Saupādāno, gahapati, bhikkhu no parinibbāyati ...pe...

A mendicant with grasping does not become extinguished.

santi kho, gahapati, jivhāviññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.

If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it.

Saupādāno, gahapati, bhikkhu no parinibbāyati.

A mendicant with grasping does not become extinguished.

Ayaṃ kho, gahapati, hetu, ayaṃ paccayo yena m' idhekacce sattā diṭṭheva dhamme no parinibbāyanti.

That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.

Santi ca kho, gahapati, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.

Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṃ viññāṇaṃ hoti, na tadupādānaṃ.

If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it.

Anupādāno, gahapati, bhikkhu parinibbāyati ...pe...

A mendicant free of grasping becomes extinguished.

santi kho, gahapati, jivhāviññeyyā rasā ...pe...

There are sounds ... smells ... tastes ... touches ...

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati, tassa taṃ anabhinandato anabhivadato anajhosāya tiṭṭhato. Na tannissitaṃ viññāṇaṃ hoti, na tadupādānaṃ.

If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it.

Anupādāno, gahapati, bhikkhu parinibbāyati.

A mendicant free of grasping becomes extinguished.

Ayaṃ kho, gahapati, hetu ayaṃ paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyanti'ti.

That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

Paṭhamam.

Saṃyutta Nikāya 35
Linked Discourses 35

13. Gahapativagga
13. Householders

125. Vajjīsutta

In the Land of the Vajjis

Ekam̐ samayaṃ bhagavā vajjīsu viharati hatthigāme.

At one time the Buddha was staying in the land of the Vajjis at the village of Hatthi.

**Atha kho uggo gahapati hatthigāmako yena bhagavā
tenupasaṅkami; upasaṅkamitvā ekamantaṃ nisīdi. Ekamantaṃ
nisinno kho uggo gahapati hatthigāmako bhagavantam̐
etadavoca:**

Then the householder Ugga of Hatthi went up to the Buddha, sat down to one side, and said to him:

**“ko nu kho, bhante, hetu ko paccayo yena m’idhekacce sattā
diṭṭheva dhamme no parinibbāyanti?”**

“What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life?”

**Ko pana, bhante, hetu ko paccayo yena m’idhekacce sattā
diṭṭheva dhamme parinibbāyanti”ti?**

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?” ...

(Yathā purimasuttantaṃ, evaṃ vitthāretabbaṃ.)

(This should be told in full as in the previous discourse.)

**“Ayaṃ kho, gahapati, hetu ayaṃ paccayo yena m’idhekacce
sattā diṭṭheva dhamme parinibbāyanti”ti.**

Dutiyam̐.

Saṃyutta Nikāya 35
Linked Discourses 35

13. Gahapativagga
13. Householders

126. Nālandasutta At Nālandā

**Ekam̐ samayaṃ bhagavā nālandāyaṃ viharati
pāvārikambavane.**

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

**Atha kho, upāli gahapati, yena bhagavā tenupasaṅkami ...pe...
ekamantaṃ nisinno kho, upāli gahapati, bhagavantaṃ
etadavoca:**

Then the householder Upāli went up to the Buddha ... and asked him,

**“ko nu kho, bhante, hetu, ko paccayo yena m'idhekacce sattā
diṭṭheva dhamme no parinibbāyanti?”**

“What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?”

**Ko pana, bhante, hetu, ko paccayo yena m'idhekacce sattā
diṭṭheva dhamme parinibbāyanti”ti?**

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?” ...

(Yathā purimasuttantaṃ, evaṃ vitthāretabbaṃ.)

(This should be told in full as in SN 35.124.)

**“Ayaṃ kho, gahapati, hetu ayaṃ paccayo yena m'idhekacce
sattā diṭṭheva dhamme parinibbāyanti”ti.**

Tatiyaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

13. Gahapativagga
13. Householders

127. Bhāradvājasutta With Bhāradvāja

Ekam̐ samayaṃ āyasmā piṇḍolabhāradvājo kosambiyam̐ viharati ghositārāme.

At one time Venerable Piṇḍola Bhāradvāja was staying near Kosambi, in Ghosita’s Monastery.

Atha kho rājā udeno yenāyasmā piṇḍolabhāradvājo tenupasaṅkami; upasaṅkamtivā āyasmatā piṇḍolabhāradvājena saddhim̐ sammodi.

Then King Udena went up to Piṇḍola Bhāradvāja and exchanged greetings with him.

Sammodanīyam̐ katham̐ sāraṇīyam̐ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā udeno āyasmantaṃ piṇḍolabhāradvājam̐ etadavoca:

When the greetings and polite conversation were over, he sat down to one side, and said to him:

“ko nu kho, bho bhāradvāja, hetu ko paccayo yenime daharā bhikkhū susū kāḷakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīlitāvino kāmesu yāvajīvam̐ paripuṇṇam̐ parisuddham̐ brahmacariyam̐ caranti, addhānañca āpādentī”ti?
“Master Bhāradvāja, there are these young monks who are youthful, black-haired, blessed with youth, in the prime of life; and they’ve never played around with sensual pleasures. What is the cause, what is the reason why they practice the full and pure spiritual life as long as they live, maintaining it for a long time?”

“Vuttaṃ kho etaṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena:

“Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

‘etha tumhe, bhikkhave, mātumattīsu mātucittaṃ upaṭṭhapetha, bhaganimattīsu bhaginicittaṃ upaṭṭhapetha, dhītumattīsu dhītucittaṃ upaṭṭhapethā’ti.

‘Please, monks, think of women your mother’s age as your mother. Think of women your sister’s age as your sister. And think of women your daughter’s age as your daughter.’

Ayaṃ kho, mahārāja, hetu, ayaṃ paccayo yenime daharā bhikkhū susū kāḷakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīlitāvino kāmesu yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caranti, addhānañca āpādentī”ti.

This is a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.”

“Lolaṃ kho, bho bhāradvāja, cittaṃ.

“But Master Bhāradvāja, the mind is wanton.

Appekadā mātumattīsūpi lobhadhammā uppajjanti, bhaganimattīsūpi lobhadhammā uppajjanti, dhītumattīsūpi lobhadhammā uppajjanti.

Sometimes thoughts of desire come up even for women your mother’s age, your sister’s age, or your daughter’s age.

Atthi nu kho, bho bhāradvāja, añño ca hetu, añño ca paccayo yenime daharā bhikkhū susū kāḷakesā ...pe... addhānañca āpādentī”ti?

Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?”

“Vuttaṃ kho etaṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena:

“Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

‘etha tumhe, bhikkhave, imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantam pūram nānappakārassa asucino paccavekkhatha—

‘Please, monks, examine your own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam nhāru aṭṭhi aṭṭhimiñjam vakkam hadayaṃ yakanam kilomakam pihakam papphasam antam antaguṇam udariyam karisam pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Ayampi kho, mahārāja, hetu, ayam paccayo yenime daharā bhikkhū susū kāḷakesā ...pe... addhānañca āpādentī”ti.

This is also a cause, great king, this is a reason why these young monks live the full and pure spiritual life for their entire life, maintaining it for a long time.”

“Ye te, bho bhāradvāja, bhikkhū bhāvitakāyā bhāvitasīlā bhāvitacittā bhāvitapaññā, tesam taṃ sukaram hoti.

“This is easy to do for those mendicants who have developed their physical endurance, ethics, mind, and wisdom.

Ye ca kho te, bho bhāradvāja, bhikkhū abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, tesam taṃ dukkaram

hoti.

But it's hard to do for those mendicants who have not developed their physical endurance, ethics, mind, and wisdom.

Appekadā, bho bhāradvāja, asubhato manasi karissāmīti subhatova āgacchati.

Sometimes I plan to focus on something as ugly, but only its beauty comes to mind.

Atthi nu kho, bho bhāradvāja, añño ca kho hetu añño ca paccayo yenime daharā bhikkhū susū kāḷakesā ...pe... addhānañca āpādentī”ti?

Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?”

“Vuttaṃ kho etaṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena:

“Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

‘etha tumhe, bhikkhave, indriyesu guttadvārā viharatha.

‘Please, monks, live with sense doors guarded.

Cakkhunā rūpaṃ disvā mā nimittaggāhino ahuvattha, mānubyañjanaggāhino.

When you see a sight with your eyes, don't get caught up in the features and details.

Yatvādhikaraṇaṃenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjatha. Rakkhatha cakkhundriyaṃ; cakkhundriye saṃvaraṃ āpajjatha.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve its restraint.

Sotena saddaṃ sutvā ...pe...

When you hear a sound with your ears ...

ghānena gandhaṃ ghāyitvā ...

When you smell an odor with your nose ...

jivhāya rasaṃ sāyitvā ...

When you taste a flavor with your tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When you feel a touch with your body ...

**manasā dhammaṃ viññāya mā nimittaggāhino ahuvattha,
mānubyañjanaggāhino.**

When you know a thought with your mind, don't get caught up in the features and details.

**Yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ,
tassa saṃvarāya paṭipajjatha. Rakkhatha manindriyaṃ;
manindriye saṃvaraṃ āpajjathā'ti.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.'

**Ayampi kho, mahārāja, hetu ayaṃ paccayo yenime daharā
bhikkhū susū kāḷakesā bhādrena yobbanena samannāgatā
paṭhamena vayasā anikīlitāvino kāmesu yāvajīvaṃ paripuṇṇaṃ
parisuddhaṃ brahmacariyaṃ caranti, addhānañca āpādentī'ti.**

This is also a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time."

“Acchariyaṃ, bho bhāradvāja; abbhutaṃ, bho bhāradvāja.

“It's incredible, Master Bhāradvāja, it's amazing!

**Yāva subhāsitañcidaṃ, bho bhāradvāja, tena bhagavatā jānatā
passatā arahatā sammāsambuddhena.**

How well this was said by the Buddha!

Esova kho, bho bhāradvāja, hetu, esa paccayo yenime daharā bhikkhū susū kāḷakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīlitāvino kāmesu yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caranti, addhānañca āpādentīti.

This is the real cause, this is the reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.

Ahampi kho, bho bhāradvāja, yasmiṃ samaye arakkhiteneva kāyena, arakkhitāya vācāya, arakkhitena cittaena, anupaṭṭhitāya satiyā, asaṃvutehi indriyehi antepuraṃ pavisāmi, ativiya maṃ tasmīṃ samaye lobhadhammā parisahanti.

For sometimes I too enter the harem with unprotected body, speech, mind, mindfulness, and sense faculties. At those times powerful thoughts of desire get the better of me.

Yasmiñca khvāhaṃ, bho bhāradvāja, samaye rakkhiteneva kāyena, rakkhitāya vācāya, rakkhitena cittaena, upaṭṭhitāya satiyā, saṃvutehi indriyehi antepuraṃ pavisāmi, na maṃ tathā tasmīṃ samaye lobhadhammā parisahanti.

But sometimes I enter the harem with protected body, speech, mind, mindfulness, and sense faculties. At those times such thoughts of desire don't get the better of me.

Abhikkantaṃ, bho bhāradvāja, abhikkantaṃ, bho bhāradvāja.
Excellent, Master Bhāradvāja! Excellent!

Seyyathāpi, bho bhāradvāja, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṃ bhotā bhāradvājena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Bhāradvāja has made the teaching clear in many ways.

**Esāhaṃ, bho bhāradvāja, taṃ bhagavantaṃ saraṇaṃ gacchāmi,
dhammañca, bhikkhusaṅghañca.**

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhavaṃ bhāradvājo dhāretu ajjatagge
pāṇupetaṃ saraṇaṃ gataṃ”ti.**

From this day forth, may Master Bhāradvāja remember me as a lay follower who has gone for refuge for life.”

Catutthaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

13. Gahapativagga
13. Householders

128. Soṇasutta With Soṇa

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho soṇo gahapatiputto yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho soṇo gahapatiputto bhagavantaṃ
etadavoca:**

Then the householder Soṇa went up to the Buddha, bowed, sat down to one side, and said to him:

**“ko nu kho, bhante, hetu, ko paccayo yena m'idhekacce sattā
diṭṭheva dhamme no parinibbāyanti?”**

“What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?”

**Ko pana, bhante, hetu, ko paccayo yena m'idhekacce sattā
diṭṭheva dhamme parinibbāyanti”ti?”**

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?” ...

(Yathā purimasuttantaṃ, evaṃ vitthāretabbaṃ.)
(This should be told in full as in SN 35.118.)

**Ayaṃ kho, soṇa, hetu, ayaṃ paccayo yena m'idhekacce sattā
diṭṭheva dhamme parinibbāyanti.**

Pañcamāṅ.

Saṃyutta Nikāya 35
Linked Discourses 35

13. Gahapativagga
13. Householders

129. Ghositasutta With Ghosita

**Ekam̐ samayaṃ āyasmā ānando kosambiyam̐ viharati
ghositārāme.**

At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

**Atha kho ghosito gahapati yenāyasmā ānando tenupasaṅkami
...pe... ekamantaṃ nisinno kho ghosito gahapati āyasmantaṃ
ānandaṃ etadavoca:**

Then the householder Ghosita went up to Venerable Ānanda, and said to him:

“dhātunānattaṃ, dhātunānattan'ti, bhante ānanda, vuccati.
“Sir, Ānanda, they speak of ‘the diversity of elements’.

Kittāvatā nu kho, bhante, dhātunānattaṃ vuttaṃ bhagavatā”ti?
In what way did the Buddha speak of the diversity of elements?”

**“Saṃvijjati kho, gahapati, cakkhudhātu, rūpā ca manāpā,
cakkhuvīññāṇaṃ sukhavedaniyaṃ.**

“Householder, the eye element is found, as are agreeable sights, and eye consciousness.

Phassaṃ paṭicca uppajjati sukhā vedanā.

Pleasant feeling arises dependent on a contact to be experienced as pleasant.

**Saṃvijjati kho, gahapati, cakkhudhātu, rūpā ca amanāpā,
cakkhuvīññāṇaṃ dukkhavedaniyaṃ.**

The eye element is found, as are disagreeable sights, and eye consciousness.

Phassaṃ paṭicca uppajjati dukkhā vedanā.

Painful feeling arises dependent on a contact to be experienced as painful.

**Samvijjati kho, gahapati, cakkhudhātu, rūpā ca manāpā
upekkhāvedaniyā, cakkhaviññāṇaṅca
adukkhamasukhavedaniyaṃ.**

The eye element is found, as are sights that are a basis for equanimity, and eye consciousness.

Phassaṃ paṭicca uppajjati adukkhamasukhā vedanā ...pe...

Neutral feeling arises dependent on a contact to be experienced as neutral.

**saṃvijjati kho, gahapati, jivhādhātu, rasā ca manāpā,
jivhāviññāṇaṅca sukhavedaniyaṃ.**

The ear ... nose ... tongue ... body ...

Phassaṃ paṭicca uppajjati sukhā vedanā.

**Samvijjati kho, gahapati, jivhādhātu, rasā ca amanāpā,
jivhāviññāṇaṅca dukkhavedaniyaṃ.**

Phassaṃ paṭicca uppajjati dukkhā vedanā.

**Samvijjati kho, gahapati, jivhādhātu, rasā ca upekkhāvedaniyā,
jivhāviññāṇaṅca adukkhamasukhavedaniyaṃ.**

Phassaṃ paṭicca uppajjati adukkhamasukhā vedanā ...pe...

**saṃvijjati kho, gahapati, manodhātu, dhammā ca manāpā,
manoviññāṇaṅca sukhavedaniyaṃ.**

mind element is found, as are agreeable thoughts, and mind consciousness.

Phassaṃ paṭicca uppajjati sukhā vedanā.

Pleasant feeling arises dependent on a contact to be experienced as pleasant.

**Saṁvijjati kho, gahapati, manodhātu, dhammā ca amanāpā,
manoviññāṇaṅca dukkhavedaniyaṁ.**

The mind element is found, as are disagreeable thoughts, and mind consciousness.

Phassaṁ paṭicca uppajjati dukkhā vedanā.

Painful feeling arises dependent on a contact to be experienced as painful.

**Saṁvijjati kho, gahapati, manodhātu, dhammā ca
upekkhāvedaniyā, manoviññāṇaṅca
adukkhamasukhavedaniyaṁ.**

The mind element is found, as are thoughts that are a basis for equanimity, and mind consciousness.

Phassaṁ paṭicca uppajjati adukkhamasukhā vedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

Ettāvatā kho, gahapati, dhātunānattaṁ vuttaṁ bhagavatā”ti.

This is how the Buddha spoke of the diversity of elements.”

Chaṭṭhaṁ.

Saṃyutta Nikāya 35
Linked Discourses 35

13. Gahapativagga
13. Householders

130. Hāliddikānisutta With Hāliddikāni

**Ekam̐ samayaṃ āyasmā mahākaccāno avantīsu viharati
kuraraghare papāte pabbate.**

At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

**Atha kho hāliddikāni gahapati yenāyasmā mahākaccāno
tenupasaṅkami ...pe... ekamantaṃ nisinno kho hāliddikāni
gahapati āyasmantaṃ mahākaccānaṃ etadavoca:**

Then the householder Hāliddikāni went up to Venerable Mahākaccāna ... and asked him,

“vuttamidaṃ, bhante, bhagavatā:

“Sir, this was said by the Buddha:

**‘dhātunānattaṃ paṭicca uppajjati phassaṇānattaṃ;
phassaṇānattaṃ paṭicca uppajjati vedanānānattan’ti.**

‘Diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.’

**Kathaṃ nu kho, bhante, dhātunānattaṃ paṭicca uppajjati
phassaṇānattaṃ; phassaṇānattaṃ paṭicca uppajjati
vedanānānattan”ti?**

How does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings?”

**“Idha, gahapati, bhikkhu cakkhunā rūpaṃ disvā ‘manāpaṃ
itthetan’ti pajānāti cakkhuvīññāṇaṃ sukhavedaniyaṅca.**

“Householder, it’s when a mendicant sees a sight and understands it to be agreeable.

Phassaṃ paṭicca uppajjati sukhā vedanā.

There is eye consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant.

Cakkhunā kho paneva rūpaṃ disvā ‘amanāpaṃ itthetan’ti pajānāti cakkhuviññāṇaṃ dukkhavedaniyaṅca.

Then they see a sight and understand it to be disagreeable.

Phassaṃ paṭicca uppajjati dukkhā vedanā.

There is eye consciousness; and painful feeling arises dependent on a contact to be experienced as painful.

Cakkhunā kho paneva rūpaṃ disvā ‘upekkhāṭṭhānīyaṃ itthetan’ti pajānāti cakkhuviññāṇaṃ adukkhamasukhavedaniyaṅca.

Then they see a sight and understand it to be a basis for equanimity.

Phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

There is eye consciousness; and neutral feeling arises dependent on a contact to be experienced as neutral.

Puna caparaṃ, gahapati, bhikkhu sotena saddaṃ sutvā ...pe...

Furthermore, a mendicant hears a sound with the ear ...

ghānena gandhaṃ ghāyitvā ...pe...

smells an odor with the nose ...

jivhāya rasaṃ sāyitvā ...pe...

tastes a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...pe...

feels a touch with the body ...

manasā dhammaṃ viññāya ‘manāpaṃ itthetan’ti pajānāti manoviññāṇaṃ sukhavedaniyaṅca.

knows a thought with the mind and understands it to be agreeable.

Phassaṃ paṭicca uppajjati sukhā vedanā.

There is mind consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant.

Manasā kho paneva dhammaṃ viññāya ‘amanāpaṃ itthetan’ti pajānāti manoviññāṇaṃ dukkhavedaniyaṅca.

Then they know a thought and understand it to be disagreeable.

Phassaṃ paṭicca uppajjati dukkhā vedanā.

There is mind consciousness; and painful feeling arises dependent on a contact to be experienced as painful.

Manasā kho paneva dhammaṃ viññāya ‘upekkhāṭṭhāniyaṃ itthetan’ti pajānāti manoviññāṇaṃ adukkhamasukhavedaniyaṅca.

Then they know a thought and understand it to be a basis for equanimity.

Phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

Evaṃ kho, gahapati, dhātunānattaṃ paṭicca uppajjati phassaṇānattaṃ; phassaṇānattaṃ paṭicca uppajjati vedanānānattaṃ”ti.

That’s how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.”

Sattamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

13. Gahapativagga
13. Householders

131. Nakulapitusutta Nakula's Father

**Ekam̐ samayaṃ bhagavā bhaggesu viharati susumāragire
bhesakaḷāvane migadāye.**

At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

**Atha kho nakulapitā gahapati yena bhagavā tenupasaṅkamaṃ ...
pe... ekamantaṃ nisinna kho nakulapitā gahapati bhagavantaṃ
etadavoca:**

Then the householder Nakula's father went up to the Buddha ... and asked him,

**“ko nu kho, bhante, hetu, ko paccayo yena m'idhekacce sattā
diṭṭheva dhamme no parinibbāyanti?”**

“What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?”

**Ko pana, bhante, hetu, ko paccayo yena m'idhekacce sattā
diṭṭheva dhamme parinibbāyanti”ti?**

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?” ...

**“Santi kho, gahapati, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā.**

(This should be told in full as in SN 35.118.)

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

**Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato
tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.**

Saupādāno, gahapati, bhikkhu no parinibbāyati ...pe...

santi kho, gahapati, jivhāviññeyyā rasā ...pe...

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.

Saupādāno, gahapati, bhikkhu no parinibbāyati.

Ayaṃ kho, gahapati, hetu ayaṃ paccayo yena m' idhekacce sattā diṭṭheva dhamme no parinibbāyanti.

Santi ca kho, gahapati, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati.

Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṃ viññāṇaṃ hoti, na tadupādānaṃ.

Anupādāno, gahapati, bhikkhu parinibbāyati ...pe...

santi kho, gahapati, jivhāviññeyyā rasā ...pe...

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati.

Tassa taṃ nābhinandato nābhivadato anajjhosāya tiṭṭhato na tannissitaṃ viññāṇaṃ hoti na tadupādānaṃ.

Anupādāno, gahapati, bhikkhu parinibbāyati.

Ayaṃ kho, gahapati, hetu, ayaṃ paccayo yena m' idhekacce sattā diṭṭheva dhamme parinibbāyanti"ti.

Aṭṭhamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

13. Gahapativagga
13. Householders

132. Lohiccasutta With Lohicca

**Ekam̐ samayaṃ āyasmā mahākaccāno avantīsu viharati
makkarakate araṅṅakuṭikāyaṃ.**

At one time Venerable Mahākaccāna was staying in the land of the Avantīs in a wilderness hut near Makkarakaṭa.

**Atha kho lohiccassa brāhmaṇassa sambahulā antevāsikā
kaṭṭhahārakā māṇavakā yenāyasmato mahākaccānassa
araṅṅakuṭikā tenupasaṅkamīṃsu; upasaṅkamtivā parito parito
kuṭikāya anucaṅkamanti anuvicaranti uccāsaddā mahāsaddā
kānici kānici seleyyakāni karonti:**

Then several youths, students of the brahmin Lohicca, approached Mahākaccāna's wilderness hut while collecting firewood. They walked and wandered all around the hut, making a dreadful racket and all kinds of jeers:

**“ime pana muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā,
imesaṃ bhāratakānaṃ sakkatā garukatā mānitā pūjitā
apacitā”ti.**

“These shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, the Lord! They're honored, respected, esteemed, revered, and venerated by those who pretend to inherit Vedic culture.”

**Atha kho āyasmā mahākaccāno vihārā nikkhamitvā te
māṇavake etadavoca:**

And then Mahākaccāna left his dwelling and said to those brahmin students,

“mā māṇavakā saddamakattha;

“Students, stop being so noisy.

dhammaṃ vo bhāsisāmī”ti.

I will speak to you on the teaching.”

Evaṃ vutte, te māṇavakā tuṅhī ahesuṃ.

When this was said, the students fell silent.

**Atha kho āyasmā mahākaccāno te māṇavake gāthāhi
ajjhabhāsi:**

Then Mahākaccāna recited these verses for them.

“Sīluttamā pubbatarā ahesuṃ,

“The brahmins of old excelled in ethics,

Te brāhmaṇā ye purāṇaṃ saranti;

and remembered the ancient traditions.

Guttāni dvārāni surakkhitāni,

Their sense doors were guarded, well protected,

Ahesuṃ tesaṃ abhibhuyya kodhaṃ.

and they had mastered anger.

Dhamme ca jhāne ca ratā ahesuṃ,

Those brahmins who remembered the ancient traditions

Te brāhmaṇā ye purāṇaṃ saranti.

enjoyed virtue and absorption.

Ime ca vokkamma japāmaseti,

But these have lost their way. Claiming to recite,

Gottena mattā visamaṃ caranti;

they live out of balance, judging everyone by their clan.

Kodhābhibhūtā puthuattadaṇḍā,

Mastered by anger, they take up many arms,

Virajjamānā sataṅhātaṅhesu.
attacking both the strong and the weak.

Aguttadvārassa bhavanti moghā,
All is vain for someone who doesn't guard the sense doors,

Supineva laddhaṃ purisassa vittaṃ;
like the wealth a person finds in a dream.

Anāsakā thaṅḍilasāyikā ca,
Fasting, sleeping on bare ground,

Pāto sinānañca tayo ca vedā.
bathing at dawn, the three Vedas,

Kharājinaṃ jaṭāpaṅko,
rough hides, dreadlocks, and dirt,

mantā sīlabbatam tapo;
hymns, precepts and observances, and self-mortification,

Kuhanā vaṅkadaṅḍā ca,
those fake bent staffs,

udakācamaṇāni ca;
and rinsing with water.

Vaṅṅā ete brāhmaṇānaṃ,
These emblems of the brahmins

katā kiñcikkhabhāvanā.
are only used to generate profits.

Cittaṅca susamāhitaṃ,
A mind that's serene,

vippasannamanāvilaṃ;
clear and undisturbed,

Akhilaṃ sabbabhūtesu,
kind to all creatures:

so maggo brahmapattiyā”ti.

that’s the path to attainment of Brahmā!”

**Atha kho te māṇavakā kupitā anattamanā yena lohicco
brāhmaṇo tenupasaṅkamim̐su; upasaṅkamtivā lohiccaṃ
brāhmaṇaṃ etadavocum̐:**

Then those students, offended and upset, went to the brahmin Lohicca and said to him,

**“yagghe bhavaṃ jāneyya, samaṇo mahākaccāno brāhmaṇānaṃ
mante ekaṃsena apavadati, paṭikkosati”ti?**

“Please, master, you should know this. The ascetic Mahākaccāna condemns and rejects outright the hymns of the brahmins!”

Evaṃ vutte, lohicco brāhmaṇo kupito ahosi anattamano.

When they said this, Lohicca was offended and upset.

Atha kho lohiccassa brāhmaṇassa etadahosi:

Then he thought,

**“na kho pana metaṃ patirūpaṃ yohaṃ aññadatthu
māṇavakānaṃyeva sutvā samaṇaṃ mahākaccānaṃ
akkoseyyaṃ paribhāseyyaṃ.**

“But it wouldn’t be appropriate for me to abuse or insult the ascetic Mahākaccāna solely because of what I’ve heard from these students.

Yannūnāhaṃ upasaṅkamtivā puccheyyaṃ”ti.

Why don’t I go and ask him about it?”

**Atha kho lohicco brāhmaṇo tehi māṇavakehi saddhiṃ
yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamtivā
āyasmatā mahākaccānena saddhiṃ sammodi.**

Then the brahmin Lohicca together with those students went to Venerable Mahākaccāna and exchanged greetings with him.

**Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho lohicca brāhmaṇo āyasmantaṃ
mahākaccānaṃ etadvoca:**

When the greetings and polite conversation were over, he sat down to one side and said to him,

**“āgamaṃsu nu khvidha, bho kaccāna, amhākaṃ sambahulā
antevāsikā kaṭṭhahārakā māṇavakā”ti?**

“Master Kaccāna, did several young students of mine come by here collecting firewood?”

**“Āgamaṃsu khvidha te, brāhmaṇa, sambahulā antevāsikā
kaṭṭhahārakā māṇavakā”ti.**

“They did, brahmin.”

**“Ahu pana bhoto kaccānassa tehi māṇavakehi saddhiṃ
kocideva kathāsallāpo”ti?**

“But did you have some discussion with them?”

**“Ahu kho me, brāhmaṇa, tehi māṇavakehi saddhiṃ kocideva
kathāsallāpo”ti.**

“I did.”

**“Yathā kathaṃ pana bhoto kaccānassa tehi māṇavakehi
saddhiṃ ahosi kathāsallāpo”ti?**

“But what kind of discussion did you have with them?”

**“Evaṃ kho me, brāhmaṇa, tehi māṇavakehi saddhiṃ ahosi
kathāsallāpo:**

“This is the discussion I had with these students.”

**‘Sīluttamā pubbatarā ahesuṃ,
(Mahākaccāna repeats the verses.)**

Te brāhmaṇā ye purāṇaṃ saranti;

...pe...

**Akhilam sabbabhūtesu,
So maggo brahmapattiyā'ti.**

**Evam kho me, brāhmaṇa, tehi māṇavakehi saddhim ahosi
kathāsallāpo'ti.**

“Aguttadvāro'ti bhavam kaccāno āha.

“Master Kaccāna spoke of someone who doesn't guard the sense doors.

Kittāvatā nu kho, bho kaccāna, aguttadvāro hotī'ti?

How do you define someone who doesn't guard the sense doors?”

**“Idha, brāhmaṇa, ekacco cakkhunā rūpaṃ disvā piyarūpe rūpe
adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati
ca viharati, parittacetaso**

“Brahmin, take someone who sees a sight with their eyes. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

**tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti
yatthassa te uppannā pāpakā akusalā dhammā aparisesā
nirujjhanti.**

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Sotena saddam sutvā ...

When they hear a sound with their ears ...

ghānena gandham ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasam sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbam phusitvā ...

When they feel a touch with their body ...

**manasā dhammam viññāya piyarūpe dhamme adhimuccati,
appiyarūpe ca dhamme byāpajjati, anupaṭṭhitakāyassati ca
viharati, parittacetaso**

When they know a thought with their mind, if it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

**tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti
yatthassa te uppannā pāpakā akusalā dhammā aparisesā
nirujjhanti.**

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Evaṃ kho, brāhmaṇa, aguttadvāro hotī'ti.

That's how someone doesn't guard the sense doors."

“Acchariyam, bho kaccāna, abbhutaṃ, bho kaccāna.

“It's incredible, Master Kaccāna, it's amazing!

**Yāvañcidaṃ bhotā kaccānena aguttadvārova samāno
aguttadvāroti akkhāto.**

How accurately you've explained someone whose sense doors are unguarded!

‘Guttadvāro’ti bhavam kaccāno āha.

You also spoke of someone who does guard the sense doors.

Kittāvatā nu kho, bho kaccāna, guttadvāro hotī'ti?

How do you define someone who does guard the sense doors?"

“Idha, brāhmaṇa, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati, appamāṇacetaso

“Brahmin, take someone who sees a sight with their eyes. If it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Sotena saddaṃ sutvā ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca viharati, appamāṇacetaso

When they know a thought with their mind, if it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of the body established and a limitless heart.

**tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti,
yatthassa te uppannā pāpakā akusalā dhammā aparisesā
nirujjhanti.**

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Evaṃ kho, brāhmaṇa, guttadvāro hotī”ti.

That’s how someone guards the sense doors.”

“Acchariyaṃ, bho kaccāna, abbhutaṃ, bho kaccāna.

“It’s incredible, Master Kaccāna, it’s amazing!

**Yāvañcidaṃ bhotā kaccānena guttadvārova samāno
guttadvāroti akkhāto.**

How accurately you’ve explained someone whose sense doors are guarded!

Abhikkantaṃ, bho kaccāna; abhikkantaṃ, bho kaccāna.

Excellent, Master Kaccāna! Excellent!

**Seyyathāpi, bho kaccāna, nikkujjitaṃ vā ukkujjeyya,
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni
dakkhantī”ti; evamevaṃ bhotā kaccānena anekapariyāyena
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Kaccāna has made the teaching clear in many ways.

**Esāhaṃ, bho kaccāna, taṃ bhagavantaṃ saraṇaṃ gacchāmi,
dhammañca, bhikkhusaṅghañca.**

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gataṃ.**

From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.

**Yathā ca bhavaṃ kaccāno makkarakate upāsakakulāni
upasaṅkamati; evameva lohiccakulaṃ upasaṅkamatu.**

Please come to my family just as you go to the families of the lay followers in Makkarakāṭa.

**Tattha ye māṇavakā vā māṇavikā vā bhavantaṃ kaccānaṃ
abhivādessanti paccuṭṭhissanti āsanaṃ vā udakaṃ vā dassanti,
tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.**

The brahmin boys and girls there will bow to you, rise in your presence, and give you a seat and water. That will be for their lasting welfare and happiness.”

Navamaṃ.

133. Verahaccānisutta Verahaccāni

**Ekam̐ samayaṃ āyasmā udāyī kāmaṇḍāyaṃ viharati todeyyassa
brāhmaṇassa ambavane.**

At one time Venerable Udāyī was staying near Kāmaṇḍā in the brahmin Todeyya's mango grove.

**Atha kho verahaccānigottāya brāhmaṇiyā antevāsī māṇavako
yenāyasmā udāyī tenupasaṅkami; upasaṅkamtivā āyasmatā
udāyinā saddhiṃ sammodi.**

Then a boy who was a student of the brahmin lady of the Verahaccāni clan went up to Udāyī and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi.**

When the greetings and polite conversation were over, he sat down to one side.

**Ekamantaṃ nisinnaṃ kho taṃ māṇavakaṃ āyasmā udāyī
dhammiyā kathāya sandassesī samādapesī samuttejesī
sampahaṃsesī.**

Udāyī educated, encouraged, fired up, and inspired that student with a Dhamma talk.

**Atha kho so māṇavako āyasmatā udāyinā dhammiyā kathāya
sandassito samādapito samuttejito sampahaṃsīto uṭṭhāyāsanaṃ
yena verahaccānigottā brāhmaṇī tenupasaṅkami;
upasaṅkamtivā verahaccānigottaṃ brāhmaṇiṃ etadavoca:**

Then that student went to the brahmin lady of the Verahaccāni clan and said to her,

“yagghe, bhoti, jāneyyāsi.

“Please, madam, you should know this.

**Samaṇo udāyī dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ
pariyosānakalyāṇaṃ, sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ pakāsetī”ti.**

The ascetic Udāyī teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.”

**“Tena hi tvaṃ, māṇavaka, mama vacanena samaṇaṃ udāyīṃ
nimantehi svātanāya bhattenā”ti.**

“Then, student, invite him in my name for tomorrow’s meal.”

**“Evaṃ, bhotī”ti kho so māṇavako verahaccānigottāya
brāhmaṇiyā paṭissutvā yenāyasmā udāyī tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ udāyīṃ etadavoca:**

“Yes, madam,” he replied. He went to Udāyī and said,

**“adhivāsetu kira, bhavaṃ udāyī amhākaṃ ācariyabhariyāya
verahaccānigottāya brāhmaṇiyā svātanāya bhattan”ti.**

“Sir, may Master Udāyī please accept an offering of tomorrow’s meal from my teacher’s wife, the brahmin lady of the Verahaccāni clan.”

Adhivāsesi kho āyasmā udāyī tuṅhībhāvena.

Udāyī consented in silence.

**Atha kho āyasmā udāyī tassā rattiyā accayena
pubbaṇhasamayam nivāsetvā pattacīvaramādāya yena
verahaccānigottāya brāhmaṇiyā nivesanaṃ tenupasaṅkami;
upasaṅkamtivā paññatte āsane nisīdi.**

Then when the night had passed, Udāyī robed up in the morning and, taking his bowl and robe, went to the brahmin lady’s home, and

sat down on the seat spread out.

**Atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyīṃ
paṇītena khādanīyena bhojanīyena sahatthā santappesi
sampavāresi.**

Then the brahmin lady served and satisfied Udāyī with her own hands with a variety of delicious foods.

**Atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyīṃ
bhuttāviṃ onītapattapāṇiṃ pādukā ārohitvā ucce āsane
nisīditvā sīsaṃ oḅḅhitvā āyasmantaṃ udāyīṃ etadavoca:**

When Udāyī had eaten and washed his hand and bowl, she put on a pair of shoes, sat on a high seat, covered her head, and said to him,

“bhaṇa, samaṇa, dhammaṃ”ti.

“Ascetic, preach the Dhamma.”

“Bhavissati, bhagini, samayo”ti vatvā uṭṭhāyāsanā pakkami.

“There will be an occasion for that, sister,” he replied, then got up from his seat and left.

**Dutiyampi kho so māṇavako yenāyasmā udāyī tenupasaṅkhami;
upasaṅkhamitvā āyasmatā udāyīnā saddhiṃ sammodi.**

For a second time that student went to Venerable Udāyī ...

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi.**

**Ekamantaṃ nisinnaṃ kho taṃ māṇavakaṃ āyasmā udāyī
dhammiyā kathāya sandassesesi samādapesi samuttejesi
sampahaṃsesi.**

**Dutiyampi kho so māṇavako āyasmatā udāyīnā dhammiyā
kathāya sandassito samādapito samuttejito sampahaṃsito
uṭṭhāyāsanā yena verahaccānigottā brāhmaṇī tenupasaṅkhami;
upasaṅkhamitvā verahaccānigottaṃ brāhmaṇiṃ etadavoca:**

And for a second time that student went to the brahmin lady of the Verahaccāni clan ...

“yagghe, bhoti, jāneyyāsi.

**Samaṇo udāyī dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ
pariyosānakalyāṇaṃ, sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ pakāsetī”ti.**

**“Evamevaṃ pana tvaṃ, māṇavaka, samaṇassa udāyissa
vaṇṇaṃ bhāsasi.**

She said to him, “You keep praising the ascetic Udāyī like this.

**Samaṇo panudāyī ‘bhaṇa, samaṇa, dhammaṃ’ti vutto samāno
‘bhavissati, bhagini, samayo’ti vatvā uṭṭhāyāsanaṃ pakkanto”ti.**

But when I asked him to preach the Dhamma he just said that there would be an occasion for that, and then he got up and left.”

**“Tathā hi pana tvaṃ, bhoti, pādukā ārohitvā ucce āsane
nisīditvā sīsaṃ oḅḅhitvā etadavoca:**

“Madam, that’s because you put on a pair of shoes, sat on a high seat, and covered your head before inviting him to teach.

‘bhaṇa, samaṇa, dhammaṃ’ti.

Dhammagaruno hi te bhavanto dhammagāravā”ti.

For the masters respect the teaching.”

**“Tena hi tvaṃ, māṇavaka, mama vacanena samaṇaṃ udāyimaṃ
nimantehi svātanāya bhattenā”ti.**

“Then, student, invite him in my name for tomorrow’s meal.”

**“Evaṃ, bhotī”ti kho so māṇavako verahaccānigottāya
brāhmaṇiyā paṭissutvā yenāyasmā udāyī tenupasaṅkamaṃ;
upasaṅkamitvā āyasmantaṃ udāyimaṃ etadavoca:**

“Yes, madam,” he replied. ...

“adhivāsetu kira bhavaṃ udāyī amhākaṃ ācariyabhariyāya verahaccānigottāya brāhmaṇiyā svātanāya bhattan”ti.

Adhivāsesi kho āyasmā udāyī tuṅhībhāvena.

Atha kho āyasmā udāyī tassā rattiyā accayena pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena verahaccānigottāya brāhmaṇiyā nivesanam tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.

Atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyim paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then the brahmin lady served and satisfied Udāyī with her own hands with a variety of delicious foods.

Atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyim bhuttāvim onītapattapāṇim pādukā orohitvā nīce āsane nisīditvā sīsam vivarivā āyasmantaṃ udāyim etadavoca:

When Udāyī had eaten and washed his hand and bowl, she took off her shoes, sat on a low seat, uncovered her head, and said to him,

“kismim nu kho, bhante, sati arahanto sukhadukkham paññapenti, kismim asati arahanto sukhadukkham na paññapenti”ti?

“Sir, when what exists do the perfected ones declare that there is pleasure and pain? When what doesn’t exist do the perfected ones not declare that there is pleasure and pain?”

“Cakkusmim kho, bhagini, sati arahanto sukhadukkham paññapenti, cakkhusmim asati arahanto sukhadukkham na paññapenti ...pe...

“Sister, when there’s an eye, the perfected ones declare that there is pleasure and pain. When there’s no eye, the perfected ones don’t declare that there is pleasure and pain.

jivhāya sati arahanto sukhadukkhaṃ paññapenti, jivhāya asati arahanto sukhadukkhaṃ na paññapenti ...pe....

When there's an ear ... nose ... tongue ... body ...

Manasmiṃ sati arahanto sukhadukkhaṃ paññapenti, manasmiṃ asati arahanto sukhadukkhaṃ na paññapenti”ti.

mind, the perfected ones declare that there is pleasure and pain.

When there's no mind, the perfected ones don't declare that there is pleasure and pain.”

Evaṃ vutte, verahaccānigottā brāhmaṇī āyasmantaṃ udāyiṃ etadavoca:

When he said this, the brahmin lady said to Udāyī,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ ayyena udāyinā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Venerable Udāyī has made the teaching clear in many ways.

Esāhaṃ, ayya udāyi, taṃ bhagavantaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghañca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsikaṃ maṃ ayyo udāyī dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Venerable Udāyī remember me as a lay follower who has gone for refuge for life.”

Dasamaṃ.

Gahapativaggo tatiyo.

Tassuddānaṃ

**Vesālī vajji nāḷandā,
Bhāradvāja soṇo ca ghosito;
Hāliddiko nakulapitā,
Lohicco verahaccānīti.**

Saṃyutta Nikāya 35
Linked Discourses 35

14. Devadahavagga
14. At Devadaha

134. Devadahasutta At Devadaha

Ekam̐ samayaṃ bhagavā sakkesu viharati devadahaṃ nāma sakyānaṃ nigamo.

At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“nāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyanti vadāmi, na ca panāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ chasu phassāyatanesu nāppamādena karaṇīyanti vadāmi.

“When it comes to the six fields of contact, mendicants, I don’t say that all mendicants have work to do with diligence, nor do I say that none of them have work to do with diligence.

Ye te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, tesāhaṃ, bhikkhave, bhikkhūnaṃ chasu phassāyatanesu nāppamādena karaṇīyanti vadāmi.

I say that, when it comes to the six fields of contact, mendicants don’t have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and become rightly freed through enlightenment.

Taṃ kissa hetu?

Why is that?

Kataṃ tesāṃ appamādena, abhabbā te pamajjitum.

They've done their work with diligence, and are incapable of negligence.

Ye ca kho te, bhikkhave, bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tesāhaṃ, bhikkhave, bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyanti vadāmi.

I say that, when it comes to the six fields of contact, mendicants do have work to do with diligence if they are trainees, who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary.

Taṃ kissa hetu?

Why is that?

Santi, bhikkhave, cakkhuvīññeyyā rūpā manoramāpi, amanoramāpi.

There are sights known by the eye that are pleasant and also those that are unpleasant.

Tyāssa phussa phussa cittaṃ na pariyādāya tiṭṭhanti.

Though experiencing them again and again they don't occupy the mind.

Cetaso apariyādānā āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ.

Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi.

Imaṃ khvāhaṃ, bhikkhave, appamādaphalaṃ sampassamāno tesāṃ bhikkhūnaṃ chasu phassāyatanesu appamādena

karaṇīyanti vadāmi ...pe...

Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact. ...

**santi, bhikkhave, manoviññeyyā dhammā manoramāpi
amanoramāpi.**

There are thoughts known by the mind that are pleasant and also those that are unpleasant.

Tyāssa phussa phussa cittaṃ na pariyādāya tiṭṭhanti.

Though experiencing them again and again they don't occupy the mind.

**Cetaso apariyādānā āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā
sati asammutṭhā, passaddho kāyo asāraddho, samāhitaṃ
cittaṃ ekaggaṃ.**

Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi.

**Imaṃ khvāhaṃ, bhikkhave, appamādapphalaṃ sampassamāno
tesaṃ bhikkhūnaṃ chasu phassāyatanesu appamādena
karaṇīyanti vadāmi”ti.**

Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact.”

Paṭhamam.

Saṃyutta Nikāya 35
Linked Discourses 35

14. Devadahavagga
14. At Devadaha

135. Khaṇasutta Opportunity

“Lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave,
“You’re fortunate, mendicants, so very fortunate,

khaṇo vo paṭiladdho brahmacariyavāsāya.
to have the opportunity to live the spiritual life.

Diṭṭhā mayā, bhikkhave, chaphassāyatanikā nāma nirayā.
I’ve seen the hell called ‘the six fields of contact’.

**Tattha yaṃ kiñci cakkhunā rūpaṃ passati aniṭṭharūpaṃyeva
passati, no iṭṭharūpaṃ; akantarūpaṃyeva passati, no
kantarūpaṃ; amanāparūpaṃyeva passati, no manāparūpaṃ.**
There, whatever sight you see with your eye is unlikable, not likable;
undesirable, not desirable; unpleasant, not pleasant.

Yaṃ kiñci sotena saddaṃ suṇāti ...pe...
Whatever sound you hear ...

yaṃ kiñci ghānena gandhaṃ ghāyati ...pe...
Whatever odor you smell ...

yaṃ kiñci jivhāya rasaṃ sāyati ...pe...
Whatever flavor you taste ...

yaṃ kiñci kāyena phoṭṭhabbaṃ phusati ...pe...
Whatever touch you feel ...

**yaṃ kiñci manasā dhammaṃ vijānāti aniṭṭharūpaṃyeva vijānāti,
no iṭṭharūpaṃ; akantarūpaṃyeva vijānāti, no kantarūpaṃ;
amanāparūpaṃyeva vijānāti, no manāparūpaṃ.**

Whatever thought you know with your mind is unlikable, not likable;
undesirable, not desirable; unpleasant, not pleasant.

Lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave,
You're fortunate, mendicants, so very fortunate,

khaṇo vo paṭiladdho brahmacariyavāsāya.
to have the opportunity to live the spiritual life.

Diṭṭhā mayā, bhikkhave, chaphassāyatanikā nāma saggā.
I've seen the heaven called 'the six fields of contact'.

**Tattha yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃyeva
passati, no aniṭṭharūpaṃ; kantarūpaṃyeva passati, no
akantarūpaṃ; manāparūpaṃyeva passati, no amanāparūpaṃ ...
pe...**

There, whatever sight you see with your eye is likable, not unlikable;
desirable, not undesirable; pleasant, not unpleasant.

yaṃ kiñci jivhāya rasaṃ sāyati ...pe...

Whatever sound ... odor ... flavor ... touch ...

**yaṃ kiñci manasā dhammaṃ vijānāti iṭṭharūpaṃyeva vijānāti,
no aniṭṭharūpaṃ; kantarūpaṃyeva vijānāti, no akantarūpaṃ;
manāparūpaṃyeva vijānāti, no amanāparūpaṃ.**

Whatever thought you know with your mind is likable, not unlikable;
desirable, not undesirable; pleasant, not unpleasant.

Lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave,
You're fortunate, mendicants, so very fortunate,

khaṇo vo paṭiladdho brahmacariyavāsāya”ti.
to have the opportunity to live the spiritual life.”

Dutiyam.

136. Paṭhamarūpārāmasutta Liking Sights (1st)

“Rūpārāmā, bhikkhave, devamanussā rūparatā rūpasammuditā.
“Mendicants, gods and humans like sights, they love them and enjoy them.

**Rūpavipariṇānavirāganirodhā dukkhā, bhikkhave,
devamanussā viharanti.**

But when sights perish, fade away, and cease, gods and humans live in suffering.

**Saddārāmā, bhikkhave, devamanussā saddaratā
saddasammuditā.**

Gods and humans like sounds ...

**Saddavipariṇānavirāganirodhā dukkhā, bhikkhave,
devamanussā viharanti.**

Gandhārāmā ...

smells ...

rasārāmā ...

tastes ...

phoṭṭhabbārāmā ...

touches ...

**dhammārāmā, bhikkhave, devamanussā dhammaratā
dhammasammuditā.**

thoughts, they love them and enjoy them.

**Dhammavipariṇānavirāganirodhā dukkhā, bhikkhave,
devamanussā viharanti.**

But when thoughts perish, fade away, and cease, gods and humans live in suffering.

Tathāgato ca kho, bhikkhave, araham̐ sammāsambuddho rūpānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā na rūpārāmo na rūparato na rūpasammudito.

The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn't like, love, or enjoy them.

Rūpavipariṇāmaṃ virāgaṃ nirodhā sukho, bhikkhave, tathāgato viharati.

When sights perish, fade away, and cease, the Realized One lives happily.

Saddānaṃ ...

The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sounds ...

gandhānaṃ ...

smells ...

rasānaṃ ...

tastes ...

phoṭṭhabbānaṃ ...

touches ...

dhammānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā na dhammārāmo, na dhammarato, na dhammasammudito.

thoughts, so he doesn't like, love, or enjoy them.

Dhammavipariṇāmaṃ virāgaṃ nirodhā sukho, bhikkhave, tathāgato viharati”.

When thoughts perish, fade away, and cease, the Realized One lives happily.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Rūpā saddā rasā gandhā,

“Sights, sounds, tastes, smells,

phassā dhammā ca kevalā;

touches and thoughts, the lot of them—

Itthā kantā manāpā ca,

they’re likable, desirable, and pleasurable

yāvatatthīti vuccati.

as long as you can say that they exist.

Sadevakassa lokassa,

In all the world with its gods,

ete vo sukhasammatā;

this is reckoned as happiness.

Yattha cete nirujjhanti,

And where they cease

taṃ tesam dukkhasammatam.

this is reckoned as suffering.

Sukhaṃ diṭṭhamariyebhi,

The noble ones have seen that happiness

sakkāyassa nirodhanam;

is the cessation of identity.

Paccanīkamidaṃ hoti,

Those who see

sabbalokena passatam.

contradict the whole world.

Yaṃ pare sukhato āhu,
What others say is happiness

tadariyā āhu dukkhato;
the noble ones say is suffering.

Yaṃ pare dukkhato āhu,
What others say is suffering

tadariyā sukhato vidū.
the noble ones say is happiness.

Passa dhammaṃ durājānaṃ,
See, this teaching is hard to understand,

sammūḷhettha aviddasu;
it confuses the ignorant.

Nivutānaṃ tamo hoti,
Those who don't see are closed off;

andhakāro apassataṃ.
for them, all is blind darkness.

Satañca vivaṭaṃ hoti,
But those who see are open;

āloko passatāmiva;
for the good, it is light.

Santike na vijānanti,
Though it's right there, the unskilled fools

maggā dhammassa akovidā.
don't understand the teaching.

Bhavarāgaparetebhi,
They're mired in desire to be reborn,

bhavarāgānusārībhi;

flowing along the stream of lives,

Māradheyānupannehi,

mired in Māra's sovereignty:

nāyaṃ dhammo susambudho.

this teaching isn't easy for them to understand.

Ko nu aññatra mariyebhi,

Who, apart from the noble ones,

Paḍaṃ sambuddhumarahati;

is qualified to understand this state?

Yaṃ paḍaṃ sammadaññāya,

When they've rightly understood it,

Parinibbanti anāsavā'ti.

they're extinguished without defilements."

Tatiyaṃ.

137. Dutiyarūpārāmasutta Liking Sights (2nd)

“Rūpārāmā, bhikkhave, devamanussā rūparatā rūpasammuditā.
“Mendicants, gods and humans like sights, they love them and enjoy them.

**Rūpavipariṇānavirāganirodhā dukkhā, bhikkhave,
devamanussā viharanti.**

But when sights perish, fade away, and cease, gods and humans live in suffering. ...

Saddārāmā ...

gandhārāmā ...

rasārāmā ...

phoṭṭhabbārāmā ...

**dhammārāmā, bhikkhave, devamanussā dhammaratā
dhammasammuditā.**

**Dhammavipariṇānavirāganirodhā dukkhā, bhikkhave,
devamanussā viharanti.**

**Tathāgato ca, bhikkhave, araham̐ sammāsambuddho rūpānaṃ
samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca
nissaraṅca yathābhūtaṃ veditvā na rūpārāmo na rūparato na
rūpasammudito.**

The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn't like, love, or enjoy them.

Rūpavipariṇānavirāganirodhā sukho, bhikkhave, tathāgato viharati.

When sights perish, fade away, and cease, the Realized One lives happily. ...”

Saddānaṃ ...

gandhānaṃ ...

rasānaṃ ...

phoṭṭhabbānaṃ ...

**dhammānaṃ samudayañca atthaṅgamañca assādañca
ādīnavañca nissaraṇaṇca yathābhūtaṃ veditvā na dhammārāmo
na dhammarato na dhammasammudito.**

Dhammavipariṇānavirāganirodhā sukho, bhikkhave, tathāgato viharatī”ti.

Catutthaṃ.

138. Paṭhamanatumhākasutta Not Yours (1st)

“Yaṃ, bhikkhave, na tumhākaṃ taṃ pajahatha.
“Mendicants, give up what’s not yours.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?
And what isn’t yours?

Cakkhu, bhikkhave, na tumhākaṃ; taṃ pajahatha.
The eye isn’t yours: give it up.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati ...pe...
Giving it up will be for your welfare and happiness.

jivhā na tumhākaṃ; taṃ pajahatha.
The ear ... nose ... tongue ... body ...

Sā vo pahīnā hitāya sukhāya bhavissati ...pe...

mano na tumhākaṃ; taṃ pajahatha.
mind isn’t yours: give it up.

So vo pahīno hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

**Seyyathāpi, bhikkhave, yaṃ imasmim̐ jetavane
tiṇakaṭṭhasākhāpalāsaṃ taṃ jano hareyya vā ḍaheyya vā
yathāpaccayaṃ vā kareyya, api nu tumhākaṃ evamassa:**
Suppose a person was to carry off the grass, sticks, branches, and
leaves in this Jeta’s Grove, or burn them, or do what they want with

them. Would you think:

‘amhe jano harati vā dahati vā yathāpaccayaṃ vā karotī’”ti?

‘This person is carrying us off, burning us, or doing what they want with us?’”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

“Na hi no etaṃ, bhante, attā vā attaniyaṃ vā”ti.

Because that’s neither self nor belonging to self.”

“Evameva kho, bhikkhave, cakkhu na tumhākaṃ; taṃ pajahatha.

“In the same way, the eye isn’t yours: give it up.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati ...pe...

Giving it up will be for your welfare and happiness.

jivhā na tumhākaṃ; taṃ pajahatha.

The ear ... nose ... tongue ... body ...

Sā vo pahīnā hitāya sukhāya bhavissati ...pe...

mano na tumhākaṃ; taṃ pajahatha.

mind isn’t yours: give it up.

So vo pahīno hitāya sukhāya bhavissatī”ti.

Giving it up will be for your welfare and happiness.”

Pañcamaṃ.

139. Dutiyānatumhākasutta Not Yours (2nd)

“Yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha.
“Mendicants, give up what’s not yours.

Taṃ vo pahīnaṃ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?
And what isn’t yours?

Rūpā, bhikkhave, na tumhākaṃ;
Sights aren’t yours: give them up.

te pajahatha. Te vo pahīnā hitāya sukhāya bhavissanti.
Giving them up will be for your welfare and happiness.

Saddā ...
Sounds ...

gandhā ...
smells ...

rasā ...
tastes ...

phoṭṭhabbā ...
touches ...

dhammā na tumhākaṃ; te pajahatha.
thoughts aren’t yours: give them up.

Te vo pahīnā hitāya sukhāya bhavissanti.
Giving it up will be for your welfare and happiness.

**Seyyathāpi, bhikkhave, yaṃ imasmim̐ jetavane tiṇakaṭṭha ...
pe...**

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove ...

evameva kho, bhikkhave, rūpā na tumhākaṃ; te pajahatha.

In the same way, sights aren't yours: give them up.

Te vo pahīnā hitāya sukhāya bhavissantī"ti

Giving them up will be for your welfare and happiness. ..."

Chaṭṭham.

140. Ajjhattaaniccahetusutta Interior and Cause Are Impermanent

“Cakkhum, bhikkhave, aniccaṃ.

“Mendicants, the eye is impermanent.

Yopi hetu, yopi paccayo cakkhussa uppādāya, sopi anicco.

The cause and condition that gives rise to the eye is also impermanent.

Aniccasambhūtaṃ, bhikkhave, cakkhu kuto niccaṃ bhavissati ...pe...

Since the eye is produced by what is impermanent, how could it be permanent?

jivhā aniccā.

The ear ... nose ... tongue ... body ...

Yopi hetu, yopi paccayo jivhāya uppādāya sopi anicco.

Aniccasambhūtā, bhikkhave, jivhā kuto niccā bhavissati ...pe...

mano anicco.

mind is impermanent.

Yopi, bhikkhave, hetu yopi paccayo manassa uppādāya, sopi anicco.

The cause and condition that gives rise to the mind is also impermanent.

Aniccasambhūto, bhikkhave, mano kuto nicco bhavissati.

Since the mind is produced by what is impermanent, how could it be permanent?

**Evam passam, bhikkhave, sutavā ariyasāvako cakkhusmimpi
nibbindati ...pe... jivhāyapi nibbindati ...pe... manasmimpi
nibbindati,**

Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

**nibbindam virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti
ñāṇam hoti.**

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

**'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā'ti pajānātī'ti.**

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Sattamaṃ.

141. Ajjhattadukkhahetusutta Interior and Cause Are Suffering

“Cakkhum, bhikkhave, dukkham.

“Mendicants, the eye is suffering.

Yopi hetu yopi paccayo cakkhussa uppādāya, sopi dukkho.

The cause and condition that gives rise to the eye is also suffering.

**Dukkhasambhūtaṃ, bhikkhave, cakkhu kuto sukham bhavissati
...pe...**

Since the eye is produced by what is suffering, how could it be happiness?

jivhā dukkhā.

The ear ... nose ... tongue ... body ...

Yopi hetu, yopi paccayo jivhāya uppādāya, sopi dukkho.

**Dukkhasambhūtā, bhikkhave, jivhā kuto sukhā bhavissati ...
pe...**

mano dukkho.

mind is suffering.

Yopi hetu yopi paccayo manassa uppādāya, sopi dukkho.

The cause and condition that gives rise to the mind is also suffering.

Dukkhasambhūto, bhikkhave, mano kuto sukho bhavissati.

Since the mind is produced by what is suffering, how could it be happiness?

Evam passam ...pe...

Seeing this ...

nāparam itthattāyā'ti pajānātī'ti.

They understand: '... there is no return to any state of existence.'

Aṭṭhamam.

142. Ajjhattānattahetusutta Interior and Cause Are Not-Self

“Cakkhum, bhikkhave, anattā.

“Mendicants, the eye is not-self.

Yopi hetu, yopi paccayo cakkhussa uppādāya, sopi anattā.

The cause and condition that gives rise to the eye is also not-self.

**Anattasambhūtaṃ, bhikkhave, cakkhu kuto attā bhavissati ...
pe...**

Since the eye is produced by what is not-self, how could it be self?

jivhā anattā.

The ear ... nose ... tongue ... body ...

Yopi hetu yopi paccayo jivhāya uppādāya, sopi anattā.

Anattasambhūtā, bhikkhave, jivhā kuto attā bhavissati ...pe...

mano anattā.

mind is not-self.

Yopi hetu yopi paccayo manassa uppādāya, sopi anattā.

The cause and condition that gives rise to the mind is also not-self.

Anattasambhūto, bhikkhave, mano kuto attā bhavissati.

Since the mind is produced by what is not-self, how could it be self?

Evam passam ...pe...

Seeing this ...

nāparam itthattāyā'ti pajānātī'ti.

They understand: ‘... there is no return to any state of existence.’”

Navamañ.

Saṃyutta Nikāya 35
Linked Discourses 35

14. Devadahavagga
14. At Devadaha

143. Bāhirāniccahetusutta Exterior and Cause Are Impermanent

“Rūpā, bhikkhave, aniccā.

“Mendicants, sights are impermanent.

Yopi hetu, yopi paccayo rūpānaṃ uppādāya, sopi anicco.

The cause and condition that gives rise to sights is also impermanent.

Aniccasambhūtā, bhikkhave, rūpā kuto niccā bhavissanti.

Since sights are produced by what is impermanent, how could they be permanent?

Saddā ...

Sounds ...

gandhā ...

Smells ...

rasā ...

Tastes ...

phoṭṭhabbā ...

Touches ...

dhammā aniccā.

Thoughts are impermanent.

Yopi hetu, yopi paccayo dhammānaṃ uppādāya, sopi anicco.

The cause and condition that gives rise to thoughts is also impermanent.

Aniccasambhūtā, bhikkhave, dhammā kuto niccā bhavissanti.

Since thoughts are produced by what is impermanent, how could they be permanent?

Evam passam ...pe...

Seeing this ...

nāparam itthattāyā'ti pajānātī'ti.

They understand: '... there is no return to any state of existence.'

Dasamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

14. Devadahavagga
14. At Devadaha

144. Bāhiradukkhahetusutta Exterior and Cause Are Suffering

“Rūpā, bhikkhave, dukkhā.

“Mendicants, sights are suffering.

Yopi hetu, yopi paccayo rūpānaṃ uppādāya, sopi dukkho.

The cause and condition that gives rise to sights is also suffering.

Dukkhasambhūtā, bhikkhave, rūpā kuto sukhā bhavissanti.

Since sights are produced by what is suffering, how could they be happiness?

Saddā ...

Sounds ...

gandhā ...

Smells ...

rasā ...

Tastes ...

phoṭṭhabbā ...

Touches ...

dhammā dukkhā.

Thoughts are suffering.

Yopi hetu, yopi paccayo dhammānaṃ uppādāya, sopi dukkho.

The cause and condition that gives rise to thoughts is also suffering.

Dukkhasambhūtā, bhikkhave, dhammā kuto sukhā bhavissanti.

Since thoughts are produced by what is suffering, how could they be happiness?

Evam̐ passam̐ ...pe...

Seeing this ...

nāparam̐ itthattāyā'ti pajānātī'ti.

They understand: '... there is no return to any state of existence.'

Ekādasamam̐.

145. Bāhirānattahetusutta Exterior and Cause Are Not-Self

“Rūpā, bhikkhave, anattā.

“Mendicants, sights are not-self.

Yopi hetu, yopi paccayo rūpānaṃ uppādāya, sopi anattā.

The cause and condition that gives rise to sights is also not-self.

Anattasambhūtā, bhikkhave, rūpā kuto attā bhavissanti.

Since sights are produced by what is not-self, how could they be self?

Saddā ...

Sounds ...

gandhā ...

Smells ...

rasā ...

Tastes ...

phoṭṭhabbā ...

Touches ...

dhammā anattā.

Thoughts are not-self.

Yopi hetu, yopi paccayo dhammānaṃ uppādāya, sopi anattā.

The cause and condition that gives rise to thoughts is also not-self.

Anattasambhūtā, bhikkhave, dhammā kuto attā bhavissanti.

Since thoughts are produced by what is not-self, how could they be self?

Evam̐ passam̐, bhikkhave, sutavā ariyasāvako rūpesupi nibbindati, saddesupi ... gandhesupi ... rasesupi ... phoṭṭhabbesupi ... dhammesupi nibbindati.

Seeing this ...

Nibbindam̐ virajjati; virāgā vimuccati; vimuttasmim̐ vimuttamiti ñānam̐ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitam̐ brahmacariyam̐, kataṃ karaṇīyam̐, nāparam̐ itthattāyā'ti pajānāti'ti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Dvādasamaṃ.

Devadahavaggo catuttho.

Tassuddānam̐

**Devadaho khaṇo rūpā,
dve natumhākameva ca;
Hetunāpi tayo vuttā,
duve ajjhatabāhirāti.**

Saṃyutta Nikāya 35
Linked Discourses 35

15. Navapurāṇavagga
15. The Old and the New

146. Kammanirodhasutta The Cessation of Action

**“Navapurāṇāni, bhikkhave, kammāni desessāmi
kammanirodhaṃ kammanirodhagāminiñca paṭipadaṃ.**

“Mendicants, I will teach you old action, new action, the cessation of action, and the practice that leads to the cessation of action.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmīti.

Listen and pay close attention, I will speak. ...

Katamañca, bhikkhave, purāṇakammaṃ?

And what is old action?

**Cakkhu, bhikkhave, purāṇakammaṃ abhisāṅkhatam
abhisāñcetayitam vedaniyam daṭṭhabbam ...pe...**

The eye is old action. It should be seen as produced by choices and intentions, as something to be felt.

**jivhā purāṇakammā abhisāṅkhatā abhisāñcetayitā vedaniyā
daṭṭhabbā ...pe...**

The ear ... nose ... tongue ... body ...

**mano purāṇakammo abhisāṅkhato abhisāñcetayito vedaniyo
daṭṭhabbo.**

mind is old action. It should be seen as produced by choices and intentions, as something to be felt.

Idaṃ vuccati, bhikkhave, purāṇakammaṃ.

This is called old action.

Katamañca, bhikkhave, navakammaṃ?

And what is new action?

Yaṃ kho, bhikkhave, etarahi kammaṃ karoti kāyena vācāya manasā,

The deeds you currently perform by way of body, speech, and mind.

idaṃ vuccati, bhikkhave, navakammaṃ.

This is called new action.

Katamo ca, bhikkhave, kammanirodho?

And what is the cessation of action?

Yo kho, bhikkhave, kāyakammavacīkammamanokammassa nirodhā vimuttiṃ phusati,

When you experience freedom due to the cessation of deeds by body, speech, and mind.

ayaṃ vuccati, bhikkhave, kammanirodho.

This is called the cessation of action.

Katamā ca, bhikkhave, kammanirodhagāminī paṭipadā?

And what's the practice that leads to the cessation of action?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi—

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, kammanirodhagāminī paṭipadā.

This is called the practice that leads to the cessation of action.

Iti kho, bhikkhave, desitaṃ mayā purāṇakammaṃ, desitaṃ navakammaṃ, desito kammanirodho, desitā kammanirodhagāminī paṭipadā.

So, mendicants, I've taught you old action, new action, the cessation of action, and the practice that leads to the cessation of action.

Yaṃ kho, bhikkhave, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha, bhikkhave, mā pamādattha; mā pacchāvippaṭṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsanī"ti.

Here are these roots of trees, and here are these empty huts.

Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

Paṭhamam.

Saṃyutta Nikāya 35
Linked Discourses 35

15. Navapurāṇavagga
15. The Old and the New

147. Aniccanibbānasappāyasutta

The Impermanent as Conducive to Extinguishment

“Nibbānasappāyaṃ vo, bhikkhave, paṭipadaṃ desessāmi.

“Mendicants, I will teach you a practice that’s conducive to extinguishment.

Taṃ suṇātha ...pe...

Listen ...

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?

And what is that practice that’s conducive to extinguishment?

**Idha, bhikkhave, bhikkhu cakkhuṃ aniccanti passati, rūpā
aniccāti passati, cakkhaviññāṇaṃ aniccanti passati,
cakkhusamphasso aniccoti passati. Yampidaṃ
cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccanti passati ...
pe...**

It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent.

**jivhā aniccāti passati, rasā aniccāti passati, jivhāviññāṇaṃ
aniccanti passati, jivhāsamphasso aniccoti passati, yampidaṃ
jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccanti passati ...
pe...**

They see that the ear ... nose ... tongue ... body ...

**mano aniccoti passati, dhammā aniccāti passati,
manoviññāṇaṃ aniccanti passati, manosamphasso aniccoti
passati, yampidaṃ manosamphassapaccayā uppajjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi
aniccanti passati.**

mind, thoughts, mind-consciousness, and mind contact are
impermanent. And they see that the painful, pleasant, or neutral
feeling that arises conditioned by mind contact is also impermanent.

Ayaṃ kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.

This is that practice that’s conducive to extinguishment.”

Dutiyāṃ.

Saṃyutta Nikāya 35

Linked Discourses 35

15. Navapurāṇavagga

15. The Old and the New

148. Dukkhanibbānasappāyasutta

The Suffering as Conducive to Extinguishment

“Nibbānasappāyaṃ vo, bhikkhave, paṭipadaṃ desessāmi.

“Mendicants, I will teach you a practice that’s conducive to extinguishment.

Taṃ suṇātha ...pe...

Listen ...

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?

And what is that practice that’s conducive to extinguishment?

Idha, bhikkhave, cakkhuṃ dukkhanti passati, rūpā dukkhāti passati, cakkhuvīññāṇaṃ dukkhanti passati, cakkhusamphasso dukkhoti passati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati ...pe...

It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also suffering.

jivhā dukkhāti passati ...pe...

They see that the ear ... nose ... tongue ... body ...

mano dukkhoti passati, dhammā dukkhāti passati, manovīññāṇaṃ dukkhanti passati, manosamphasso dukkhoti passati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.

mind, thoughts, mind-consciousness, and mind contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also suffering.

Ayaṃ kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.

This is that practice that’s conducive to extinguishment.”

Tatiyaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

15. Navapurāṇavagga
15. The Old and the New

149. Anattanibbānasappāyasutta Not-Self as Conducive to Extinguishment

“Nibbānasappāyaṃ vo, bhikkhave, paṭipadaṃ desessāmi.
“Mendicants, I will teach you a practice that’s conducive to extinguishment.

Taṃ suṇātha ...pe...
Listen ...

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?
And what is that practice that’s conducive to extinguishment?

**Idha, bhikkhave, bhikkhu cakkhuṃ anattāti passati, rūpā
anattāti passati, cakkhuviññāṇaṃ anattāti passati,
cakkhusamphasso anattāti passati, yampidaṃ
cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati ...
pe...**

It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also not-self.

**mano anattāti passati, dhammā anattāti passati, manoviññāṇaṃ
anattāti passati, manosamphasso anattāti passati, yampidaṃ
manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati.**

They see that the ear ... nose ... tongue ... body ... mind, thoughts, mind-consciousness, and mind contact are not-self. And they see

that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also not-self.

Ayaṃ kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.

This is that practice that’s conducive to extinguishment.”

Catuttham.

Saṃyutta Nikāya 35

Linked Discourses 35

15. Navapurāṇavagga

15. The Old and the New

150. Nibbānasappāyapaṭipadāsutta A Practice Conducive to Extinguishment

“Nibbānasappāyaṃ vo, bhikkhave, paṭipadaṃ desessāmi.

“Mendicants, I will teach you a practice that’s conducive to extinguishment.

Taṃ suṇātha ...pe...

Listen ...

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?

And what is that practice that’s conducive to extinguishment?

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Rūpā niccā vā aniccā vā”ti?

“Are sights ...

“Aniccā, bhante”.

“Cakkhuviññāṇam ...

eye consciousness ...

cakkhusamphasso ...pe...

eye contact ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā
aniccaṃ vā”ti?**

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati ...pe...

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṃ virajjati; virāgā vimuccati ...pe...

Being disillusioned, desire fades away. When desire fades away they’re freed. ...

nāparaṃ itthattāyāti pajānāti.

They understand: ‘... there is no return to any state of existence.’

Ayaṃ kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.

This is that practice that’s conducive to extinguishment.”

Pañcamāṅ.

Saṃyutta Nikāya 35
Linked Discourses 35

15. Navapurāṇavagga
15. The Old and the New

151. Antevāsikasutta A Student

“Anantevāsikamidam, bhikkhave, brahmacariyam vussati anācariyakam.

“Mendicants, this spiritual life is lived without a resident student and without a teaching master.

Santevāsiko, bhikkhave, bhikkhu sācariyako dukkham na phāsu viharati.

A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

Anantevāsiko, bhikkhave, bhikkhu anācariyako sukham phāsu viharati.

A mendicant who lives without a resident student and a teaching master lives in happiness and comfort.

Kathaṅca, bhikkhu, santevāsiko sācariyako dukkham na phāsu viharati?

And how does a mendicant who lives with a resident student and a teaching master live in suffering and discomfort?

Idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṃyojanīyā.

When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

Tyāssa anto vasanti, antassa vasanti pāpakā akusalā dhammāti.

Those qualities reside within. Since they have bad unskillful qualities residing within,

Tasmā santevāsikoti vuccati.

they're said to have a resident student.

Te naṃ samudācaranti, samudācaranti naṃ pāpakā akusalā dhammāti.

Those qualities master them. Since they're mastered by bad unskillful qualities,

Tasmā sācariyakoti vuccati ...pe....

they're said to have a teaching master.

Puna caparaṃ, bhikkhave, bhikkhuno jivhāya rasaṃ sāyitvā uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṃyojaniyā.

Furthermore, when a mendicant hears ... smells ... tastes ... touches ...

Tyāssa anto vasanti, antassa vasanti pāpakā akusalā dhammāti.

Tasmā santevāsikoti vuccati.

Te naṃ samudācaranti, samudācaranti naṃ pāpakā akusalā dhammāti. Tasmā sācariyakoti vuccati ...pe....

Puna caparaṃ, bhikkhave, bhikkhuno manasā dhammaṃ viññāya uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṃyojaniyā.

knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

Tyāssa anto vasanti, antassa vasanti pāpakā akusalā dhammāti.

Those qualities reside within. Since they have bad unskillful qualities residing within,

Tasmā santevāsikoti vuccati.

they're said to have a resident student.

Te naṃ samudācaranti, samudācaranti naṃ pāpakā akusalā dhammāti.

Those qualities master them. Since they're mastered by bad unskillful qualities,

Tasmā sācariyakoti vuccati.

they're said to have a teaching master.

Evaṃ kho, bhikkhave, bhikkhu santevāsiko sācariyako dukkhaṃ, na phāsu viharati.

That's how a mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

Kathañca, bhikkhave, bhikkhu anantevāsiko anācariyako sukhaṃ phāsu viharati?

And how does a mendicant who lives without a resident student and a teaching master live in happiness and comfort?

Idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā na uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṃyojanīyā.

When a mendicant sees a sight with the eye, bad, unskillful phenomena don't arise: memories and thoughts prone to fetters.

Tyāssa na anto vasanti, nāssa anto vasanti pāpakā akusalā dhammāti.

Those qualities don't reside within. Since they don't have bad unskillful qualities residing within,

Tasmā anantevāsikoti vuccati.

they're said to not have a resident student.

Te naṃ na samudācaranti, na samudācaranti naṃ pāpakā akusalā dhammāti.

Those qualities don't master them. Since they're not mastered by bad unskillful qualities,

Tasmā anācariyakoti vuccati ...pe....

they're said to not have a teaching master.

Puna caparaṃ, bhikkhave, bhikkhuno jivhāya rasaṃ sāyitvā na uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṃyojanīyā.

Furthermore, when a mendicant hears ... smells ... tastes ... touches ...

Tyāssa na anto vasanti, nāssa anto vasanti pāpakā akusalā dhammāti.

Tasmā anantevāsikoti vuccati.

Te naṃ na samudācaranti, na samudācaranti naṃ pāpakā akusalā dhammāti. Tasmā anācariyakoti vuccati ...pe....

Puna caparaṃ, bhikkhave, bhikkhuno manasā dhammaṃ viññāya na uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṃyojanīyā.

knows a thought with the mind, bad, unskillful phenomena don't arise: memories and thoughts prone to fetters.

Tyāssa na anto vasanti, nāssa anto vasanti pāpakā akusalā dhammāti.

Those qualities don't reside within. Since they don't have bad unskillful qualities residing within,

Tasmā anantevāsikoti vuccati.

they're said to not have a resident student.

Te naṃ na samudācaranti, na samudācaranti naṃ pāpakā akusalā dhammāti.

Those qualities don't master them. Since they're not mastered by bad unskillful qualities,

Tasmā anācariyakoti vuccati.

they're said to not have a teaching master.

Evaṃ kho, bhikkhave, bhikkhu anantevāsiko anācariyako sukhaṃ phāsu viharati.

That's how a mendicant who lives without a resident student and a teaching master lives in happiness and comfort.

Anantevāsikamidaṃ, bhikkhave, brahmacariyaṃ vussati.

This spiritual life is lived without a resident student and without a teaching master.

Anācariyakam̐ santevāsiko, bhikkhave, bhikkhu sācariyako dukkham̐, na phāsu viharati.

A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

Anantevāsiko, bhikkhave, bhikkhu anācariyako sukham̐ phāsu viharatī”ti.

A mendicant who lives without a resident student and a teaching master lives in happiness and comfort.”

Chaṭṭham̐.

Saṃyutta Nikāya 35

Linked Discourses 35

15. Navapurāṇavagga

15. The Old and the New

152. Kimatthiyabrahmacariyasutta

What's the Purpose of the Spiritual Life?

“Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyumaṃ:

“Mendicants, if wanderers who follow another path were to ask you:

‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti?

‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’

Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘dukkhassa kho, āvuso, pariññāya bhagavati brahmacariyaṃ vussatī’ti.

‘The purpose of living the spiritual life under the Buddha is to completely understand suffering.’

Sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyumaṃ:

If wanderers who follow other paths were to ask you:

‘katamaṃ panāvuso, dukkhaṃ, yassa pariññāya samaṇe gotame brahmacariyaṃ vussatī’ti?

‘Reverends, what is that suffering?’

Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘Cakkhu kho, āvuso, dukkham;

‘The eye is suffering.

tassa pariññāya bhagavati brahmacariyaṃ vussati.

The purpose of living the spiritual life under the Buddha is to completely understand this.

Rūpā dukkhā;

Sights ...

tesaṃ pariññāya bhagavati brahmacariyaṃ vussati.

Cakkhuviññāṇaṃ dukkham;

Eye consciousness ...

tassa pariññāya bhagavati brahmacariyaṃ vussati.

Cakkhusamphasso dukkho;

Eye contact ...

tassa pariññāya bhagavati brahmacariyaṃ vussati.

**Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ;**

The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering.

tassa pariññāya bhagavati brahmacariyaṃ vussati ...pe...

The purpose of living the spiritual life under the Buddha is to completely understand this.

jivhā dukkhā ...

The ear ... nose ... tongue ... body ...

mano dukkho;

mind ...

tassa pariññāya bhagavati brahmacariyaṃ vussati ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ;**

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering.

tassa pariññāya bhagavati brahmacariyaṃ vussati.

The purpose of living the spiritual life under the Buddha is to completely understand this.

Idaṃ kho, āvuso, dukkhaṃ;

This is that suffering.

yassa pariññāya bhagavati brahmacariyaṃ vussatī'ti.

The purpose of living the spiritual life under the Buddha is to completely understand this.'

Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā'ti.

When questioned by wanderers who follow other paths, that's how you should answer them."

Sattamaṃ.

153. Atthinukhopariyāyasutta Is There a Method?

“Atthi nu kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhiniijjhānakkhantiyā aññaṃ byākareyya:

“Mendicants, is there a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment? That is:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmī’ti?

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

“Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī’ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmī’ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“atthi, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākareyya:

“There is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is:

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāmī’ti.

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Katamo ca, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya ...pe... aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākaroti: ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti?

And what is that method?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā santaṃ vā ajjhataṃ rāgadosamohaṃ, atthi me ajjhataṃ rāgadosamohoti pajānāti;

Take a mendicant who sees a sight with the eye. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’

asantaṃ vā ajjhataṃ rāgadosamohaṃ, natthi me ajjhataṃ rāgadosamohoti pajānāti.

When they don't have greed, hate, and delusion in them, they understand 'I don't have greed, hate, and delusion in me.'

Yaṃ taṃ, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā santaṃ vā ajjhattaṃ rāgadosamohaṃ, atthi me ajjhattaṃ rāgadosamohoti pajānāti; asantaṃ vā ajjhattaṃ rāgadosamohaṃ, natthi me ajjhattaṃ rāgadosamohoti pajānāti. Api nu me, bhikkhave, dhammā saddhāya vā veditabbā, ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivitakkena vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā”ti?

Since this is so, are these things understood by faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?”

“No hetam, bhante”.

“No, sir.”

“Nanume, bhikkhave, dhammā paññāya disvā veditabbā”ti?

“Aren't they understood by seeing them with wisdom?”

“Evaṃ, bhante”.

“Yes, sir.”

“Ayaṃ kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākaroti:

“This is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is:

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāmī’ti ...pe....

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to

any state of existence.”

Puna caparam, bhikkhave, bhikkhu jivhāya rasam sāyivā santam vā ajjhattam ...pe... rāgadosamohoti pajānāti; asantam vā ajjhattam rāgadosamoham, natthi me ajjhattam rāgadosamohoti pajānāti.

Furthermore, a mendicant hears a sound ... smells an odor ... tastes a flavor ... feels a touch ...

Yam tam, bhikkhave, jivhāya rasam sāyivā santam vā ajjhattam rāgadosamoham, atthi me ajjhattam rāgadosamohoti pajānāti; asantam vā ajjhattam rāgadosamoham, natthi me ajjhattam rāgadosamohoti pajānāti; api nu me, bhikkhave, dhammā saddhāya vā veditabbā, ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivitakkena vā veditabbā, diṭṭhiniijjhānakkhantiyā vā veditabbā”ti?

“No hetam, bhante”.

“Nanume, bhikkhave, dhammā paññāya disvā veditabbā”ti?

“Evam, bhante”.

“Ayampi kho, bhikkhave, pariyāyo yam pariyāyam āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhiniijjhānakkhantiyā aññam byākaroti: “khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā”ti pajānāmī”ti ...pe....

Puna caparam, bhikkhave, bhikkhu manasā dhammam viññāya santam vā ajjhattam rāgadosamoham, atthi me ajjhattam rāgadosamohoti pajānāti;

knows a thought with the mind. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’

asantam vā ajjhattam rāgadosamoham, natthi me ajjhattam rāgadosamohoti pajānāti.

When they don't have greed, hate, and delusion in them, they understand 'I don't have greed, hate, and delusion in me.'

Yaṃ taṃ, bhikkhave, bhikkhu manasā dhammaṃ viññāya santam vā ajjhattaṃ rāgadosamohaṃ, atthi me ajjhattaṃ rāgadosamohoti pajānāti; asantaṃ vā ajjhattaṃ rāgadosamohaṃ, natthi me ajjhattaṃ rāgadosamohoti pajānāti; api nu me, bhikkhave, dhammā saddhāya vā veditabbā, ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivittakkena vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā”ti?

Since this is so, are these things understood by faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?”

“No hetam, bhante”.

“No, sir.”

“Nanume, bhikkhave, dhammā paññāya disvā veditabbā”ti?

“Aren't they understood by seeing them with wisdom?”

“Evaṃ, bhante”.

“Yes, sir.”

“Ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivittakā, aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākaroti:

“This too is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is:

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāmī”ti.

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to

any state of existence.””

Atthamañ.

Saṃyutta Nikāya 35

Linked Discourses 35

15. Navapurāṇavagga

15. The Old and the New

154. Indriyasampannasutta

Endowed With Faculties

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ
etadavoca:**

Then a mendicant went up to the Buddha ... and asked him,

“indriyasampanno, indriyasampanno’ti, bhante, vuccati.

“Sir, they speak of someone who is ‘accomplished regarding the faculties’.

Kittāvatā nu kho, bhante, indriyasampanno hotī’ti?

How is someone accomplished regarding the faculties defined?”

**“Cakkhundriye ce, bhikkhu, udayabbayānupassī viharanto
cakkhundriye nibbindati ...pe...**

“Mendicant, if someone meditates observing rise and fall in the eye faculty, they grow disillusioned with the eye faculty.

**jivhindriye ce, bhikkhu, udayabbayānupassī viharanto
jivhindriye nibbindati ...pe...**

If they meditate observing rise and fall in the ear faculty ... nose faculty ... tongue faculty ... body faculty ...

**manindriye ce, bhikkhu, udayabbayānupassī viharanto
manindriye nibbindati.**

mind faculty, they grow disillusioned with the mind faculty.

Nibbindaṃ virajjati ...pe... vimuttasmim vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. ... When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ettāvatā kho, bhikkhu, indriyasampanno hotī”ti.

This is how someone who is accomplished regarding the faculties is defined.”

Navamaṃ.

Saṃyutta Nikāya 35

Linked Discourses 35

15. Navapurāṇavagga

15. The Old and the New

155. Dhammakathikapucchasutta

A Dhamma Speaker

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ
etadavoca:**

Then a mendicant went up to the Buddha ... and asked him,

“dhammakathiko, dhammakathiko’ti, bhante, vuccati.

“Sir, they speak of a ‘Dhamma speaker’.

Kittāvatā nu kho, bhante, dhammakathiko hotī’ti?

How is a Dhamma speaker defined?”

**“Cakkhussa ce, bhikkhu, nibbidāya virāgāya nirodhāya
dhammaṃ deseti, ‘dhammakathiko bhikkhū’ti alaṃvacanāya.**

“If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

**Cakkhussa ce, bhikkhu, nibbidāya virāgāya nirodhāya
paṭipanno hoti, ‘dhammānudhammapaṭipanno bhikkhū’ti
alaṃvacanāya.**

If they practice for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

**Cakkhussa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto
hoti, ‘ditṭhadhammanibbānappatto bhikkhū’ti alaṃvacanāya ...
pe...**

If they're freed by not grasping by disillusionment, dispassion, and cessation regarding the eye, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'.

jivhāya ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃvacanāya ...pe...

If a mendicant teaches Dhamma for disillusionment with the ear ... nose ... tongue ... body ...

manassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti, 'dhammakathiko bhikkhū'ti alaṃvacanāya.

mind, for its fading away and cessation, they're qualified to be called a 'mendicant who speaks on Dhamma'.

Manassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammapaṭipanno bhikkhū'ti alaṃvacanāya.

If they practice for disillusionment, dispassion, and cessation regarding the mind, they're qualified to be called a 'mendicant who practices in line with the teaching'.

Manassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṃvacanāyā'ti.

If they're freed by not grasping by disillusionment, dispassion, and cessation regarding the mind, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'."

Dasamaṃ.

Navapurāṇavaggo pañcama.

Tassuddānaṃ

**Kammaṃ cattāri sappāyā,
anantevāsi kimatthiyā;**

**Atthi nu kho pariyāyo,
indriyakathikena cāti.**

Saḷāyatanavagge tatiyapaṇṇāsako samatto.

Tassa vagguddānaṃ

**Yogakkhemi ca loko ca,
Gahapati devadahena ca;
Navapurāṇena paṇṇāso,
Tatiyo tena vuccatīti.**

156. Ajjhattanandikkhayasutta The Interior and the End of Relishing

**“Aniccaṃyeva, bhikkhave, bhikkhu cakkhuṃ aniccanti passati,
sāssa hoti sammādiṭṭhi.**

“Mendicants, the eye really is impermanent. A mendicant sees that it is impermanent: that’s their right view.

Sammā passaṃ nibbindati.

Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ suvimuttanti vuccati ...pe...

When relishing and greed end, the mind is said to be well freed.

**aniccaṃyeva, bhikkhave, bhikkhu jivhaṃ aniccanti passati,
sāssa hoti sammādiṭṭhi.**

The ear ... nose ... tongue ... body ...

Sammā passaṃ nibbindati.

Nandikkhayā rāgakkhayo;

rāgakkhayā ...pe...

cittaṃ suvimuttanti vuccati ...pe...

**aniccaṃyeva, bhikkhave, bhikkhu manaṃ aniccanti passati,
sāssa hoti sammādiṭṭhi.**

mind really is impermanent. A mendicant sees that it is impermanent: that’s their right view.

Sammā passaṃ nibbindati.

Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ suvimuttanti vuccatī”ti.

When relishing and greed end, the mind is said to be well freed.”

Paṭhamam.

157. Bāhiraṇandikkhayasutta The Exterior and the End of Relishing

“Anicceyeva, bhikkhave, bhikkhu rūpe aniccāti passati, sāssa hoti sammādiṭṭhi.

“Mendicants, sights really are impermanent. A mendicant sees that they are impermanent: that’s their right view.

Sammā passaṃ nibbindati.

Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ suvimuttanti vuccati.

When relishing and greed end, the mind is said to be well freed.

Anicceyeva, bhikkhave, bhikkhu sadde ...

Sounds ...

gandhe ...

Smells ...

rāse ...

Tastes ...

phoṭṭhabbe ...

Touches ...

dhamme aniccāti passati, sāssa hoti sammādiṭṭhi.

Thoughts really are impermanent. A mendicant sees that they are impermanent: that’s their right view.

Sammā passaṃ nibbindati.

Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ suvimuttanti vuccatī”ti.

When relishing and greed end, the mind is said to be well freed.”

Dutiyam.

158. Ajjhattaaniccanandikkhayasutta Focus, the Interior, and the End of Relishing

**“Cakkhum̃, bhikkhave, yoniso manasi karotha,
cakkhāniccatañca yathābhūtaṃ samanupassatha.**

“Mendicants, properly attend to the eye. Truly see the impermanence of the eye.

**Cakkhum̃, bhikkhave, bhikkhu yoniso manasikaronto,
cakkhāniccatañca yathābhūtaṃ samanupassanto
cakkhusmimpi nibbindati.**

When a mendicant does this, they grow disillusioned with the eye.

Nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ suvimuttanti vuccati.

When relishing and greed end, the mind is said to be well freed.

Sotaṃ, bhikkhave, yoniso manasi karotha ...

Properly attend to the ear ...

ghānaṃ ...

nose ...

**jivhaṃ, bhikkhave, yoniso manasi karotha, jivhāniccatañca
yathābhūtaṃ samanupassatha.**

tongue ...

**Jivhaṃ, bhikkhave, bhikkhu yoniso manasikaronto,
jivhāniccatañca yathābhūtaṃ samanupassanto jivhāyapi
nibbindati.**

Nandikkhayā rāgakkhayo;

rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ suvimuttanti vuccati.

Kāyaṃ ...

body ...

**manāṃ, bhikkhave, yoniso manasi karoṭha, manāniccatañca
yathābhūtaṃ samanupassatha.**

mind. Truly see the impermanence of the mind.

**Manāṃ, bhikkhave, bhikkhu yoniso manasikaronto,
manāniccatañca yathābhūtaṃ samanupassanto manasmimpi
nibbindati.**

When a mendicant does this, they grow disillusioned with the mind.

Nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ suvimuttanti vuccatī”ti.

When relishing and greed end, the mind is said to be well freed.”

Tatiyaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

16. Nandikkhayavagga
16. The End of Relishing

159. Bāhiraaniccānandikkhayasutta Focus, the Exterior, and the End of Relishing

“Rūpe, bhikkhave, yoniso manasi karotha, rūpānīcātaṇca yathābhūtaṃ samanupassatha.

“Mendicants, properly attend to sights. Truly see the impermanence of sights.

Rūpe, bhikkhave, bhikkhu yoniso manasikaronto, rūpānīcātaṇca yathābhūtaṃ samanupassanto rūpesupi nibbindati.

When a mendicant does this, they grow disillusioned with sights.

Nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

Nandirāgakkhayā cittaṃ suvimuttanti vuccati.

When relishing and greed end, the mind is said to be well freed.

Sadde ...

Properly attend to sounds ...

gandhe ...

smells ...

rāse ...

tastes ...

phoṭṭhabbe ...

touches ...

**dhamme, bhikkhave, yoniso manasi karotha,
dhammānīcātaṇca yathābhūtaṃ samanupassatha.**

thoughts. Truly see the impermanence of thoughts.

**Dhamme, bhikkhave, bhikkhu yoniso manasikaronto,
dhammāniccatañca yathābhūtaṃ samanupassanto
dhammesupi nibbindati.**

When a mendicant does this, they grow disillusioned with thoughts.

Nandikkhayā rāgakkhayo;

When relishing ends, greed ends.

rāgakkhayā nandikkhayo.

When greed ends, relishing ends.

Nandirāgakkhayā cittaṃ suvimuttanti vuccatī”ti.

When relishing and greed end, the mind is said to be well freed.”

Catutthaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

16. Nandikkhayavagga
16. The End of Relishing

160. Jīvakambavanasamādhisutta On Immersion at Jīvaka's Mango Grove

Ekam̐ samayaṃ bhagavā rājagahe viharati jīvakambavane.
At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“bhikkhavo”ti ...pe...

“samādhim̐, bhikkhave, bhāvettha.

“Mendicants, develop immersion.

Samāhitassa, bhikkhave, bhikkhuno yathābhūtaṃ okkhāyati.

For a mendicant with immersion, things become truly clear.

Kiñca yathābhūtaṃ okkhāyati?

And what becomes truly clear?

**Cakkhum̐ aniccanti yathābhūtaṃ okkhāyati, rūpā aniccāti
yathābhūtaṃ okkhāyati, cakkhuvīññāṇaṃ aniccanti
yathābhūtaṃ okkhāyati, cakkhusamphasso aniccoti
yathābhūtaṃ okkhāyati, yampidaṃ cakkhusamphassapaccayā
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā tampi aniccanti yathābhūtaṃ okkhāyati ...pe...**

It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent.

jivhā aniccāti yathābhūtaṃ okkhāyati ...pe...

It becomes truly clear that the ear ... nose ... tongue ... body ...

**mano aniccoti yathābhūtaṃ okkhāyati, dhammā aniccāti
yathābhūtaṃ okkhāyati ...pe...**

mind, thoughts, mind consciousness, and mind contact are
impermanent.

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccanti
yathābhūtaṃ okkhāyati.**

And it also becomes truly clear that the painful, pleasant, or neutral
feeling that arises conditioned by mind contact is impermanent.

Samādhim, bhikkhave, bhāvetha.

Mendicants, develop immersion.

Samāhitassa, bhikkhave, bhikkhuno yathābhūtaṃ okkhāyati”ti.

For a mendicant with immersion, things become truly clear.”

Pañcamaṃ.

161. Jīvakambavanapaṭisallānasutta On Retreat at Jīvaka's Mango Grove

Ekam̐ samayaṃ bhagavā rājagahe viharati jīvakambavane.
At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove.

Tatra kho bhagavā bhikkhū āmantesi ...pe...
There the Buddha addressed the mendicants:

“paṭisallāne, bhikkhave, yogamāpajjatha.
“Mendicants, meditate in retreat.

Paṭisallīnassa, bhikkhave, bhikkhuno yathābhūtaṃ okkhāyati.
For a mendicant who meditates in retreat, things become truly clear.

Kiñca yathābhūtaṃ okkhāyati?
And what becomes truly clear?

**Cakkhum̐ aniccanti yathābhūtaṃ okkhāyati, rūpā aniccāti
yathābhūtaṃ okkhāyati, cakkhuviññāṇaṃ aniccanti
yathābhūtaṃ okkhāyati, cakkhusamphasso aniccoti
yathābhūtaṃ okkhāyati, yampidaṃ cakkhusamphassapaccayā
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā tampi aniccanti yathābhūtaṃ okkhāyati ...pe...**

It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent. ...

mano aniccoti yathābhūtaṃ okkhāyati, dhammā ...

It becomes truly clear that the mind, thoughts, mind consciousness, and mind contact are impermanent.

manoviññāṇaṃ ...

manosamphasso ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccanti
yathābhūtaṃ okkhāyati.**

And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent.

Paṭisallāne, bhikkhave, yogamāpajjatha.

Mendicants, meditate in retreat.

Paṭisallīnassa, bhikkhave, bhikkhuno yathābhūtaṃ okkhāyati”ti.

For a mendicant who meditates in retreat, things become truly clear.”

Chaṭṭhaṃ.

162. Koṭṭhikaaniccasutta With Koṭṭhita on Impermanence

**Atha kho āyasmā mahākoṭṭhiko yena bhagavā tenupasaṅkami
...pe... ekamantaṃ nisinno kho āyasmā koṭṭhiko bhagavantaṃ
etadavoca:**

Then Venerable Mahākoṭṭhita went up to the Buddha ... and asked him,

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṃ kho, koṭṭhika, aniccaṃ tatra te chando pahātabbo.

“Koṭṭhita, you should give up desire for what is impermanent.

Kiñca, koṭṭhika, aniccaṃ?

And what is impermanent?

Cakkhu kho, koṭṭhika, aniccaṃ; tatra te chando pahātabbo.

The eye,

Rūpā aniccā; tatra te chando pahātabbo.

sights,

Cakkhuviññāṇaṃ aniccaṃ; tatra te chando pahātabbo.

eye consciousness,

Cakkuṣaṃphassa anicco; tatra te chando pahātabbo.

and eye contact are impermanent: you should give up desire for them.

**Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ;
tatra te chando pahātabbo ...pe...**

The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent: you should give up desire for it.

jivhā aniccā; tatra te chando pahātabbo.

The ear ... nose ... tongue ... body ...

Rasā aniccā; tatra te chando pahātabbo.

Jivhāviññāṇaṃ aniccaṃ; tatra te chando pahātabbo.

Jivhāsamphasso anicco; tatra te chando pahātabbo.

**Yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ;
tatra te chando pahātabbo ...pe...**

mano anicco; tatra te chando pahātabbo.

The mind,

Dhammā aniccā; tatra te chando pahātabbo.

thoughts,

Manoviññāṇaṃ aniccaṃ; tatra te chando pahātabbo.

mind consciousness,

Manosamphasso anicco; tatra te chando pahātabbo.

and mind contact are impermanent: you should give up desire for them.

**Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ;
tatra te chando pahātabbo.**

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent: you should give up desire for it.

Yaṃ kho, koṭṭhika, aniccaṃ tatra te chando pahātabbo”ti.

Koṭṭhita, you should give up desire for what is impermanent.”

Sattamañ.

Saṃyutta Nikāya 35
Linked Discourses 35

16. Nandikkhayavagga
16. The End of Relishing

163. Koṭṭhikadukkhasutta With Koṭṭhita on Suffering

**Atha kho āyasmā mahākoṭṭhiko ...pe... bhagavantam
etadavoca:**

Then Venerable Mahākoṭṭhita ... said to the Buddha:

“sādhu me, bhante ...pe... vihareyyan”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṃ kho, koṭṭhika, dukkham tatra te chando pahātabbo.

“Koṭṭhita, you should give up desire for what is suffering.

Kiñca, koṭṭhika, dukkham?

And what is suffering?

Cakkhu kho, koṭṭhika, dukkham; tatra te chando pahātabbo.

The eye,

Rūpā dukkhā; tatra te chando pahātabbo.

sights,

Cakkhuvīññāṇam dukkham; tatra te chando pahātabbo.

eye consciousness,

Cakkhusamphasso dukkho; tatra te chando pahātabbo.

and eye contact are suffering: you should give up desire for them.

**Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukham vā dukkham vā adukkhamasukham vā tampi dukkham;
tatra te chando pahātabbo ...pe...**

The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering; you should give up desire for it.

jivhā dukkhā; tatra te chando pahātabbo ...pe...

The ear ... nose ... tongue ... body ...

mano dukkho; tatra te chando pahātabbo.

The mind,

Dhammā dukkhā; tatra te chando pahātabbo.

thoughts,

Manoviññāṇaṃ dukkhaṃ; tatra te chando pahātabbo.

mind consciousness,

Manosamphasso dukkho; tatra te chando pahātabbo.

and mind contact are suffering: you should give up desire for them.

**Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ;
tatra te chando pahātabbo.**

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering: you should give up desire for it.

Yaṃ kho, koṭṭhika, dukkhaṃ tatra te chando pahātabbo”ti.

Koṭṭhita, you should give up desire for what is suffering.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

16. Nandikkhayavagga
16. The End of Relishing

164. Koṭṭhikaanattasutta With Koṭṭhita on Not-Self

**Ekamantaṃ ...pe...
vihareyyanti.**

**“Yo kho, koṭṭhika, anattā tatra te chando pahātabbo.
“Koṭṭhita, you should give up desire for what is not-self.**

**Ko ca, koṭṭhika, anattā?
And what is not-self?**

**Cakkhu kho, koṭṭhika, anattā; tatra te chando pahātabbo.
The eye,**

**Rūpā anattā; tatra te chando pahātabbo.
sights,**

**Cakkhuvīññāṇaṃ anattā; tatra te chando pahātabbo.
eye consciousness,**

**Cakkhusamphasso anattā; tatra te chando pahātabbo.
and eye contact are not-self: you should give up desire for them.**

**Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattā;
tatra te chando pahātabbo ...pe...**

The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also not-self: You should give up desire for it.

**jivhā anattā; tatra te chando pahātabbo ...pe...
The ear ... nose ... tongue ... body ...**

mano anattā; tatra te chando pahātabbo.

The mind,

Dhammā anattā; tatra te chando pahātabbo.

thoughts,

Manoviññāṇaṃ ...

mind consciousness,

manosamphasso ...

and mind contact ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattā;
tatra te chando pahātabbo.**

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also not-self: you should give up desire for it.

Yo kho, koṭṭhika, anattā, tatra te chando pahātabbo”ti.

Koṭṭhita, you should give up desire for what is not-self.”

Navamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

16. Nandikkhayavagga
16. The End of Relishing

165. Micchādiṭṭhipahānasutta Giving Up Wrong View

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe...**

Then a mendicant went up to the Buddha ...

ekamantaṃ nisinno so bhikkhu bhagavantaṃ etadavoca:
and said to him:

**“kathaṃ nu kho, bhante, jānato kathaṃ passato micchādiṭṭhi
pahīyati”ti?**

“Sir, how does one know and see so that wrong view is given up?”

**“Cakkhuṃ kho, bhikkhu, aniccato jānato passato micchādiṭṭhi
pahīyati.**

“Mendicant, knowing and seeing the eye, sights, eye consciousness,
and eye contact as impermanent, wrong view is given up. ...

Rūpe aniccato jānato passato micchādiṭṭhi pahīyati.

Cakkhuvīññāṇaṃ aniccato jānato passato micchādiṭṭhi pahīyati.

**Cakkhusamphassaṃ aniccato jānato passato micchādiṭṭhi
pahīyati ...pe...**

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato
jānato passato micchādiṭṭhi pahīyati.**

And also knowing and seeing the pleasant, painful, or neutral feeling
that arises conditioned by mind contact as impermanent, wrong view
is given up.

**Evam̐ kho, bhikkhu, jānato evam̐ passato micchādiṭṭhi
pahīyati”ti.**

This is how to know and see so that wrong view is given up.”

Dasamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

16. Nandikkhayavagga
16. The End of Relishing

166. Sakkāyadiṭṭhipahānasutta Giving Up Identity View

Atha kho aññataro bhikkhu ...pe...

Then a mendicant went up to the Buddha ...

etadavoca:

and said to him:

**“kathaṃ nu kho, bhante, jānato kathaṃ passato sakkāyadiṭṭhi
pahīyati”ti?**

“Sir, how does one know and see so that identity view is given up?”

**“Cakkhuṃ kho, bhikkhu, dukkhato jānato passato sakkāyadiṭṭhi
pahīyati.**

“Mendicant, knowing and seeing the eye, sights, eye consciousness,
and eye contact as suffering, identity view is given up. ...

Rūpe dukkhato jānato passato sakkāyadiṭṭhi pahīyati.

**Cakkhuvīññāṇaṃ dukkhato jānato passato sakkāyadiṭṭhi
pahīyati.**

**Cakkhusamphassaṃ dukkhato jānato passato sakkāyadiṭṭhi
pahīyati ...pe...**

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhato
jānato passato sakkāyadiṭṭhi pahīyati.**

And also knowing and seeing the pleasant, painful, or neutral feeling
that arises conditioned by mind contact as suffering, identity view is
given up.

**Evam̐ kho, bhikkhu, jānato evam̐ passato sakkāyadiṭṭhi
pahīyati”ti.**

This is how to know and see so that identity view is given up.”

Ekādasamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

16. Nandikkhayavagga
16. The End of Relishing

167. Attānudiṭṭhipahānasutta Giving Up View of Self

Atha kho aññataro bhikkhu ...pe...

Then a mendicant went up to the Buddha ...

etadavoca:

and said to him:

**“kathaṃ nu kho, bhante, jānato kathaṃ passato attānudiṭṭhi
pahīyati”ti?**

“Sir, how does one know and see so that view of self is given up?”

**“Cakkhuṃ kho, bhikkhu, anattato jānato passato attānudiṭṭhi
pahīyati.**

“Mendicant, knowing and seeing the eye, sights, eye consciousness,
and eye contact as not-self, view of self is given up. ...

Rūpe anattato jānato passato attānudiṭṭhi pahīyati.

Cakkhuviññāṇaṃ anattato jānato passato attānudiṭṭhi pahīyati.

**Cakkhusamphassaṃ anattato jānato passato attānudiṭṭhi
pahīyati.**

**Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattato
jānato passato attānudiṭṭhi pahīyati ...pe...**

jivhaṃ anattato jānato passato attānudiṭṭhi pahīyati ...pe...

manāṃ anattato jānato passato attānudiṭṭhi pahīyati.

Dhamme ...

manoviññāṇaṃ ...

manosamphassaṃ ...

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattato
jānato passato attānudiṭṭhi pahīyati”ti.**

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as not-self, view of self is given up.”

Dvādasamaṃ.

Nandikkhayavaggo paṭhamo.

Tassuddānaṃ

**Nandikkhayena cattāro,
jīvakambavane duve;
Koṭṭhikena tayo vuttā,
micchā sakkāya attanoti.**

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

168. Ajjhattaaniccachandasutta Desire for the Impermanent Interior

“Yaṃ, bhikkhave, aniccaṃ, tatra vo chando pahātabbo.

“Mendicants, you should give up desire for what is impermanent.

Kiñca, bhikkhave, aniccaṃ?

And what is impermanent?

Cakkhu, bhikkhave, aniccaṃ; tatra vo chando pahātabbo ...pe...

The eye, ear, nose, tongue, body, and mind are impermanent:

jivhā aniccā; tatra vo chando pahātabbo ...pe...

mano anicco; tatra vo chando pahātabbo.

you should give up desire for them.

Yaṃ, bhikkhave, aniccaṃ, tatra vo chando pahātabbo”ti.

You should give up desire for what is impermanent.”

Samyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

169. Ajjhataaniccarāgasutta

Greed for the Impermanent Interior

“Yaṃ, bhikkhave, aniccaṃ, tatra vo rāgo pahātabbo.

“Mendicants, you should give up greed for what is impermanent.

Kiñca, bhikkhave, aniccaṃ?

And what is impermanent?

Cakkhu, bhikkhave, aniccaṃ;

The eye, ear, nose, tongue, body, and mind are impermanent ...”

tatra vo rāgo pahātabbo ...pe...

jivhā aniccā;

tatra vo rāgo pahātabbo ...pe...

mano anicco;

tatra vo rāgo pahātabbo.

Yaṃ, bhikkhave, aniccaṃ, tatra vo rāgo pahātabbo”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

170. Ajjhattaaniccachandarāgasutta

Desire and Greed for the Impermanent Interior

“Yaṃ, bhikkhave, aniccaṃ, tatra vo chandarāgo pahātabbo.

“Mendicants, you should give up desire and greed for what is impermanent.

Kiñca, bhikkhave, aniccaṃ?

And what is impermanent?

Cakkhu, bhikkhave, aniccaṃ;

The eye, ear, nose, tongue, body, and mind are impermanent ...”

tatra vo chandarāgo pahātabbo ...pe...

jivhā aniccā;

tatra vo chandarāgo pahātabbo ...pe...

mano anicco;

tatra vo chandarāgo pahātabbo.

Yaṃ, bhikkhave, aniccaṃ, tatra vo chandarāgo pahātabbo”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

171–173. Dukkachandādisutta

171–173. Desire, Etc. for the Suffering Interior

“Yaṃ, bhikkhave, dukkhaṃ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Mendicants, you should give up desire ... greed ... desire and greed for what is suffering.

Kiñca, bhikkhave, dukkhaṃ?

And what is suffering?

Cakkhu, bhikkhave, dukkhaṃ; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ...pe...

The eye, ear, nose, tongue, body, and mind are suffering ...”

jivhā dukkhā ...pe...

mano dukkho; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Yaṃ, bhikkhave, dukkhaṃ tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

174–176. Anattachandādisutta

174–176. Desire, Etc. for the Not-Self Interior

“Yo, bhikkhave, anattā, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Mendicants, you should give up desire ... greed ... desire and greed for what is not-self.

Ko ca, bhikkhave, anattā?

And what is not-self?

Cakkhu, bhikkhave, anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ...pe...

The eye, ear, nose, tongue, body, and mind are not-self ...”

jivhā anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ...pe...

mano anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Yo, bhikkhave, anattā tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

177–179. Bāhirāniccachandādisutta

177–179. Desire, Etc. for the Impermanent Exterior

“Yaṃ, bhikkhave, aniccaṃ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Mendicants, you should give up desire ... greed ... desire and greed for what is impermanent.

Kiñca, bhikkhave, aniccaṃ?

And what is impermanent?

Rūpā, bhikkhave, aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Sights, sounds, smells, tastes, touches, and thoughts are impermanent ...”

Saddā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Gandhā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Rasā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Phoṭṭhabbā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Dhammā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Yaṃ, bhikkhave, aniccaṃ tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

180–182. Bāhiradukkhachandādisutta

180–182. Desire, Etc. for the Suffering Exterior

“Yaṃ, bhikkhave, dukkhaṃ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Mendicants, you should give up desire ... greed ... desire and greed for what is suffering.

Kiñca, bhikkhave, dukkhaṃ?

And what is suffering?

Rūpā, bhikkhave, dukkhā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Sights, sounds, smells, tastes, touches, and thoughts are suffering ...”

Saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā dukkhā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Yaṃ, bhikkhave, dukkhaṃ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

183–185. Bāhirānattachandādisutta

183–185. Desire, Etc. for the Not-Self Exterior

“Yo, bhikkhave, anattā, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Mendicants, you should give up desire ... greed ... desire and greed for what is not-self.

Ko ca, bhikkhave, anattā?

And what is not-self?

Rūpā, bhikkhave, anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Sights, sounds, smells, tastes, touches, and thoughts are not-self ...”

Saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Yo, bhikkhave, anattā tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

186. Ajjhattātītāniccasutta

The Interior Was Impermanent in the Past

**“Cakkhu, bhikkhave, aniccaṃ atītaṃ ...pe... jivhā aniccā atītā ...
pe... mano anicco atīto.**

“Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent.

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi
nibbindati ...pe... jivhāyapi nibbindati ...pe... manasmimpi
nibbindati.**

Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

**Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

**‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāti’”ti.**

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

187. Ajjhattānāgatāniccasutta

The Interior Will Be Impermanent in the Future

**“Cakkhu, bhikkhave, aniccaṃ anāgataṃ ...pe... jivhā aniccā
anāgatā ...pe... mano anicco anāgato.**

“Mendicants, in the future the eye, ear, nose, tongue, body, and mind
will be impermanent ...”

Evaṃ passaṃ ...pe...

nāparaṃ itthattāyāti pajānāti”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

188. Ajjhatappaccuppannāniccasutta

The Interior Is Impermanent in the Present

**“Cakkhu, bhikkhave, aniccaṃ paccuppannaṃ ...pe... jivhā
aniccā paccuppannā ...pe... mano anicco paccuppanno.**

“Mendicants, in the present the eye, ear, nose, tongue, body, and
mind are impermanent ...”

Evaṃ passaṃ ...pe...

nāparaṃ itthattāyāti pajānāti”ti.

Saṃyutta Nikāya 35
Linked Discourses 35

17. Saṭṭhipeyyālavagga
17. Sixty Abbreviated Texts

189–191. Ajjhattātītādidukkhasutta

189–191. The Interior as Suffering in the Three Times

**“Cakkhu, bhikkhave, dukkhaṃ atītaṃ anāgataṃ paccuppannaṃ
...pe... jivhā dukkhā atītā anāgatā paccuppannā ...pe... mano
dukkho atīto anāgato paccuppanno.**

“Mendicants, in the past ... future ... present the eye, ear, nose,
tongue, body, and mind are suffering ...”

Evaṃ passaṃ, bhikkhave ...pe...

nāparaṃ itthattāyāti pajānātī”ti.

Saṃyutta Nikāya 35
Linked Discourses 35

17. Saṭṭhipeyyālavagga
17. Sixty Abbreviated Texts

192–194. Ajjhataṭṭānattasutta

192–194. The Interior as Not-Self in the Three Times

**“Cakkhu, bhikkhave, anattā atītaṃ anāgataṃ paccuppannaṃ ...
pe... jivhā anattā ...pe... mano anattā atīto anāgato
paccuppanno.**

“Mendicants, in the past ... future ... present the eye, ear, nose,
tongue, body, and mind are not-self ...”

Evaṃ passaṃ ...pe...

nāparaṃ itthattāyāti pajānāti”ti.

Saṃyutta Nikāya 35
Linked Discourses 35

17. Saṭṭhipeyyālavagga
17. Sixty Abbreviated Texts

195–197. Bāhirātītādiccasutta

195–197. The Exterior as Impermanent in the Three Times

**“Rūpā, bhikkhave, aniccā atītā anāgatā paccuppannā. Saddā ...
gandhā ... rasā ... phoṭṭhabbā ... dhammā aniccā atītā anāgatā
paccuppannā.**

“Mendicants, in the past ... future ... present sights, sounds, smells,
tastes, touches, and thoughts are impermanent ...”

Evaṃ passam ...pe...

nāparam itthattāyāti pajānāti”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

198–200. Bāhirātītādidukkhassutta

198–200. The Exterior as Suffering in the Three Times

**“Rūpā, bhikkhave, dukkhā atītā anāgatā paccuppannā. Saddā ...
gandhā ... rasā ... phoṭṭhabbā ... dhammā dukkhā atītā anāgatā
paccuppannā.**

“Mendicants, in the past ... future ... present sights, sounds, smells,
tastes, touches, and thoughts are suffering ...”

Evam̐ passam̐ ...pe...

nāparam̐ itthattāyāti pajānāti”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

201–203. Bāhirātītāḍḍianattasutta

201–203. The Exterior as Not-Self in the Three Times

**“Rūpā, bhikkhave, anattā atītā anāgatā paccuppannā. Saddā ...
gandhā ... rasā ... phoṭṭhabbā ... dhammā anattā atītā anāgatā
paccuppannā.**

“Mendicants, in the past ... future ... present sights, sounds, smells,
tastes, touches, and thoughts are not-self ...”

Evaṃ passam ...pe...

nāparam itthattāyāti pajānāti”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

204. Ajjhattātīyadaniccasutta

The Interior and What's Impermanent in the Past

“Cakkhu, bhikkhave, aniccaṃ atītaṃ.

“Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent.

Yadaniccaṃ, taṃ dukkhaṃ.

What's impermanent is suffering.

Yaṃ dukkhaṃ, tadanattā.

What's suffering is not-self.

**Yadanattā, taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ ...pe...**

And what's not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

jivhā aniccā atītā.

Yadaniccaṃ, taṃ dukkhaṃ.

Yaṃ dukkhaṃ, tadanattā.

**Yadanattā, taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ ...pe...**

mano anicco atīto.

Yadaniccaṃ, taṃ dukkhaṃ.

Yaṃ dukkhaṃ, tadanattā.

**Yadanattā, taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Evam passam ...pe...

nāparam itthattāyāti pajānātī”ti.

Saṃyutta Nikāya 35
Linked Discourses 35

17. Saṭṭhipeyyālavagga
17. Sixty Abbreviated Texts

205. Ajjhattānāgatayadaniccasutta

The Interior and What's Impermanent in the Future

“Cakkhu, bhikkhave, aniccaṃ anāgataṃ.

“Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent.

Yadaniccaṃ, taṃ dukkhaṃ.

What's impermanent is suffering ...”

Yaṃ dukkhaṃ, tadanattā.

**Yadanattā taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ ...pe...**

jivhā aniccā anāgatā.

Yadaniccaṃ, taṃ dukkhaṃ.

Yaṃ dukkhaṃ, tadanattā.

**Yadanattā, taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ ...pe...**

mano anicco anāgato.

Yadaniccaṃ, taṃ dukkhaṃ.

Yaṃ dukkhaṃ, tadanattā.

**Yadanattā, taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Evam passam, bhikkhave ...pe...

nāparaṃ itthattāyāti pajānātī”ti.

206. Ajjhatappaccuppannayadaniccassutta The Interior and What's Impermanent in the Present

“Cakkhu, bhikkhave, aniccaṃ paccuppannaṃ.

“Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent.

Yadaniccaṃ, taṃ dukkhaṃ.

What's impermanent is suffering. ...”

Yaṃ dukkhaṃ, tadanattā.

**Yadanattā taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ ...pe...**

jivhā aniccā paccuppannā.

Yadaniccaṃ, taṃ dukkhaṃ.

Yaṃ dukkhaṃ, tadanattā.

**Yadanattā, taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ ...pe...**

mano anicco paccuppanno.

Yadaniccaṃ taṃ dukkhaṃ.

Yaṃ dukkhaṃ tadanattā.

**Yadanattā, taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Evam passam ...pe...

nāparaṃ itthattāyāti pajānāti”ti.

Saṃyutta Nikāya 35
Linked Discourses 35

17. Saṭṭhipeyyālavagga
17. Sixty Abbreviated Texts

207–209. Ajjhattātītādiyaṃdukkhasutta
207–209. The Interior and What’s Suffering in the Three
Times

**“Cakkhu, bhikkhave, dukkhaṃ atītaṃ anāgataṃ
paccuppannaṃ.**

“Mendicants, in the past ... future ... present the eye, ear, nose,
tongue, body, and mind are suffering.

Yaṃ dukkhaṃ, tadanattā.

What’s suffering is not-self ...”

**Yadanattā, taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ ...pe...**

jivhā dukkhā ...pe...

mano dukkho atīto anāgato paccuppanno.

Yaṃ dukkhaṃ, tadanattā.

**Yadanattā, taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Evaṃ passaṃ ...pe...

nāparaṃ itthattāyāti pajānātī”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

210–212. Ajjhattātītādiyadanattasutta

210–212. The Interior and What's Not-Self in the Three Times

“Cakkhu, bhikkhave, anattā atītaṃ anāgataṃ paccuppannaṃ.

“Mendicants, in the past ... future ... present the eye, ear, nose, tongue, body, and mind are not-self.

**Yadanattā, taṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ ...pe...**

And what's not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

jivhā anattā ...pe...

mano anattā atīto anāgato paccuppanno.

**Yadanattā taṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Evam passāṃ ...pe...

nāparaṃ itthattāyāti pajānātī”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

213–215. Bāhirātītādiyadaniccasutta

213–215. The Exterior and What's Impermanent in the Three Times

“Rūpā, bhikkhave, aniccā atītā anāgatā paccuppanā.

“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are impermanent.

Yadaniccaṃ, taṃ dukkhaṃ.

What's impermanent is suffering ...”

Yaṃ dukkhaṃ, tadanattā.

**Yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā aniccā atītā anāgatā paccuppanā.

Yadaniccaṃ taṃ dukkhaṃ.

Yaṃ dukkhaṃ tadanattā.

**Yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Evam passam ...pe...

nāparam itthattāyāti pajānāti”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

216–218. Bāhirātītādiyaṃdukkhasutta

216–218. The Exterior and What's Suffering in the Three Times

“Rūpā, bhikkhave, dukkhā atītā anāgatā paccuppanā.

“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are suffering.

Yaṃ dukkhaṃ, tadanattā.

What's suffering is not-self ...”

**Yadanattā, taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā dukkhā atītā anāgatā paccuppanā.

Yaṃ dukkhaṃ, tadanattā.

**Yadanattā, taṃ ‘netarṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

Evam passam ...pe...

nāparaṃ itthattāyāti pajānātī”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

219–221. Bāhirātītādiyadanattasutta

219–221. The Exterior and What's Not-Self in the Three Times

“Rūpā, bhikkhave, anattā atītā anāgatā paccuppanā.

“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are not-self.

**Yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

And what's not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

Saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā anattā atītā anāgatā paccuppanā.

**Yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

Evam passam ...pe...

nāparam itthattāyāti pajānātī”ti.

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

222. Ajjhattāyatanaaniccasutta

The Interior as Impermanent

“Cakkhu, bhikkhave, aniccaṃ ...pe... jivhā aniccā ...pe... mano anicco.

“Mendicants, the eye, ear, nose, tongue, body, and mind are impermanent.

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

223. Ajjhattāyatanadukkhasutta The Interior as Suffering

**“Cakkhu, bhikkhave, dukkhaṃ ...pe... jivhā dukkhā ...pe...
mano dukkho.**

“Mendicants, the eye, ear, nose, tongue, body, and mind are
suffering. ...”

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

224. Ajjhattāyatanaanattasutta

The Interior as Not-Self

“Cakkhu, bhikkhave, anattā ...pe... jivhā anattā ...pe... mano anattā.

“Mendicants, the eye, ear, nose, tongue, body, and mind are not-self.

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

225. Bāhirāyatanaaniccasutta

The Exterior as Impermanent

**“Rūpā, bhikkhave, aniccā. Saddā ... gandhā ... rasā ...
phoṭṭhabbā ... dhammā aniccā.**

“Mendicants, sights, sounds, smells, tastes, touches, and thoughts
are impermanent.

Evaṃ passam ...pe...

Seeing this ...

nāparam itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

226. Bāhirāyatanadukkhassutta The Exterior as Suffering

**“Rūpā, bhikkhave, dukkhā. Saddā ... gandhā ... rasā ...
phoṭṭhabbā ... dhammā dukkhā.**

“Mendicants, sights, sounds, smells, tastes, touches, and thoughts
are suffering.

Evaṃ passam ...pe...

Seeing this ...

nāparam itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Saṃyutta Nikāya 35

Linked Discourses 35

17. Saṭṭhipeyyālavagga

17. Sixty Abbreviated Texts

227. Bāhirāyatanaanattasutta

The Exterior as Not-Self

**“Rūpā, bhikkhave, anattā. Saddā ... gandhā ... rasā ...
phoṭṭhabbā ... dhammā anattā.**

“Mendicants, sights, sounds, smells, tastes, touches, and thoughts
are not-self.

Evaṃ passaṃ ...pe...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

Saṭṭhipeyyālo samatto.

Tassuddānaṃ

Chandenaṭṭhārasa honti,

atītena ca dve nava;

Yadaniccāṭṭhārasa vuttā,

tayo ajjhatabāhirā;

Peyyālo saṭṭhiko vutto,

buddhenādiccabandhunāti.

Suttantāni saṭṭhi.

228. Paṭhamasamuddasutta The Ocean (1st)

**“Samuddo, samuddo’ti, bhikkhave, assutavā puthujjano
bhāsati.**

“Mendicants, an uneducated ordinary person speaks of the ocean.

Neso, bhikkhave, ariyassa vinaye samuddo.

But that’s not the ocean in the training of the noble one.

Mahā eso, bhikkhave, udakarāsi mahāudakaṇṇavo.

That’s just a large body of water, a large sea of water.

Cakkhu, bhikkhave, purisassa samuddo;

For a person, the eye is an ocean,

tassa rūpamayo vego.

and its currents are made of sights.

**Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati, bhikkhave,
atari cakkhusamuddaṃ saūmiṃ sāvaṭṭaṃ sagāhaṃ
sarakkhasaṃ;**

Someone who can withstand those currents is said to have crossed over the ocean of the eye, with its waves and whirlpools, its sharks and monsters.

tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo ...pe...

Crossed over, the brahmin stands on the far shore.

jivhā, bhikkhave, purisassa samuddo;

For a person, the ear ... nose ... tongue ... body ...

tassa rasamayo vego.

**Yo taṃ rasamayam vegaṃ sahati, ayam vuccati, bhikkhave,
atari jivhāsamuddam saūmiṃ sāvaṭṭam sagāham sarakkhasam;**

tiṇṇo pārāngato thale tiṭṭhati brāhmaṇo ...pe...

mano, bhikkhave, purisassa samuddo;

mind is an ocean,

tassa dhammamayo vego.

and its currents are made of thoughts.

**Yo taṃ dhammamayam vegaṃ sahati, ayam vuccati, bhikkhave,
atari manosamuddam saūmiṃ sāvaṭṭam sagāham
sarakkhasam;**

Someone who can withstand those currents is said to have crossed over the ocean of the mind, with its waves and whirlpools, its sharks and monsters.

tiṇṇo pārāngato thale tiṭṭhati brāhmaṇo”ti.

Crossed over, the brahmin stands on the far shore.”

Idamavoca ...pe...

That is what the Buddha said.

satthā:

Then the Holy One, the Teacher, went on to say:

“Yo imam samuddam sagāham sarakkhasam,

“A knowledge master who’s crossed the ocean so hard to cross,

Saūmiṃ sāvaṭṭam sabhayam duttaram accatari;

with its sharks and monsters, its waves, whirlpools, and dangers;

Sa vedagū vusitabrahmacariyo,

they’ve completed the spiritual journey, and gone to the end of the world,

Lokantagū pārāgatoti vuccatī”ti.

they’re called ‘one who has gone beyond’.”

Paṭhamam.

229. Dutiyasamuddasutta The Ocean (2nd)

“Samuddo, samuddo’ti, bhikkhave, assutavā puthujjano bhāsati.

“Mendicants, an uneducated ordinary person speaks of the ocean.

Neso, bhikkhave, ariyassa vinaye samuddo.

But that’s not the ocean in the training of the noble one.

Mahā eso, bhikkhave, udakarāsi mahāudakaṇṇavo.

That’s just a large body of water, a large sea of water.

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ayaṃ vuccati, bhikkhave, ariyassa vinaye samuddo.

This is called the ocean in the training of the noble one.

Etthāyaṃ sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā yebhuyyena samunnā tantākulakajātā kulagaṇṭhikajātā muñjapabbajabhūtā, apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati ...pe....

And it’s here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It’s become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

**Santi, bhikkhave, jivhāviññeyyā rasā ...pe... santi, bhikkhave,
manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.**

There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ayaṃ vuccati, bhikkhave, ariyassa vinaye samuddo.

This is called the ocean in the training of the noble one.

**Etthāyaṃ sadevako loko samārako sabrahmako
sassamaṇabrāhmaṇī pajā sadevamanussā yebhuyyena
samunnā tantākulakajātā kulagaṇṭhikajātā muñjapabbajabhūtā
apāyaṃ duggatīṃ vinipātaṃ saṃsāraṃ nātivattatīti.**

And it's here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It's become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

Yassa rāgo ca doso ca,

Those in whom greed, hate, and ignorance

Avijjā ca virājitā;

have faded away;

So imaṃ samuddaṃ sagāhaṃ sarakkhasaṃ,

have crossed the ocean so hard to cross,

Saūmibhayaṃ duttaraṃ accatari.

with its sharks and monsters, its waves and dangers.

Saṅgātigo maccujaho nirupadhi,

They've escaped their chains, given up death, and have no attachments.

Pahāsi dukkhaṃ apunabbhavāya;

They've given up suffering, so there are no more future lives.

Atthaṅgato so na puneti,

They've come to an end, and cannot be measured;

Amohayī maccurājanti brūmī"ti.

and they've confounded the King of Death, I say."

Dutiyam.

230. Bāḷisikopamasutta The Simile of the Fisherman

“Seyyathāpi, bhikkhave, bāḷisiko āmisagatabaḷisaṃ gambhīre udakarahade pakkhipeyya.

“Mendicants, suppose a fisherman was to cast a baited hook into a deep lake.

Tamenam aññataro āmisacakkhu maccho gileyya.

Seeing the bait, a fish would swallow it.

Evañhi so, bhikkhave, maccho gilitabaḷiso bāḷisikassa anayaṃ āpanno byasanaṃ āpanno yathākāmakaraṇīyo bāḷisikassa.

And so the fish that swallowed the hook would meet with tragedy and disaster, and the fisherman can do what he wants with it.

Evameva kho, bhikkhave, chayime baḷisā lokasmiṃ anayāya sattānaṃ vadhāya paṇinaṃ.

In the same way, there are these six hooks in the world that mean tragedy and slaughter for living creatures.

Katame cha?

What six?

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce, bhikkhu, abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

Ayaṃ vuccati, bhikkhave, bhikkhu gilitabaḷiso, māraṣṣa anayaṃ āpanno byasaṃ āpanno yathākāmakaraṇīyo pāpimato ...pe...
they're called a mendicant who has swallowed Māra's hook. They've met with tragedy and disaster, and the Wicked One can do what he wants with them.

santi, bhikkhave, jivhāviññeyyā rasā ...pe....
There are sounds ... smells ... tastes ... touches ...

Santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṅce, bhikkhu, abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Ayaṃ vuccati, bhikkhave, bhikkhu gilitabaḷiso māraṣṣa anayaṃ āpanno byasaṃ āpanno yathākāmakaraṇīyo pāpimato.
they're called a mendicant who has swallowed Māra's hook. They've met with tragedy and disaster, and the Wicked One can do what he wants with them.

Santi ca, bhikkhave, cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṅce, bhikkhu, nābhinandati nābhivadati nājjhosāya tiṭṭhati.
Ayaṃ vuccati, bhikkhave, bhikkhu na gilitabaḷiso māraṣṣa abhedī baḷisaṃ paribhedī baḷisaṃ na anayaṃ āpanno na byasaṃ āpanno na yathākāmakaraṇīyo pāpimato ...pe....
If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant who hasn't swallowed Māra's hook. They've broken the hook, destroyed it. They haven't met with tragedy and disaster, and the Wicked One cannot do what he wants with them.

Santi, bhikkhave, jivhāviññeyyā rasā ...pe....

There are sounds ... smells ... tastes ... touches ...

Santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati, ayaṃ vuccati, bhikkhave, bhikkhu na gilitabaḷiso mārasa abhedi baḷisaṃ paribhedi baḷisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmakaraṇīyo pāpimato”ti.

If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant who hasn't swallowed Māra's hook. They've broken the hook, destroyed it. They haven't met with tragedy and disaster, and the Wicked One cannot do what he wants with them.”

Tatiyaṃ.

231. Khīrarukkhopamasutta The Simile of the Latex-Producing Tree

“Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā cakkhuvīññeyyesu rūpesu yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno tassa parittā cepi cakkhuvīññeyyā rūpā cakkhussa āpāthaṃ āgacchanti pariyādiyantevassa cittaṃ; ko pana vādo adhimattānaṃ.

“Mendicants, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, let alone those that are compelling.

Taṃ kissa hetu?

Why is that?

Yo, bhikkhave, rāgo, so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno ...pe....

Because they still have greed, hate, and delusion, and have not given them up.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāvīññeyyesu rasesu yo rāgo so atthi ...pe....

When it comes to sounds ... smells ... tastes ... touches ...

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā manovīññeyyesu dhammesu yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno, tassa parittā cepi manovīññeyyā

dhammā manassa āpātham āgacchanti pariyādiyantevassa cittaṃ; ko pana vādo adhimattānaṃ.

thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, let alone those that are compelling.

Taṃ kissa hetu?

Why is that?

Yo, bhikkhave, rāgo, so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno.

Because they still have greed, hate, and delusion, and have not given them up.

Seyyathāpi, bhikkhave, khīrarukkho assattho vā nigrodho vā pilakkho vā udumbaro vā daharo taruṇo komārako.

Suppose there was a latex-producing tree—such as a bodhi, a banyan, a wavy leaf fig, or a cluster fig—that’s a tender young sapling.

Tamenaṃ puriso tiṇhāya kuṭhāriyā yato yato ābhindeyya āgaccheyya khīraṃ”ti?

If a man were to chop it here and there with a sharp axe, would latex come out?”

“Evaṃ, bhante”.

“Yes, sir.”

“Taṃ kissa hetu”?

Why is that?

“Yañhi, bhante, khīraṃ taṃ atthī”ti.

Because it still has latex.”

“Evameva kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā cakkhuvīññeyyesu rūpesu yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno, tassa parittā cepi cakkhuvīññeyyā rūpā cakkhussa āpāthaṃ āgacchanti pariyādiyantevassa cittaṃ; ko pana vādo adhimattānaṃ.

“In the same way, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, let alone those that are compelling.

Taṃ kissa hetu?

Why is that?

Yo, bhikkhave, rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno ...pe....

Because they still have greed, hate, and delusion, and have not given them up.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāvīññeyyesu rasesu yo rāgo so atthi ...pe....

When it comes to sounds ... smells ... tastes ... touches ...

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā manovīññeyyesu dhammesu yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno, tassa parittā cepi manovīññeyyā dhammā manassa āpāthaṃ āgacchanti pariyādiyantevassa cittaṃ; ko pana vādo adhimattānaṃ.

thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, let alone those that are compelling.

Taṃ kissa hetu?

Why is that?

Yo, bhikkhave, rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno.

Because they still have greed, hate, and delusion, and have not given them up.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā cakkhuvīññeyyesu rūpesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi cakkhuvīññeyyā rūpā cakkhussa āpāthaṃ āgacchanti nevassa cittaṃ pariyādiyanti; ko pana vādo parittānaṃ.

Take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don't overcome their mind, let alone those that are trivial.

Taṃ kissa hetu?

Why is that?

Yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno ...pe....

Because they have no greed, hate, and delusion left, and have given them up.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāvīññeyyesu rasesu ...pe... manovīññeyyesu dhammesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi manovīññeyyā dhammā manassa āpāthaṃ āgacchanti nevassa cittaṃ pariyādiyanti; ko pana vādo parittānaṃ.

When it comes to sounds ... smells ... tastes ... touches ... thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the

range of the mind they don't overcome their mind, let alone those that are trivial.

Taṃ kissa hetu?

Why is that?

Yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno.

Because they have no greed, hate, and delusion left, and have given them up.

Seyyathāpi, bhikkhave, khīrarukkho assattho vā nigrodho vā pilakkho vā udumbaro vā sukkho kolāpo terovassiko.

Suppose there was a latex-producing tree—such as a bodhi, a banyan, a wavy leaf fig, or a cluster fig—that's dried up, withered, and decrepit.

Tamenam puriso tiṇhāya kuṭhāriyā yato yato ābhindeyya āgaccheyya khīran"ti?

If a man were to chop it here and there with a sharp axe, would latex come out?"

"No hetam, bhante".

"No, sir.

"Taṃ kissa hetu"?

Why is that?

"Yañhi, bhante, khīram taṃ natthī"ti.

Because it has no latex left."

"Evameva kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā cakkhuvīñṇeyyesu rūpesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi cakkhuvīñṇeyyā rūpā cakkhussa āpātham āgacchanti nevassa cittam pariyādiyanti; ko pana vādo parittānam.

“In the same way, take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don’t overcome their mind, let alone those that are trivial.

Taṃ kissa hetu?

Why is that?

Yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno ...pe....

Because they have no greed, hate, and delusion left, and have given them up.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu ...pe....

When it comes to sounds ... smells ... tastes ... touches ...

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā manoviññeyyesu dhammesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi manoviññeyyā dhammā manassa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti; ko pana vādo parittānaṃ.

thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the range of the mind they don’t overcome their mind, let alone those that are trivial.

Taṃ kissa hetu?

Why is that?

Yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno”ti.

Because they have no greed, hate, and delusion left, and have given them up.”

Catuttham.

232. Koṭṭhikasutta With Koṭṭhita

**Ekam samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko
bārāṇasiyaṃ viharanti isipatane migadāye.**

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

**Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamtivā
āyasmatā sāriputtena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko
āyasmantaṃ sāriputtaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

**“Kiṃ nu kho, āvuso sāriputta, cakkhu rūpānaṃ saṃyojanaṃ,
rūpā cakkhussa saṃyojanaṃ ...pe...**

“Reverend Sāriputta, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye?

jivhā rasānaṃ saṃyojanaṃ, rasā jivhāya saṃyojanaṃ ...pe...

Is the ear ... nose ... tongue ... body ...

**mano dhammānaṃ saṃyojanaṃ, dhammā manassa
saṃyojanan”ti?**

mind the fetter of thoughts, or are thoughts the fetter of the mind?”

“Na kho, āvuso koṭṭhika, cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ.

“Reverend Koṭṭhita, the eye is not the fetter of sights, nor are sights the fetter of the eye.

Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ ...pe...

The fetter there is the desire and greed that arises from the pair of them.

na jivhā rasānaṃ saṃyojanaṃ, na rasā jivhāya saṃyojanaṃ.

The ear ... nose ... tongue ... body ...

Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ ...pe...

na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ.

mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ.

The fetter there is the desire and greed that arises from the pair of them.

Seyyathāpi, āvuso, kāḷo ca balībaddo odāto ca balībaddo ekena dāmena vā yottena vā saṃyuttā assu.

Suppose there was a black ox and a white ox yoked by a single harness or yoke.

Yo nu kho evaṃ vadeyya:

Would it be right to say that

‘kāḷo balībaddo odātassa balībaddassa saṃyojanaṃ, odāto balībaddo kāḷassa balībaddassa saṃyojanan’ti, sammā nu kho so vadamāno vadeyyā’ti?

the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

“No hetam, āvuso”.

“No, reverend.

“Na kho, āvuso, kāḷo balībaddo odātassa balībaddassa saṃyojanam, na odāto balībaddo kāḷassa balībaddassa saṃyojanam.

The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox.

Yena ca kho te ekena dāmena vā yottena vā saṃyuttā tam tattha saṃyojanam.

The yoke there is the single harness or yoke that they’re yoked by.”

Evameva kho, āvuso, na cakkhu rūpānam saṃyojanam, na rūpā cakkhussa saṃyojanam.

“In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye.

Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo tam tattha saṃyojanam ...pe...

The fetter there is the desire and greed that arises from the pair of them.

na jivhā rasānam saṃyojanam ...pe...

The ear ... nose ... tongue ... body ...

na mano dhammānam saṃyojanam, na dhammā manassa saṃyojanam.

mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, tam tattha saṃyojanam.

The fetter there is the desire and greed that arises from the pair of them.

Cakkhu vā, āvuso, rūpānam saṃyojanam abhavissa, rūpā vā cakkhussa saṃyojanam, nayidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.

If the eye were the fetter of sights, or if sights were the fetter of the eye, this living of the spiritual life for the complete ending of suffering would not be found.

Yasmā ca kho, āvuso, na cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ;

However, since this is not the case, but

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya ...pe....

the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

Jivhā, āvuso, rasānaṃ saṃyojanaṃ abhaviṣṣa, rasā vā jivhāya saṃyojanaṃ, nayidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.

If the ear ... nose ... tongue ... body ...

Yasmā ca kho, āvuso, na jivhā rasānaṃ saṃyojanaṃ, na rasā jivhāya saṃyojanaṃ; yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya ...pe....

Mano vā, āvuso, dhammānaṃ saṃyojanaṃ abhaviṣṣa, dhammā vā manassa saṃyojanaṃ, nayidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.

mind were the fetter of thoughts, or if thoughts were the fetter of the mind, this living of the spiritual life for the complete ending of suffering would not be found.

Yasmā ca kho, āvuso, na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ;

However, since this is not the case, but

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

Imināpetam, āvuso, pariyāyena veditabbam yathā na cakkhu rūpānam saṃyojanam, na rūpā cakkhussa saṃyojanam.

This too is a way to understand how this is so.

Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, tam tattha saṃyojanam ...pe...

na jivhā rasānam saṃyojanam ...pe...

na mano dhammānam saṃyojanam, na dhammā manassa saṃyojanam.

Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, tam tattha saṃyojanam.

Saṃvijjati kho, āvuso, bhagavato cakkhu.

The Buddha has an eye

Passati bhagavā cakkhunā rūpaṃ.

with which he sees a sight.

Chandarāgo bhagavato natthi.

But he has no desire and greed,

Suvimuttacitto bhagavā.

for his mind is well freed.

Saṃvijjati kho, āvuso, bhagavato sotaṃ.

The Buddha has an ear ...

Suṇāti bhagavā sotena saddaṃ.

Chandarāgo bhagavato natthi.

Suvimuttacitto bhagavā.

Saṃvijjati kho, āvuso, bhagavato ghānam.

nose ...

Ghāyati bhagavā ghānena gandham.

Chandarāgo bhagavato natthi.

Suvimuttacitto bhagavā.

Saṁvijjati kho, āvuso, bhagavato jivhā.
tongue ...

Sāyati bhagavā jivhāya rasam.

Chandarāgo bhagavato natthi.

Suvimuttacitto bhagavā.

Saṁvijjati kho, āvuso, bhagavato kāyo.
The Buddha has a body

Phusati bhagavā kāyena phoṭṭhabbam.
with which he senses touch.

Chandarāgo bhagavato natthi.

But he has no desire and greed,

Suvimuttacitto bhagavā.

for his mind is well freed.

Saṁvijjati kho, āvuso, bhagavato mano.

The Buddha has a mind

Vijānāti bhagavā manasā dhammam.

with which he knows thought.

Chandarāgo bhagavato natthi.

But he has no desire and greed,

Suvimuttacitto bhagavā.

for his mind is well freed.

Iminā kho etaṁ, āvuso, pariyāyena veditabbam yathā na cakkhu rūpānaṁ saṁyojanaṁ, na rūpā cakkhussa saṁyojanaṁ;

This too is a way to understand how the eye is not the fetter of sights, nor are sights the fetter of the eye.

**yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ
tattha saṃyojanaṃ.**

The fetter there is the desire and greed that arises from the pair of them.

Na sotaṃ ...

The ear ...

na ghānaṃ ...

nose ...

na jivhā rasānaṃ saṃyojanaṃ, na rasā jivhāya saṃyojanaṃ;

tongue ...

**yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ
tattha saṃyojanaṃ.**

Na kāyo ...

body ...

**na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa
saṃyojanaṃ;**

mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

**yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ
tattha saṃyojanan”ti.**

The fetter there is the desire and greed that arises from the pair of them.”

Pañcamaṃ.

Saṃyutta Nikāya 35
Linked Discourses 35

18. Samuddavagga
18. The Ocean

233. Kāmabhūsutta

With Kāmabhū

**Ekam̐ samayaṃ āyasmā ca ānando āyasmā ca kāmabhū
kosambiyaṃ viharanti ghoṣitārāme.**

At one time the venerables Ānanda and Kāmabhū were staying near Kosambi, in Ghosita's Monastery.

**Atha kho āyasmā kāmabhū sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā
āyasmatā ānandena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Kāmabhū came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā kāmabhū āyasmantaṃ
ānantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

**“Kiṃ nu kho, āvuso ānanda, cakkhu rūpānaṃ saṃyojanaṃ,
rūpā cakkhussa saṃyojanaṃ ...pe...**

“Reverend Ānanda, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye?

jivhā rasānaṃ saṃyojanaṃ, rasā jivhāya saṃyojanaṃ ...pe...

Is the ear ... nose ... tongue ... body ...

**mano dhammānaṃ saṃyojanaṃ, dhammā manassa
saṃyojanan”ti?**

mind the fetter of thoughts, or are thoughts the fetter of the mind?”

“Na kho, āvuso kāmabhū, cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ.

“Reverend Kāmabhū, the eye is not the fetter of sights, nor are sights the fetter of the eye.

Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ ...pe...

The fetter there is the desire and greed that arises from the pair of them.

na jivhā rasānaṃ saṃyojanaṃ, na rasā jivhāya saṃyojanaṃ ... pe...

The ear ... nose ... tongue ... body ...

na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ.

mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ.

The fetter there is the desire and greed that arises from the pair of them.

Seyyathāpi, āvuso, kāḷo ca balībaddo odāto ca balībaddo ekena dāmena vā yottena vā saṃyuttā assu.

Suppose there was a black ox and a white ox yoked by a single harness or yoke.

Yo nu kho evaṃ vadeyya:

Would it be right to say that

‘kāḷo balībaddo odātassa balībaddassa saṃyojanaṃ, odāto balībaddo kāḷassa balībaddassa saṃyojanan’ti, sammā nu kho so vadamāno vadeyyā’ti?

the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

“No hetam, āvuso”.

“No, reverend.

“Na kho, āvuso, kāḷo balībaddo odātassa balībaddassa saṃyojanam, napi odāto balībaddo kāḷassa balībaddassa saṃyojanam.

The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox.

Yena ca kho te ekena dāmena vā yottena vā saṃyuttā, taṃ tattha saṃyojanam.

The yoke there is the single harness or yoke that they’re yoked by.”

Evameva kho, āvuso, na cakkhu rūpānam saṃyojanam, na rūpā cakkhussa saṃyojanam ...pe...

“In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye.

na jivhā ...pe...

The ear ... nose ... tongue ... body ...

na mano ...pe...

mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

yañca tattha tadubhayam paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanan”ti.

The fetter there is the desire and greed that arises from the pair of them.”

Chaṭṭham.

Saṃyutta Nikāya 35
Linked Discourses 35

18. Samuddavagga
18. The Ocean

234. Udāyīsutta With Udāyī

**Ekam̐ samayaṃ āyasmā ca ānando āyasmā ca udāyī
kosambiyaṃ viharanti ghoṣitārāme.**

At one time the venerables Ānanda and Udāyī were staying near Kosambi, in Ghosita’s Monastery.

**Atha kho āyasmā udāyī sāyanhasamayaṃ paṭisallānā vuṭṭhito
yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmatā
ānandena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Udāyī came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā udāyī āyasmantaṃ
ānandaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

**“Yatheva nu kho, āvuso ānanda, ayaṃ kāyo bhagavatā
anekapariyāyena akkhāto vivaṭo pakāsito:**

“Reverend Ānanda, the Buddha has explained, opened, and illuminated in many ways how this body is not-self.

**‘itipāyaṃ kāyo anattā’ti, sakkā evameva viññāṇaṃ pidaṃ
ācikkhituṃ desetuṃ paññapetuṃ paṭṭhapetuṃ vivarituṃ
vibhajituṃ uttānīkātuṃ: ‘itipidaṃ viññāṇaṃ anattā’”ti?**

Is it possible to explain consciousness in the same way? To teach, assert, establish, open, analyze, and make it clear how consciousness is not-self?”

**“Yatheva kho, āvuso udāyī, ayam kāyo bhagavatā
anekapariyāyena akkhāto vivaṭo pakāsito:**

**‘itipāyam kāyo anattā’ti, sakkā evameva viññāṇam pidam
ācikkhitum desetum paññāpetum paṭṭhapetum vivaritum
vibhajitum uttānīkātum: ‘itipidam viññāṇam anattā’”ti.**

“It is possible, Reverend Udāyī.

**“Cakkhuñca, āvuso, paṭicca rūpe ca uppajjati
cakkhuviññāṇan”ti?**

Does eye consciousness arise dependent on the eye and sights?”

“Evamāvuso”ti.

“Yes, reverend.”

**“Yo cāvuso, hetu, yo ca paccayo cakkhuviññāṇassa uppādāya,
so ca hetu, so ca paccayo sabbena sabbam sabbathā sabbam
aparisesam nirujjheyya. Api nu kho cakkhuviññāṇam
paññāyethā”ti?**

“If the cause and condition that gives rise to eye consciousness were to totally and utterly cease without anything left over, would eye consciousness still be found?”

“No hetam, āvuso”.

“No, reverend.”

**“Imināpi kho etam, āvuso, pariyāyena bhagavatā akkhātam
vivaṭam pakāsitam: ‘itipidam viññāṇam anattā’”ti ...pe....**

“In this way, too, it can be understood how consciousness is not-self.

“Jivhañcāvuso, paṭicca rase ca uppajjati jivhāviññāṇan”ti?

Does ear ... nose ... tongue ... body ...

“Evamāvuso”ti.

“Yo cāvuso, hetu yo ca paccayo jivhāviññāṇassa uppādāya, so ca hetu, so ca paccayo sabbena sabbam sabbathā sabbam aparisesam nirujjheyya, api nu kho jivhāviññāṇam paññāyethā”ti?

“No hetam, āvuso”.

“Imināpi kho etam, āvuso, pariyāyena bhagavatā akkhātam vivaṭam pakāsitam: ‘itipidam viññāṇam anattā’”ti ...pe....

“Manañcāvuso, paṭicca dhamme ca uppajjati manoviññāṇan”ti?
mind consciousness arise dependent on the mind and thoughts?”

“Evamāvuso”ti.

“Yes, reverend.”

“Yo cāvuso, hetu, yo ca paccayo manoviññāṇassa uppādāya, so ca hetu, so ca paccayo sabbena sabbam sabbathā sabbam aparisesam nirujjheyya, api nu kho manoviññāṇam paññāyethā”ti?

“If the cause and condition that gives rise to mind consciousness were to totally and utterly cease without anything left over, would mind consciousness still be found?”

“No hetam, āvuso”.

“No, reverend.”

“Imināpi kho etam, āvuso, pariyāyena bhagavatā akkhātam vivaṭam pakāsitam: ‘itipidam viññāṇam anattā’”ti.

“In this way, too, it can be understood how consciousness is not-self.

Seyyathāpi, āvuso, puriso sārattiko sāragavesī sārapiyesanam caramāno tiṇham kuṭhārim ādāya vanam paviseyya. So tattha passeyya mahantam kadalikkhandham ujum navam akukkukajātam. Tamenam mūle chindeyya; mūle

**chetvā agge chindeyya; agge chetvā pattavaṭṭim vinibbhujeyya.
So tattha pheggumpi nādhigaccheyya, kuto sāraṃ.**

Suppose there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest. There they'd see a big banana tree, straight and young and grown free of defects. They'd cut it down at the base, cut off the root, cut off the top, and unroll the coiled sheaths. But they wouldn't even find sapwood, much less heartwood.

**Evameva kho, āvuso, bhikkhu chasu phassāyatanesu
nevattānaṃ na attaniyaṃ samanupassati.**

In the same way, a mendicant sees these six fields of contact as neither self nor belonging to self.

So evaṃ asamanupassanto na kiñci loke upādiyati.

So seeing, they don't grasp anything in the world.

**Anupādiyaṃ na paritassati. Aparitassaṃ paccattaññeva
parinibbāyati.**

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

**'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā'ti pajānātī'ti.**

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Sattamaṃ.

235. Ādittapariyāyasutta The Exposition on Burning

“Ādittapariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi.
“Mendicants, I will teach you an exposition of the teaching on
burning.

Taṃ suṇātha.
Listen ...

Katamo ca, bhikkhave, ādittapariyāyo, dhammapariyāyo?
And what is the exposition of the teaching on burning?

**Varaṃ, bhikkhave, tattāya ayosalākāya ādittāya sampajjalitāya
sajotibhūtāya cakkhundriyaṃ sampalimaṭṭhaṃ, na tveva
cakkhuvīññeyyesu rūpesu anubyañjanaso nimittaggāho.**
You’d be better off mutilating your eye faculty with a red-hot iron nail,
burning, blazing and glowing, than getting caught up in the features
by way of the details in sights known by the eye.

**Nimittassādagathitaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ
tiṭṭheyya, anubyañjanassādagathitaṃ vā tasmiñce samaye
kālaṃ kareyya, ṭhānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ
aññataraṃ gatim gaccheyya—**

For if you die at a time when your consciousness is still tied to
gratification in the features or details, it’s possible you’ll go to one of
two destinations:

nirayaṃ vā, tiracchānayaṇiṃ vā.
hell or the animal realm.

Imaṃ khvāhaṃ, bhikkhave, ādīnavaṃ disvā evaṃ vadāmi.

I speak having seen this drawback.

Varam, bhikkhave, tiṅhena ayosaṅkunā ādittena sampajjalitena sajotibhūtena sotindriyaṃ sampalimaṭṭhaṃ, na tveva sotaviññeyyesu saddesu anubyañjanaso nimittaggāho.

You'd be better off mutilating your ear faculty with a sharp iron spike ...

Nimittassādagathitaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, anubyañjanassādagathitaṃ vā tasmiñce samaye kālaṃ kareyya, ṭhānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ gaccheyya—

nirayaṃ vā tiracchānayaṇiṃ vā.

Imaṃ khvāhaṃ, bhikkhave, ādīnavaṃ disvā evaṃ vadāmi.

Varam, bhikkhave, tiṅhena nakhacchedanena ādittena sampajjalitena sajotibhūtena ghānindriyaṃ sampalimaṭṭhaṃ, na tveva ghānaviññeyyesu gandhesu anubyañjanaso nimittaggāho.

You'd be better off mutilating your nose faculty with a sharp nail cutter ...

Nimittassādagathitaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, anubyañjanassādagathitaṃ vā tasmiñce samaye kālaṃ kareyya.

Ṭhānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ gaccheyya—

nirayaṃ vā tiracchānayaṇiṃ vā.

Imaṃ khvāhaṃ, bhikkhave, ādīnavaṃ disvā evaṃ vadāmi.

Varam, bhikkhave, tiṅhena khurena ādittena sampajjalitena sajotibhūtena jivhindriyaṃ sampalimaṭṭhaṃ, na tveva jivhāviññeyyesu rasesu anubyañjanaso nimittaggāho.

You'd be better off mutilating your tongue faculty with a sharp razor

...

Nimittassādagathitaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, anubyañjanassādagathitaṃ vā tasmiñce samaye kālaṃ kareyya.

Ṭhānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ gaccheyya—

nirayaṃ vā tiracchānayaṇiṃ vā.

Imaṃ khvāhaṃ, bhikkhave, ādīnavaṃ disvā evaṃ vadāmi.

Varaṃ, bhikkhave, tiṅhāya sattiyā ādittāya sampajjalitāya sajoṭibhūtāya kāyindriyaṃ sampalimaṭṭhaṃ, na tveva kāyaviññeyyesu phoṭṭhabbesu anubyañjanaso nimittaggāho.

You'd be better off mutilating your body faculty with a sharp spear, burning, blazing and glowing, than getting caught up in the features by way of the details in touches known by the body.

Nimittassādagathitaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, anubyañjanassādagathitaṃ vā tasmiñce samaye kālaṃ kareyya.

For if you die at a time when your consciousness is still tied to gratification in the features or details, it's possible you'll go to one of two destinations:

Ṭhānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ gaccheyya—

nirayaṃ vā tiracchānayaṇiṃ vā.

hell or the animal realm.

Imaṃ khvāhaṃ, bhikkhave, ādīnavaṃ disvā evaṃ vadāmi.

I speak having seen this drawback.

Varaṃ, bhikkhave, sottaṃ.

You'd be better off sleeping.

Sottaṃ kho panāhaṃ, bhikkhave, vañjhaṃ jīvitānaṃ vadāmi, aphalaṃ jīvitānaṃ vadāmi, momūhaṃ jīvitānaṃ vadāmi, na tveva tathārūpe vitakke vitakkeyya yathārūpānaṃ vitakkānaṃ vasaṃ gato saṅghaṃ bhindeyya.

For I say that sleep is useless, fruitless, and unconsciousness for the living. But while you're asleep you won't fall under the sway of such thoughts that would make you create a schism in the Saṅgha.

Imaṃ khvāhaṃ, bhikkhave, vañjhaṃ jīvitānaṃ ādīnavaṃ disvā evaṃ vadāmi.

I speak having seen this drawback.

Tattha, bhikkhave, sutavā ariyasāvako iti paṭisañcikkhati:

A noble disciple reflects on this:

‘tiṭṭhatu tāva tattāya ayosalākāya ādittāya sampajjalitāya sajotibhūtāya cakkhundriyaṃ sampalimaṭṭhaṃ.

‘Forget mutilating the eye faculty with a red-hot iron nail, burning, blazing and glowing!

Handāhaṃ idameva manasi karomi—

I'd better focus on the fact that

iti cakkhu aniccaṃ, rūpā aniccā, cakkhuviññāṇaṃ aniccaṃ, cakkhusamphasso anicco, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ’.

the eye, sights, eye consciousness, and eye contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent.

Tiṭṭhatu tāva tiṅhena ayosaṅkunā ādittena sampajjalitena sajotibhūtena sotindriyaṃ sampalimaṭṭhaṃ.

Forget mutilating the ear faculty with a sharp iron spike, burning, blazing and glowing!

Handāhaṃ idameva manasi karomi—

I'd better focus on the fact that

**iti sotaṃ aniccaṃ, saddā aniccā, sotaviññāṇaṃ aniccaṃ,
sotasamphasso anicco, yampidaṃ sotasamphassapaccayā
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā tampi aniccaṃ.**

the ear, sounds, ear consciousness, and ear contact are
impermanent. And the painful, pleasant, or neutral feeling that arises
conditioned by ear contact is also impermanent.

**Tiṭṭhatu tāva tiṇhena nakhacchedanena ādittena sampajjalitena
sajotibhūtena ghānindriyaṃ sampalimaṭṭhaṃ.**

Forget mutilating the nose faculty with a sharp nail cutter, burning,
blazing and glowing!

Handāhaṃ idameva manasi karomi—

I'd better focus on the fact that

**iti ghānaṃ aniccaṃ, gandhā aniccā, ghānaviññāṇaṃ aniccaṃ,
ghānasamphasso anicco, yampidaṃ ghānasamphassapaccayā
uppajjati vedayitaṃ ...pe... tampi aniccaṃ.**

the nose, smells, nose consciousness, and nose contact are
impermanent. And the painful, pleasant, or neutral feeling that arises
conditioned by nose contact is also impermanent.

**Tiṭṭhatu tāva tiṇhena khurena ādittena sampajjalitena
sajotibhūtena jivhindriyaṃ sampalimaṭṭhaṃ.**

Forget mutilating the tongue faculty with a sharp razor, burning,
blazing and glowing!

Handāhaṃ idameva manasi karomi—

I'd better focus on the fact that

**iti jivhā aniccā, rasā aniccā, jivhāviññāṇaṃ aniccaṃ,
jivhāsamphasso anicco, yampidaṃ jivhāsamphassapaccayā
uppajjati ...pe... tampi aniccaṃ.**

the tongue, tastes, tongue consciousness, and tongue contact are
impermanent. And the painful, pleasant, or neutral feeling that arises
conditioned by tongue contact is also impermanent.

**Tiṭṭhatu tāva tiṅhāya sattiyā ādittāya sampajjalitāya
sajotibhūtāya kāyindriyaṃ sampalimaṭṭhaṃ.**

Forget mutilating the body faculty with a sharp spear, burning,
blazing and glowing!

Handāhaṃ idameva manasi karomi—

I'd better focus on the fact that

**iti kāyo anicco, phoṭṭhabbā aniccā, kāyaviññāṇaṃ aniccaṃ,
kāyasamphasso anicco, yampidaṃ kāyasamphassapaccayā
uppajjati vedayitaṃ ...pe... tampi aniccaṃ.**

the body, touches, body consciousness, and body contact are
impermanent. And the painful, pleasant, or neutral feeling that arises
conditioned by body contact is also impermanent.

Tiṭṭhatu tāva sottaṃ.

Forget sleeping!

Handāhaṃ idameva manasi karomi—

I'd better focus on the fact that

**iti mano anicco, dhammā aniccā, manoviññāṇaṃ aniccaṃ,
manosamphasso anicco, yampidaṃ manosamphassapaccayā
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā tampi aniccaṃ”.**

the mind, thoughts, mind consciousness, and mind contact are
impermanent. And the painful, pleasant, or neutral feeling that arises
conditioned by mind contact is also impermanent.'

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi
nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati,
cakkhusamphassepi nibbindati ...pe...**

Seeing this, a learned noble disciple grows disillusioned with the
eye, sights, eye consciousness, and eye contact. And they become
disillusioned with the painful, pleasant, or neutral feeling that arises
conditioned by eye contact.

**yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi
nibbindati.**

They grow disillusioned with the ear ... nose ... tongue ... body ...
mind ... painful, pleasant, or neutral feeling that arises conditioned
by mind contact.

**Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**

Being disillusioned, desire fades away. When desire fades away
they're freed. When they're freed, they know they're freed.

**'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā'ti pajānāti.**

They understand: 'Rebirth is ended, the spiritual journey has been
completed, what had to be done has been done, there is no return to
any state of existence.'

Ayaṃ kho, bhikkhave, ādittapariyāyo, dhammapariyāyo'ti.

This is the exposition of the teaching on burning."

Aṭṭhamaṃ.

236. Paṭhamahatthapādopamasutta The Simile of Hands and Feet (1st)

“Hatthesu, bhikkhave, sati ādānanikkhepanaṃ paññāyati;
“Mendicants, when there are hands, picking up and putting down are found.

pādesu sati abhikkamapaṭikkamo paññāyati;
When there are feet, coming and going are found.

pabbesu sati samiñjanapasāraṇaṃ paññāyati;
When there are joints, contracting and extending are found.

kucchismiṃ sati jighacchā pipāsā paññāyati.
When there’s a belly, hunger and thirst are found.

**Evameva kho, bhikkhave, cakkhusmiṃ sati
cakkhusamphassapaccayā uppajjati ajjhattaṃ sukhaṃ
dukkhaṃ ...pe...**
In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact.

**jivhāya sati jivhāsamphassapaccayā uppajjati ajjhattaṃ sukhaṃ
dukkhaṃ ...pe...**
When there’s an ear ... nose ... tongue ... body ...

**manasmīṃ sati manosamphassapaccayā uppajjati ajjhattaṃ
sukhaṃ dukkhaṃ ...pe....**
mind, pleasure and pain arise internally conditioned by mind contact.

Hatthesu, bhikkhave, asati ādānanikkhepanaṃ na paññāyati;
When there are no hands, picking up and putting down aren’t found.

pādesu asati abhikkamapaṭikkamo na paññāyati;

When there are no feet, coming and going aren't found.

pabbesu asati samiñjanapasāraṇaṃ na paññāyati;

When there are no joints, contracting and extending aren't found.

kucchismiṃ asati jighacchā pipāsā na paññāyati.

When there's no belly, hunger and thirst aren't found.

Evameva kho, bhikkhave, cakkhusmiṃ asati

cakkhusamphassapaccayā nuppajjati ajjhataṃ sukhaṃ

dukkhaṃ ...pe...

In the same way, when there's no eye, pleasure and pain don't arise internally conditioned by eye contact.

jivhāya asati jivhāsamphassapaccayā nuppajjati ...pe...

When there's no ear ... nose ... tongue ... body ...

manasmim̐ asati manosamphassapaccayā nuppajjati ajjhataṃ

sukhaṃ dukkhaṃ”ti.

mind, pleasure and pain don't arise internally conditioned by mind contact.”

Navamaṃ.

237. Dutiyahatthapādopamasutta The Simile of Hands and Feet (2nd)

“Hatthesu, bhikkhave, sati ādānanikkhepanaṃ hoti;

“Mendicants, when there are hands, there’s picking up and putting down.

pādesu sati abhikkamapaṭikkamo hoti;

When there are feet, there’s coming and going.

pabbesu sati samiñjanapasāraṇaṃ hoti;

When there are joints, there’s contracting and extending.

kucchismiṃ sati jighacchā pipāsā hoti.

When there’s a belly, there’s hunger and thirst.

Evameva kho, bhikkhave, cakkhusmiṃ sati

cakkhusamphassapaccayā uppajjati ajjhattaṃ sukhaṃ

dukkhaṃ ...pe...

In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact.

jivhāya sati ...pe...

When there’s an ear ... nose ... tongue ... body ...

manasmim̐ sati manosamphassapaccayā uppajjati ajjhattaṃ

sukhaṃ dukkhaṃ ...pe....

mind, pleasure and pain arise internally conditioned by mind contact.

Hatthesu, bhikkhave, asati ādānanikkhepanaṃ na hoti;

When there are no hands, there’s no picking up and putting down.

pādesu asati abhikkamapaṭikkamo na hoti;

When there are no feet, there’s no coming and going.

pabbesu asati samiñjanapasāraṇaṃ na hoti;

When there are no joints, there's no contracting and extending.

kucchismiṃ asati jighacchā pipāsā na hoti.

When there's no belly, there's no hunger and thirst.

Evameva kho, bhikkhave, cakkhusmiṃ asati

cakkhusamphassapaccayā nuppajjati ajjhattaṃ sukhaṃ

dukkhaṃ ...pe...

In the same way, when there's no eye, pleasure and pain don't arise internally conditioned by eye contact.

jivhāya asati jivhāsamphassapaccayā nuppajjati ...pe...

When there's no ear ... nose ... tongue ... body ...

**manasmiṃ asati manosamphassapaccayā nuppajjati ajjhattaṃ
sukhaṃ dukkhaṃ”ti.**

mind, pleasure and pain don't arise internally conditioned by mind contact.”

Dasamaṃ.

Samuddavaggo tatiyo.

Tassuddānaṃ

Dve samuddā bālisiko,

khīrarukkhena koṭṭhiko;

Kāmabhū udāyī ceva,

ādittena ca aṭṭhamaṃ;

Hatthapādūpamā dveti,

vaggo tena pavuccatīti.

238. Āsīvisopamasutta The Simile of the Vipers

“Seyyathāpi, bhikkhave, cattāro āsīvisā uggatejā ghoravisā.
“Mendicants, suppose there were four lethal poisonous vipers.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

Tamenam evam vadeyyum:

They'd say to him,

**‘ime te, ambho purisa, cattāro āsīvisā uggatejā ghoravisā
kālena kālam vuṭṭhāpetabbā, kālena kālam nhāpetabbā, kālena
kālam bhojetabbā, kālena kālam samvesetabbā.**

‘Mister, here are four lethal poisonous vipers. They must be periodically picked up, washed, fed, and put to sleep.

**Yadā ca kho te, ambho purisa, imesaṃ catunnam āsīvisānam
uggatejānam ghoravisānam aññataro vā aññataro vā kuppissati,
tato tvaṃ, ambho purisa, maraṇam vā nigacchasi,
maraṇamattam vā dukkham.**

But when one or other of these four poisonous vipers gets angry with you, you'll meet with death or deadly pain.

Yaṃ te, ambho purisa, karaṇīyam taṃ karohī'ti.

So then, mister, do what has to be done.'

**Atha kho so, bhikkhave, puriso bhīto catunnam āsīvisānam
uggatejānam ghoravisānam yena vā tena vā palāyetha.**

Then that man, terrified of those four poisonous vipers, would flee this way or that.

Tamenam evam vadeyyum:

They'd say to him,

'ime kho, ambho purisa, pañca vadhakā paccatthikā piṭṭhito piṭṭhito anubandhā, yattheva nam passissāma tattheva jīvitā voropessāmāti.

'Mister, there are five deadly enemies chasing you, thinking: "When we catch sight of him, we'll murder him right there!"

Yam te, ambho purisa, karaṇīyam tam karohī'ti.

So then, mister, do what has to be done.'

Atha kho so, bhikkhave, puriso bhīto catunnam āsīvisānam uggatejānam ghoravisānam, bhīto pañcannam vadhakānam paccatthikānam yena vā tena vā palāyetha.

Then that man, terrified of those four poisonous vipers and those five deadly enemies, would flee this way or that.

Tamenam evam vadeyyum:

They'd say to him,

'ayam te, ambho purisa, chaṭṭho antaracaro vadhako ukkhittāsiko piṭṭhito piṭṭhito anubandho yattheva nam passissāmi tattheva siro pātessāmīti.

'Mister, there's a sixth hidden killer chasing you with a drawn sword, thinking: "When I catch sight of him, I'll chop off his head right there!"

Yam te, ambho purisa, karaṇīyam tam karohī'ti.

So then, mister, do what has to be done.'

Atha kho so, bhikkhave, puriso bhīto catunnam āsīvisānam uggatejānam ghoravisānam, bhīto pañcannam vadhakānam paccatthikānam, bhīto chaṭṭhassa antaracarassa vadhakassa ukkhittāsikassa yena vā tena vā palāyetha.

Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer, would flee this way or that.

So passeyya suññaṃ gāmaṃ.

He'd see an empty village.

**Yaññadeva gharaṃ paviseyya rittakaññeva paviseyya
tucchakaññeva paviseyya suññakaññeva paviseyya.**

But whatever house he enters is vacant, deserted, and empty.

**Yaññadeva bhājanaṃ parimaseyya rittakaññeva parimaseyya
tucchakaññeva parimaseyya suññakaññeva parimaseyya.**

And whatever vessel he touches is vacant, hollow, and empty.

Tameṇaṃ evaṃ vadeyyuṃ:

They'd say to him,

**'idāni, ambho purisa, imaṃ suññaṃ gāmaṃ corā gāmaghātakā
pavisanti.**

'Mister, there are bandits who raid villages, and they're striking now.

Yaṃ te, ambho purisa, karaṇīyaṃ taṃ karohī'ti.

So then, mister, do what has to be done.'

**Atha kho so, bhikkhave, puriso bhīto catunnaṃ āsīvisānaṃ
uggatejānaṃ ghoravisānaṃ, bhīto pañcannaṃ vadhakānaṃ
paccatthikānaṃ, bhīto chaṭṭhassa antaracarassa vadhakassa
ukkhittāsikassa, bhīto corānaṃ gāmaghātakānaṃ yena vā tena
vā palāyetha.**

Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer and the bandits, would flee this way or that.

**So passeyya mahantaṃ udakaṇṇavaṃ orimaṃ tīraṃ sāsaṅkaṃ
sappaṭibhayaṃ, pārīmaṃ tīraṃ khemaṃ appaṭibhayaṃ.**

He'd see a large deluge, whose near shore is dubious and perilous, while the far shore is a sanctuary free of peril.

Na cassa nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.
But there's no ferryboat or bridge for crossing over.

Atha kho, bhikkhave, tassa purisassa evamassa:
Then that man thought,

**‘ayaṃ kho mahāudakaṇṇavo orimaṃ tīraṃ sāsaṅkaṃ
sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ, natthi
ca nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.**

**Yannūnāhaṃ tiṇakaṭṭhasākhāpalāsaṃ saṅkaḍḍhitvā kullaṃ
bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca
vāyamamāno sotthinā pāraṃ gaccheyyan’ti.**

‘Why don’t I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.’

**Atha kho so, bhikkhave, puriso tiṇakaṭṭhasākhāpalāsaṃ
saṅkaḍḍhitvā kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca
pādehi ca vāyamamāno sotthinā pāraṃ gaccheyya, tiṇṇo
pāraṅgato thale tiṭṭhati brāhmaṇo.**

And so that man did exactly that. Having crossed over and gone beyond, the brahmin stands on the far shore.

Upamā kho myāyaṃ, bhikkhave, katā atthassa viññāpanāya.
I’ve made up this simile to make a point.

Ayañcetha attho—
And this is the point.

**cattāro āsīvisā uggatejā ghoravisāti kho, bhikkhave,
catunnetam mahābhūtānaṃ adhivacanaṃ—**

‘Four lethal poisonous vipers’ is a term for the four primary elements:

pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā.
the elements of earth, water, fire, and air.

Pañca vadhakā paccatthikāti kho, bhikkhave, pañcannetaṃ upādānakkhandhānaṃ adhivacanaṃ, seyyathidaṃ—

‘Five deadly enemies’ is a term for the five grasping aggregates, that is:

rūpupādānakkhandhassa, vedanupādānakkhandhassa, saññupādānakkhandhassa, saṅkhārupādānakkhandhassa, viññāṇupādānakkhandhassa.

form, feeling, perception, choices, and consciousness.

Chaṭṭho antaracaro vadhako ukkhittāsikoti kho, bhikkhave, nandīrāgassetānaṃ adhivacanaṃ.

‘The sixth hidden killer with a drawn sword’ is a term for relishing and greed.

Suñño gāmoti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ.

‘Empty village’ is a term for the six interior sense fields.

Cakkhuto cepi naṃ, bhikkhave, paṇḍito byatto medhāvī upaparikkhati rittakaññeva khāyati, tucchakaññeva khāyati, suññakaññeva khāyati ...pe...

If an astute, competent, clever person investigates this in relation to the eye, it appears vacant, hollow, and empty.

jivhāto cepi naṃ, bhikkhave ...pe...

If an astute, competent, clever person investigates this in relation to the ear ... nose ... tongue ... body ...

manato cepi naṃ, bhikkhave, paṇḍito byatto medhāvī upaparikkhati rittakaññeva khāyati, tucchakaññeva khāyati, suññakaññeva khāyati.

mind, it appears vacant, hollow, and empty.

Corā gāmaghātakāti kho, bhikkhave, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ.

‘Bandits who raid villages’ is a term for the six exterior sense fields.

Cakkhu, bhikkhave, haññati manāpāmanāpesu rūpesu;
The eye is struck by both agreeable and disagreeable sights.

sotaṃ, bhikkhave ...pe...
The ear ...

ghānaṃ, bhikkhave ...pe...
nose ...

jivhā, bhikkhave, haññati manāpāmanāpesu rasesu;
tongue ...

kāyo, bhikkhave ...pe...
body ...

mano, bhikkhave, haññati manāpāmanāpesu dhammesu.
mind is struck by both agreeable and disagreeable thoughts.

**Mahā udakaṇṇavoti kho, bhikkhave, catunnetam oghānam
adhivacanam—**

‘Large sea’ is a term for the four floods:

kāmoghassa, bhavoghassa, diṭṭhoghassa, avijjoghassa.
the floods of sensual pleasures, desire to be reborn, views, and
ignorance.

**Orimaṃ tīraṃ sāsaṅkaṃ sappaṭibhayanti kho, bhikkhave,
sakkāyassetam adhvācanam.**

‘The near shore that’s dubious and perilous’ is a term for identity.

**Pārimaṃ tīraṃ khemaṃ appaṭibhayanti kho, bhikkhave,
nibbānassetam adhvācanam.**

‘The far shore, a sanctuary free of peril’ is a term for extinguishment.

**Kullanti kho, bhikkhave, ariyassetam aṭṭhaṅgikassa maggassa
adhivacanam, seyyathidaṃ—**

‘The raft’ is a term for the noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Tassa hatthehi ca pādehi ca vāyāmoti kho, bhikkhave, vīriyārambhassetaṃ adhivacanaṃ.

‘Paddling with hands and feet’ is a term for being energetic.

Tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇoti kho, bhikkhave, arahato etaṃ adhivacanaṃ”ti.

‘Crossed over, gone beyond, the brahmin stands on the shore’ is a term for a perfected one.”

Paṭhamam.

239. Rathopamasutta The Simile of the Chariot

“Tīhi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa āraddhā hoti āsavānaṃ khayāya.

“Mendicants, when a mendicant has three qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.

Katamehi tīhi?

What three?

Indriyesu guttadvāro hoti, bhojane mattaññū, jāgariyaṃ anuyutto.

They guard the sense doors, eat in moderation, and are committed to wakefulness.

Kathañca, bhikkhave, bhikkhu indriyesu guttadvāro hoti?

And how does a mendicant guard the sense doors?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti, nānubyañjanaggāhī;

When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details.

yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ. Tassa saṃvarāya paṭipajjati; rakkhati cakkhundriyaṃ; cakkhundriye saṃvaraṃ āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

**manasā dhammaṃ viññāya na nimittaggāhī hoti
nānubyañjanaggāhī;**

When they know a thought with their mind, they don't get caught up in the features and details.

**yatvādhikaraṇamenam manindriyam asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum,
tassa saṃvarāya paṭipajjati; rakkhati manindriyam; manindriye
saṃvaram āpajjati.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

**Seyyathāpi, bhikkhave, subhūmiyaṃ cātumahāpathe
ājaññaratho yutto assa ṭhito odhastapatodo. Tamenam dakkho
yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena**

**rasmiyo gahetvā, dakkhiṇena hatthena patodaṃ gahetvā,
yenicchakaṃ yadicchakaṃ sāreyyapi paccāsāreyyapi.**

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes.

**Evameva kho, bhikkhave, bhikkhu imesaṃ channaṃ indriyānaṃ
āraḅbhāya sikkhati, saṃyamāya sikkhati, damāya sikkhati,
upasamāya sikkhati.**

In the same way, a mendicant trains to protect, control, tame, and pacify these six senses.

Evaṃ kho, bhikkhave, bhikkhu indriyesu guttadvāro hoti.

That's how a mendicant guards the sense doors.

Kathaṅca, bhikkhave, bhikkhu bhojane mattaṅṅū hoti?

And how does a mendicant eat in moderation?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti:

It's when a mendicant reflects properly on the food that they eat:

**'neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,
yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihiṃsūparatiyā,
brahmacariyānuggahāya, iti purāṇaṅca vedanaṃ paṭihaṅkhāmi,
navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati,
anavajjatā ca phāsuvihāro cā'ti.**

'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

**Seyyathāpi, bhikkhave, puriso vaṇaṃ ālimpeyya yāvadeva
rohanatthāya, seyyathā vā pana akkhaṃ abbhaṅgeyya yāvadeva**

bhārassa nittharaṇatthāya;

It's like a person who puts ointment on a wound only so that it can heal; or who oils an axle only so that it can carry a load.

evaṃ kho, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti:

In the same way, a mendicant reflects properly on the food that they eat:

‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihimśūparatiyā, brahmacariyānuggahāya, iti purāṇaṅca vedanaṃ paṭihaṅkhāmi, navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā’ti.

‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

Evaṃ kho, bhikkhave, bhikkhu bhojane mattaññū hoti.

That's how a mendicant eats in moderation.

Kathaṅca, bhikkhave, bhikkhu jāgariyaṃ anuyutto hoti?

And how is a mendicant committed to wakefulness?

Idha, bhikkhave, bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles.

Rattiyā paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

In the evening, they continue to practice walking and sitting meditation.

**Rattiyā majjhimam yāmaṃ dakkhiṇena passena sīhaseyyam
kappeti pāde pādam accādhāya sato sampajāno uṭṭhānasaññaṃ
manasi karivā.**

In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

**Rattiyā pacchimam yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya
āvaraṇīyehi dhammehi cittaṃ parisodheti.**

In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

Evaṃ kho, bhikkhave, bhikkhu jāgariyam anuyutto hoti.

This is how a mendicant is committed to wakefulness.

**Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu
diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa
āraddhā hoti āsavānaṃ khayāyā”ti.**

When a mendicant has these three qualities they're full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.”

Dutiyam.

240. Kummopamasutta The Simile of the Tortoise

**“Bhūtapubbaṃ, bhikkhave, kummo kacchapo sāyanhasamayaṃ
anunadītīre gocarapasuto ahosi.**

“Once upon a time, mendicants, a tortoise was grazing along the bank of a river in the afternoon.

**Siṅgālopi kho, bhikkhave, sāyanhasamayaṃ anunadītīre
gocarapasuto ahosi.**

At the same time, a jackal was also hunting along the river bank.

**Addasā kho, bhikkhave, kummo kacchapo siṅgālaṃ dūratova
gocarapasutaṃ.**

The tortoise saw the jackal off in the distance hunting,

**Disvāna soṇḍipañcamāni aṅgāni sake kapāle samodahitvā
apossukko tuṅhībhūto saṅkasāyati.**

so it drew its limbs and neck inside its shell, and kept still and silent.

**Siṅgālopi kho, bhikkhave, addasa kummaṃ kacchapaṃ
dūratova gocarapasutaṃ.**

But the jackal also saw the tortoise off in the distance grazing.

**Disvāna yena kummo kacchapo tenupasaṅkhami; upasaṅkhamitvā
kummaṃ kacchapaṃ paccupaṭṭhito ahosi:**

So it went up to the tortoise and waiting nearby, thinking,

**‘yadāyaṃ kummo kacchapo soṇḍipañcamānaṃ aṅgānaṃ
aññataraṃ vā aññataraṃ vā aṅgaṃ abhininnāmessati, tattheva
naṃ gahetvā uddālitvā khādissāmī’ti.**

‘When that tortoise sticks one or other of its limbs or neck out from its shell, I’ll grab it right there, rip it out, and eat it!’

Yadā kho, bhikkhave, kummo kacchapo soṇḍipañcamānaṃ aṅgānaṃ aṅṅataraṃ vā aṅṅataraṃ vā aṅgaṃ na abhininnāmi, atha siṅgālo kummamhā nibbijja pakkāmi, otāraṃ alabhamāno.
But when that tortoise didn't stick one or other of its limbs or neck out from its shell, the jackal left disappointed, since it couldn't find a vulnerability.

Evameva kho, bhikkhave, tumhepi māro pāpimā satataṃ samitaṃ paccupaṭṭhito:

In the same way, Māra the Wicked is always waiting nearby, thinking:

'appeva nāmāhaṃ imesaṃ cakkhuto vā otāraṃ labheyyaṃ ... pe...

'Hopefully I can find a vulnerability in the eye,

jivhāto vā otāraṃ labheyyaṃ ...pe...

ear, nose, tongue, body, or

manato vā otāraṃ labheyyan'ti.

mind.'

Tasmātiha, bhikkhave, indriyesu guttadvārā viharatha.

That's why you should live with sense doors guarded.

Cakkhunā rūpaṃ disvā mā nimittaggāhino ahuvattha, mā anubyañjanaggāhino.

When you see a sight with your eyes, don't get caught up in the features and details.

Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjatha, rakkhatha cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatha.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ...

When you hear a sound with your ears ...

ghānena gandhaṃ ghāyitvā ...

When you smell an odor with your nose ...

jivhāya rasaṃ sāyitvā ...

When you taste a flavor with your tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When you feel a touch with your body ...

manasā dhammaṃ viññāya mā nimittaggāhino ahuvattha, mā anubyañjanaggāhino.

When you know a thought with your mind, don't get caught up in the features and details.

Yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjatha, rakkhatha manindriyaṃ, manindriye saṃvaraṃ āpajjatha.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of mind, and achieving its restraint.

Yato tumhe, bhikkhave, indriyesu guttadvārā viharissatha, atha tumhehipi māro pāpimā nibbijja pakkamissati, otāraṃ alabhamāno—

When you live with your sense doors restrained, Māra will leave you disappointed, since he can't find a vulnerability,

kummamhāva siṅgāloti.

just like the jackal left the tortoise.

Kummova aṅgāni sake kapāle,

A mendicant should collect their thoughts

Samodahaṃ bhikkhu manovitaṅke;

as a tortoise draws its limbs into its shell.

Anissito aññamaheṭṭhayāno,

Independent, not disturbing others,

Parinibbuto nūpavadeyya kañcī”ti.

someone who’s extinguished wouldn’t blame anyone.”

Tatiyaṃ.

241. Paṭhamadārukkhandhopamasutta The Simile of the Tree Trunk (1st)

Ekam̐ samayaṃ bhagavā kosambiyaṃ viharati gaṅgāya nadiyā tīre.

At one time the Buddha was staying near Kosambi on the bank of the Ganges river.

Addasā kho bhagavā mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamānaṃ.

Seeing a large tree trunk being carried along by the current,

Disvāna bhikkhū āmantesi:

he addressed the mendicants,

“passatha no tumhe, bhikkhave, amuṃ mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamānaṃ”ti?

“Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sace so, bhikkhave, dārukkhandho na orimaṃ tīraṃ upagacchati, na pārimaṃ tīraṃ upagacchati, na majjhe saṃsīdissati, na thale ussīdissati, na manussaggāho gahessati, na amanussaggāho gahessati, na āvaṭṭaggāho gahessati, na antopūti bhavissati;

“Mendicants, assume that that tree trunk doesn’t collide with the near shore or the far shore, or sink in the middle, or get stranded on high

ground. And assume that it doesn't get taken by humans or non-humans or caught up in a whirlpool, and that it doesn't rot away.

evañhi so, bhikkhave, dārukkhandho samuddaninno bhavissati samuddapoṇo samuddapabbhāro.

In that case, that tree trunk will slant, slope, and incline towards the ocean.

Taṃ kissa hetu?

Why is that?

Samuddaninno, bhikkhave, gaṅgāya nadiyā soto samuddapoṇo samuddapabbhāro.

Because the current of the Ganges river slants, slopes, and inclines towards the ocean.

Evameva kho, bhikkhave, sace tumhepi na orimaṃ tīraṃ upagacchatha, na pārimaṃ tīraṃ upagacchatha;

In the same way, assume that you don't collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that you don't get taken by humans or non-humans or caught up in a whirlpool, and that you don't rot away.

na majjhe saṃsīdissatha, na thale ussīdissatha, na manussaggāho gahessati, na amanussaggāho gahessati, na āvaṭṭaggāho gahessati, na antopūtī bhavissatha;

evaṃ tumhe, bhikkhave, nibbānaninnā bhavissatha nibbānapoṇā nibbānapabbhārā.

In that case, you will slant, slope, and incline towards extinguishment.

Taṃ kissa hetu?

Why is that?

Nibbānaninnā, bhikkhave, sammādiṭṭhi nibbānapoṇā nibbānapabbhārā”ti.

Because right view slants, slopes, and inclines towards extinguishment.”

Evam vutte, aññataro bhikkhu bhagavantam etadavoca:

When he said this, one of the mendicants asked the Buddha:

“kim nu kho, bhante, orimam tīram, kim pārimam tīram, ko majjhe saṃsādo, ko thale ussādo, ko manussaggāho, ko amanussaggāho, ko āvaṭṭaggāho, ko antopūtibhāvo”ti?

“But sir, what’s the near shore and what’s the far shore? What’s sinking in the middle? What’s getting stranded on high ground? What’s getting taken by humans or non-humans? What’s getting caught up in a whirlpool? And what’s rotting away?”

“Orimam tīran’ti kho, bhikkhu, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ.

“The near shore’, mendicant, is a term for the six interior sense fields.

‘Pārimam tīran’ti kho, bhikkhu, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ.

‘The far shore’ is a term for the six exterior sense fields.

‘Majjhe saṃsādo’ti kho, bhikkhu, nandīrāgassetam adhivacanaṃ.

‘Sinking in the middle’ is a term for desire with relishing.

‘Thale ussādo’ti kho, bhikkhu, asmimānassetam adhivacanaṃ.

‘Stranded on high ground’ is a term for the conceit ‘I am’.

Katamo ca, bhikkhu, manussaggāho?

And what’s getting taken by humans?

Idha, bhikkhu, gihīhi saṃsaṭṭho viharati, sahanandī sahasokī, sukhitesu sukhitō, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā tesu yogaṃ āpajjati.

It’s when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they’re happy and sad when they’re sad

—and getting involved in their business.

Ayaṃ vuccati, bhikkhu, manussaggāho.

That's called getting taken by humans.

Katamo ca, bhikkhu, amanussaggāho?

And what's getting taken by non-humans?

**Idha, bhikkhu, ekacco aññataraṃ devanikāyaṃ paṇidhāya
brahmacariyaṃ carati: 'imināhaṃ sīlena vā vatena vā tapena vā
brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti.**

It's when someone lives the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!'

Ayaṃ vuccati, bhikkhu, amanussaggāho.

That's called getting taken by non-humans.

**'Āvaṭṭaggāho'ti kho, bhikkhu, pañcannetaṃ kāmaguṇānaṃ
adhivacanaṃ.**

'Caught up in a whirlpool' is a term for the five kinds of sensual stimulation.

Katamo ca, bhikkhu, antopūtibhāvo?

And what's rotting away?

**Idha, bhikkhu, ekacco dussīlo hoti pāpadhammo
asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo
samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti
avassuto kasambujāto.**

It's when some person is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved.

Ayaṃ vuccati, bhikkhu, 'antopūtibhāvo'ti.

This is called 'rotting away'."

**Tena kho pana samayena nando gopālako bhagavato avidūre
ṭhito hoti.**

Now, at that time Nanda the cowherd was sitting not far from the Buddha.

Atha kho nando gopālako bhagavantam etadavoca:

Then he said to the Buddha:

**“aham kho, bhante, na orimam tīram upagacchāmi, na pārimam
tīram upagacchāmi, na majjhe saṁsīdissāmi, na thale
ussīdissāmi, na mam manussaggāho gahessati, na
amanussaggāho gahessati, na āvaṭṭaggāho gahessati, na
antopūti bhavissāmi.**

“I won’t collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And I won’t get taken by humans or non-humans or caught up in a whirlpool, and I won’t rot away.

**Labheyāham, bhante, bhagavato santike pabbajjam,
labheyam upasampadan”ti.**

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Tena hi tvam, nanda, sāmikānam gāvo niyyātehī”ti.

“Well then, Nanda, return the cows to their owners.”

“Gamissantī, bhante, gāvo vacchagiddhiniyo”ti.

“Sir, the cows will go back by themselves, since they love their calves.”

“Niyyāteheva tvam, nanda, sāmikānam gāvo”ti.

“Still, Nanda, you should return them to their owners.”

**Atha kho nando gopālako sāmikānam gāvo niyyātetvā yena
bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantam**

etadavoca:

Then Nanda, after returning the cows to their owners, went up to the Buddha and said to him,

“niyyātītā, bhante, sāmikānaṃ gāvo.

“Sir, I have returned the cows to their owners.

**Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ,
labheyyaṃ upasampadaṃ”ti.**

May I receive the going forth, the ordination in the Buddha’s presence?”

**Alattha kho nando gopālako bhagavato santike pabbajjaṃ,
alattha upasampadaṃ.**

And the cowherd Nanda received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno ca panāyasmā nando eko vūpakaṭṭho ...pe...

Not long after his ordination,

aññataro ca panāyasmā nando arahataṃ ahoṣīti.

Venerable Nanda became one of the perfected.

Catutthaṃ.

242. Dutiyadārukkhandhopamasutta The Simile of the Tree Trunk (2nd)

Ekam̐ samayaṃ bhagavā kimilāyaṃ viharati gaṅgāya nadiyā tīre.

At one time the Buddha was staying near Kimibilā on the bank of the Ganges river.

Addasā kho bhagavā mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamānaṃ.

Seeing a large tree trunk being carried along by the current,

Disvāna bhikkhū āmantesi:

he addressed the mendicants:

“passatha no tumhe, bhikkhave, amuṃ mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamānaṃ”ti?

“Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?”

“Evaṃ, bhante” ...pe...

“Yes, sir,” they replied. ...

evaṃ vutte, āyasmā kimilo bhagavantaṃ etadavoca:

When this was said, Venerable Kimbila said to the Buddha:

“kiṃ nu kho, bhante, orimaṃ tīraṃ ...pe...

“But sir, what’s the near shore and what’s the far shore? What’s sinking in the middle? What’s getting stranded on high ground? What’s getting taken by humans or non-humans? What’s getting caught up in a whirlpool? And what’s rotting away?” ...

“katamo ca, kimila, antopūtibhāvo.

“And what, Kimbila, is rotting away?

**Idha, kimila, bhikkhu aññataraṃ saṅkiliṭṭhaṃ āpattiṃ āpanno
hoti yathārūpāya āpattiyā na vuṭṭhānaṃ paññāyati.**

It’s when a mendicant has committed the kind of corrupt offense from which there is no rehabilitation.

Ayaṃ vuccati, kimila, antopūtibhāvo”ti.

This is called ‘rotting away’.”

Pañcamaṃ.

243. Avassutapariyāyasutta The Explanation on the Corrupt

Ekam̐ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Tena kho pana samayena kāpilavatthavānaṃ sakyānaṃ navam̐ santhāgāraṃ acirakāritaṃ hoti anajjhāvuṭṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all.

Atha kho kāpilavatthavā sakyā yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho kāpilavatthavā sakyā bhagavantaṃ etadavocum̐:

Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him,

“idha, bhante, kāpilavatthavānaṃ sakyānaṃ navam̐ santhāgāraṃ acirakāritaṃ anajjhāvuṭṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

“Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any person at all.

Taṃ, bhante, bhagavā paṭhamaṃ paribhuñjatu.

May the Buddha be the first to use it,

Bhagavatā paṭhamam paribhuttam pacchā kāpilavatthavā sakyā paribhuñjissanti.

and only then will the Sakyans of Kapilavatthu use it.

Tadassa kāpilavatthavānam sakyānam dīgharattam hitāya sukhāyā”ti.

That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu.”

Adhivāsesi bhagavā tuṅhībhāvena.

The Buddha consented in silence.

Atha kho kāpilavatthavā sakyā bhagavato adhivāsanam veditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā yena navam santhāgāram tenupasaṅkamimsu; upasaṅkamtivā sabbasantharim santhāgāram santharivā āsanāni paññāpetvā udakamaṇikam patitṭhāpetvā telappadīpam āropetvā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam etadavocum:

Knowing that the Buddha had consented, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha and told him of their preparations, saying,

“sabbasantharisanthataṃ, bhante, santhāgāram, āsanāni paññattāni, udakamaṇiko patitṭhāpito, telappadīpo āropito.

Yassadāni, bhante, bhagavā kālam maññatī”ti.

“Please, sir, come at your convenience.”

Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhim bhikkhusaṅghena yena navam santhāgāram tenupasaṅkami; upasaṅkamtivā pāde pakkhāletvā santhāgāram pavisitvā majjhimaṃ thambham nissāya puratthābhimukho nisīdi.

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east.

Bhikkhusaṅghopi kho pāde pakkhāletvā santhāgāraṃ pavisitvā pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi bhagavantāṃyeva purakkhatvā.

The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

Kāpilavatthavā sakyā pāde pakkhāletvā santhāgāraṃ pavisitvā puratthimaṃ bhittiṃ nissāya pacchimābhimukhā nisīdiṃsu bhagavantāṃyeva purakkhatvā.

The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

Atha kho bhagavā kāpilavatthave sakye bahudeva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi:

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he dismissed them, saying,

“abhikkantā kho, gotamā, ratti.

“The night is getting late, Gotamas.

Yassadāni kālaṃ maññathā”ti.

Please go at your convenience.”

“Evaṃ, bhante”ti kho kāpilavatthavā sakyā bhagavato paṭissutvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimṃsu.

“Yes, sir,” replied the Sakyans. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Atha kho bhagavā acirapakkantesu kāpilavatthavesu sakyesu āyasmantaṃ mahāmoggallānaṃ āmantesi:

And then, soon after the Sakyans had left, the Buddha addressed Venerable Mahāmoggallāna,

“vigatathinamidhho kho, moggallāna, bhikkhusaṅgho.

“Moggallāna, the Saṅgha of mendicants is rid of dullness and drowsiness.

Paṭibhātu taṃ, moggallāna, bhikkhūnaṃ dhammī kathā.

Give them some Dhamma talk as you feel inspired.

Piṭṭhi me āgilāyati;

My back is sore,

tamahaṃ āyamissāmī”ti.

I’ll stretch it.”

“Evaṃ, bhante”ti kho āyasmā mahāmoggallāno bhagavato paccassosi.

“Yes, sir,” Mahāmoggallāna replied.

Atha kho bhagavā catugguṇaṃ saṅghāṭiṃ paññapetvā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ accādhāya, sato sampajāno uṭṭhānasaññaṃ manasi karitvā.

And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:

There Venerable Mahāmoggallāna addressed the mendicants:

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosum.

“Reverend,” they replied.

Āyasmā mahāmoggallāno etadavoca:

Venerable Mahāmoggallāna said this:

**“avassutapariyāyañca vo, āvuso, desessāmi,
anavassutapariyāyañca.**

“I will teach you the explanation of the corrupt and the uncorrupted.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

**“Evamāvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa
paccassosum.**

“Yes, reverend,” they replied.

Āyasmā mahāmoggallāno etadavoca:

Venerable Mahāmoggallāna said this:

“Kathaṃ, āvuso, avassuto hoti?

“And how is someone corrupt?

**Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe
adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassatī
viharati parittacetaso,**

Take a mendicant who sees a sight with the eye. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

**tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti
yatthassa te uppannā pāpakā akusalā dhammā aparisesā
nirujjhanti ...pe...**

And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṃ sāyitvā ...pe...

They hear a sound ... smell an odor ... taste a flavor ... feel a touch
...

**manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati,
appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassatī ca viharati
parittacetaso,**

know a thought with the mind. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

**tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti
yatthassa te uppannā pāpakā akusalā dhammā aparisesā
nirujjhanti.**

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

**Ayaṃ vuccati, āvuso, bhikkhu avassuto cakkhaviññeyyesu
rūpesu ...pe...**

This is called a mendicant who is corrupt when it comes to sights known by the eye,

avassuto jivhāviññeyyesu rasesu ...pe...

sounds ... smells ... tastes ... touches ...

avassuto manoviññeyyesu dhammesu.

thoughts known by the mind.

**Evaṃvihāriñcāvuso, bhikkhuṃ cakkhuto cepi naṃ māro
upasaṅkamati labhateva māro otāraṃ, labhati māro
ārammaṇaṃ ...pe...**

When a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets hold of them.

**jivhāto cepi naṃ māro upasaṅkamati, labhateva māro otāraṃ,
labhati māro ārammaṇaṃ ...pe...**

If Māra comes at them through the ear ... nose ... tongue ... body ...

**manato cepi naṃ māro upasaṅkamati, labhateva māro otāraṃ,
labhati māro ārammaṇaṃ.**

mind he finds a vulnerability and gets hold of them.

**Seyyathāpi, āvuso, naḷāgāraṃ vā tiṇāgāraṃ vā sukkhaṃ
kolāpaṃ terovassikaṃ.**

Suppose there was a house made of reeds or straw that was dried up, withered, and decrepit.

**Puratthimāya cepi naṃ disāya puriso ādittāya tiṇukkāya
upasaṅkameyya, labhetha aggī otāraṃ, labhetha aggī
ārammaṇaṃ;**

If a person came to it with a burning grass torch from the east,

**pacchimāya cepi naṃ disāya puriso ādittāya tiṇukkāya
upasaṅkameyya ...pe...**

west,

uttarāya cepi naṃ disāya ...pe...

north,

dakkhiṇāya cepi naṃ disāya ...pe...

south,

heṭṭhimato cepi naṃ ...pe...

below,

uparimato cepi naṃ ...

above,

**yato kutoci cepi naṃ puriso ādittāya tiṇukkāya upasaṅkameyya,
labhetha aggī otāraṃ labhetha aggī ārammaṇaṃ.**

or from anywhere, the fire would find a vulnerability, it would get a foothold.

**Evameva kho, āvuso, evaṃvihāriṃ bhikkhuṃ cakkhuto cepi
naṃ māro upasaṅkamati, labhateva māro otāraṃ, labhati māro
ārammaṇaṃ ...pe...**

In the same way, when a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets hold of them.

jivhāto cepi naṃ māro upasaṅkamati ...pe...

If Māra comes at them through the ear ... nose ... tongue ... body ...

manato cepi naṃ māro upasaṅkamati, labhateva māro otāraṃ, labhati māro ārammaṇaṃ.

mind he finds a vulnerability and gets hold of them.

Evaṃvihāriṅcāvuso, bhikkhuṃ rūpā adhibhaṃsu, na bhikkhu rūpe adhibhosi;

When a mendicant lives like this, they're mastered by sights,

saddā bhikkhuṃ adhibhaṃsu, na bhikkhu sadde adhibhosi;
sounds,

gandhā bhikkhuṃ adhibhaṃsu, na bhikkhu gandhe adhibhosi;
smells,

rasā bhikkhuṃ adhibhaṃsu, na bhikkhu rase adhibhosi;
tastes,

phoṭṭhabbā bhikkhuṃ adhibhaṃsu, na bhikkhu phoṭṭhabbe adhibhosi;
touches,

dhammā bhikkhuṃ adhibhaṃsu, na bhikkhu dhamme adhibhosi.

and thoughts, they don't master these things.

Ayaṃ vuccatāvuso, bhikkhu rūpādhībhūto, saddādhībhūto, gandhādhībhūto, rasādhībhūto, phoṭṭhabbādhībhūto, dhammādhībhūto, adhibhūto, anadhībhū, adhibhaṃsu naṃ pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā.

This is called a mendicant who has been mastered by sights, sounds, smells, tastes, touches, and thoughts. They're mastered, not a master. Bad, unskillful qualities have mastered them, which are

defiled, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death.

Evam̐ kho, āvuso, avassuto hoti.

That's how someone is corrupt.

Kathañcāvuso, anavassuto hoti?

And how is someone uncorrupted?

**Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe
nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati
ca viharati appamāṇacetaso,**

Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

**tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti
yatthassa te uppannā pāpakā akusalā dhammā aparisesā
nirujjhanti ...pe...**

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṃ sāyitvā ...pe...

They hear a sound ... smell an odor ... taste a flavor ... feel a touch

...

**manasā dhammaṃ viññāya piyarūpe dhamme nādhimuccati,
appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca
viharati appamāṇacetaso,**

know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

**tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti
yatthassa te uppannā pāpakā akusalā dhammā aparisesā**

nirujjhanti.

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Ayaṃ vuccatāvuso, bhikkhu anavassuto cakkhuviññeyyesu rūpesu ...pe...

This is called a mendicant who is uncorrupted when it comes to sights known by the eye,

anavassuto manoviññeyyesu dhammesu.

sounds ... smells ... tastes ... touches ... thoughts known by the mind.

Evaṃvihāriñcāvuso, bhikkhuṃ cakkhuto cepi naṃ māro upasaṅkamati, neva labhati māro otāraṃ, na labhati māro ārammaṇaṃ ...pe...

When a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get hold of them.

jivhāto cepi naṃ māro upasaṅkamati ...pe...

If Māra comes at them through the ear ... nose ... tongue ... body ...

manato cepi naṃ māro upasaṅkamati, neva labhati māro otāraṃ, na labhati māro ārammaṇaṃ.

mind he doesn't find a vulnerability or get hold of them.

Seyyathāpi, āvuso, kūṭāgāraṃ vā sālā vā bahalamattikā addāvalepanā.

Suppose there was a bungalow or hall made of thick clay with its plaster still wet.

Puratthimāya cepi naṃ disāya puriso ādittāya tiṇukkāya upasaṅkameyya, neva labhetha aggi otāraṃ, na labhetha aggi ārammaṇaṃ ...pe...

If a person came to it with a burning grass torch from the east,

pacchimāya cepi naṃ ...

west,

uttarāya cepi naṃ ...

north,

dakkhiṇāya cepi naṃ ...

south,

heṭṭhimato cepi naṃ ...

below,

uparimato cepi naṃ ...

above,

**yato kutoci cepi naṃ puriso ādittāya tiṇukkāya upasaṅkameyya,
neva labhetha aggi otāraṃ, na labhetha aggi ārammaṇaṃ.**

or from anywhere, the fire wouldn't find a vulnerability, it would get no foothold.

**Evameva kho, āvuso, evaṃvihāriṃ bhikkhuṃ cakkhuto cepi
naṃ māro upasaṅkamati, neva labhati māro otāraṃ, na labhati
māro ārammaṇaṃ ...pe...**

In the same way, when a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get hold of them.

**manato cepi naṃ māro upasaṅkamati, neva labhati māro
otāraṃ, na labhati māro ārammaṇaṃ.**

If Māra comes at them through the ear ... nose ... tongue ... body ... mind he doesn't find a vulnerability or get hold of them.

**Evaṃvihārī cāvuso, bhikkhu rūpe adhibhosi, na rūpā bhikkhuṃ
adhibhaṃsu;**

When a mendicant lives like this, they master sights,

sadde bhikkhu adhibhosi, na saddā bhikkhuṃ adhibhaṃsu;

sounds,

gandhe bhikkhu adhibhosi, na gandhā bhikkhuṃ adhibhaṃsu;

smells,

rāse bhikkhu adhibhosi, na rasā bhikkhum adhibhaṃsu;
tastes,

phoṭṭhabbe bhikkhu adhibhosi, na phoṭṭhabbā bhikkhum adhibhaṃsu;
touches,

dhamme bhikkhu adhibhosi, na dhammā bhikkhum adhibhaṃsu.

and thoughts, they're not mastered by these things.

Ayaṃ vuccatāvuso, bhikkhu rūpādhibhū, saddādhibhū, gandhādhibhū, rasādhibhū, phoṭṭhabbādhibhū, dhammādhibhū, adhibhū, anadhibhūto, adhibhosi te pāpake akusale dhamme saṅkilesike ponobhavike sadare dukkhavipāke āyatim jātijarāmarañiye.

This is called a mendicant who has mastered sights, sounds, smells, tastes, touches, and thoughts. They're a master, not mastered. Bad, unskillful qualities have been mastered by them, which are defiled, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death.

Evaṃ kho, āvuso, anavassuto hotī'ti.

That's how someone is uncorrupted."

Atha kho bhagavā uṭṭhahitvā āyasmantaṃ mahāmoggallānaṃ āmantesi:

Then the Buddha got up and said to Venerable Mahāmoggallāna:

"sādhu sādhu, moggallāna.

"Good, good, Moggallāna!

Sādhu kho tvaṃ, moggallāna, bhikkhūnaṃ avassutapariyāyañca anavassutapariyāyañca abhāsī'ti.

It's good that you've taught this explanation of the corrupt and the uncorrupted."

Idamavoca āyasmā mahāmoggallāno.

This is what Venerable Mahāmoggallāna said,

Samanuñño satthā ahosi.

and the teacher approved.

**Attamanā te bhikkhū āyasmato mahāmoggallānassa bhāsitaṃ
abhinandunti.**

Satisfied, the mendicants were happy with what Mahāmoggallāna said.

Chaṭṭham.

244. Dukkhadhammasutta Entailing Suffering

**“Yato kho, bhikkhave, bhikkhu sabbesaṃyeva
dukkhadhammānaṃ samudayaṅca atthaṅgamaṅca
yathābhūtaṃ pajānāti.**

“Mendicants, when a mendicant truly understands the origin and ending of all things that entail suffering,

**Tathā kho panassa kāmā diṭṭhā honti, yathāssa kāme passato,
yo kāmesu kāmacchando kāmasneho kāmamucchā
kāmapariḷāho, so nānuseti.**

then they’ve seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures.

**Tathā kho panassa cāro ca vihāro ca anubuddho hoti, yathā
carantaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā
dhammā nānuseti.**

And they’ve awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don’t overwhelm them.

**Kathaṅca, bhikkhave, sabbesaṃyeva dukkhadhammānaṃ
samudayaṅca atthaṅgamaṅca yathābhūtaṃ pajānāti?**

And how does a mendicant truly understand the origin and ending of all things that entail suffering?

‘Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā ...

Such is feeling ...

iti saññā ...

perception ...

iti saṅkhārā ...

choices ...

**iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa
atthaṅgamo'ti—**

consciousness, such is the origin of consciousness, such is the
ending of consciousness.'

**evaṃ kho, bhikkhave, bhikkhu sabbesaṃyeva
dukkhadhammaṃ samudayaṃca atthaṅgamaṃca
yathābhūtaṃ pajānāti.**

That's how a mendicant truly understands the origin and ending of all
things that entail suffering.

**Kathaṃca, bhikkhave, bhikkhuno kāmā diṭṭhā honti? Yathāssa
kāme passato, yo kāmesu kāmacchando kāmasneho
kāmamucchā kāmapariḷāho, so nānuseti.**

And how has a mendicant seen sensual pleasures in such a way
that they have no underlying tendency for desire, affection,
infatuation, and passion for sensual pleasures?

**Seyyathāpi, bhikkhave, aṅgārakāsu sādhipaporisā puṇṇā
aṅgārānaṃ vītaccikānaṃ vītadhūmaṃ. Atha puriso
āgaccheyya jīvitukāmo amaritukāmo sukhakāmo
dukkhapaṭikūlo. Tameṇaṃ dve balavanto purisā nānābāhāsu
gahetvā, taṃ aṅgārakāsuṃ upakaḍḍheyyuṃ. So iticīceva
kāyaṃ sannāmeyya.**

Suppose there was a pit of glowing coals deeper than a man's
height, filled with glowing coals that neither flamed nor smoked.
Then a person would come along who wants to live and doesn't want
to die, who wants to be happy and recoils from pain. Then two strong

men grab would grab each arm and drag them towards the pit of glowing coals. They'd writhe and struggle to and fro.

Tam kissa hetu?

Why is that?

Ñātañhi, bhikkhave, tassa purisassa imañcāham aṅgārakāsum papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchissāmi maraṇamattaṃ vā dukkhanti.

For that person knows, 'If I fall in that pit of glowing coals, that will result in my death or deadly pain.'

Evameva kho, bhikkhave, bhikkhuno aṅgārakāsūpamā kāmā diṭṭhā honti, yathāssa kāme passato, yo kāmesu kāmaccando kāmasneho kāmamucchā kāmaparilāho, so nānuseti.

In the same way, when a mendicant has seen sensual pleasures as like a pit of glowing coals, they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures.

Kathañca, bhikkhave, bhikkhuno cāro ca vihāro ca anubuddho hoti, yathā carantaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā nānussavanti?

And how has a mendicant awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don't overwhelm them?

Seyyathāpi, bhikkhave, puriso bahukaṇṭakaṃ dāyaṃ paviseyya. Tassa puratopi kaṇṭako, pacchatopi kaṇṭako, uttaratopi kaṇṭako, dakkhiṇatopi kaṇṭako, heṭṭhatopi kaṇṭako, uparitopi kaṇṭako. So satova abhikkameyya, satova paṭikkameyya: 'mā maṃ kaṇṭako'ti.

Suppose a person was to enter a thicket full of thorns. They'd have thorns in front and behind, to the left and right, below and above. So they'd go forward mindfully and come back mindfully, thinking, 'May I not get any thorns!'

Evameva kho, bhikkhave, yaṃ loke piyarūpaṃ sātārūpaṃ, ayaṃ vuccati ariyassa vinaye kaṇṭako”ti.

In the same way, whatever in the world seems nice and pleasant is called a thorn in the training of the noble one.

Iti veditvā saṃvaro ca asaṃvaro ca veditabbo.

When they understand what a thorn is, they should understand restraint and lack of restraint.

Kathaṅca, bhikkhave, asaṃvaro hoti?

And how is someone unrestrained?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso,

Take a mendicant who sees a sight with the eye. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

taṅca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti ...pe...

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṃ sāyitvā ...pe...

They hear a sound ... smell an odor ... taste a flavor ... feel a touch ...

manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso,

know a thought with the mind. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

**tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti
yatthassa te uppannā pāpakā akusalā dhammā aparisesā
nirujjhanti.**

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Evaṃ kho, bhikkhave, asaṃvaro hoti.

This is how someone is unrestrained.

Kathañca, bhikkhave, saṃvaro hoti?

And how is someone restrained?

**Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe
nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati
ca viharati appamāṇacetaso,**

Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

**tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti,
yatthassa te uppannā pāpakā akusalā dhammā aparisesā
nirujjhanti ...pe...**

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṃ sāyitvā ...pe...

They hear a sound ... smell an odor ... taste a flavor ... feel a touch
...

**manasā dhammaṃ viññāya piyarūpe dhamme nādhimuccati,
appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca
viharati appamāṇacetaso,**

know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness

of the body established and a limitless heart.

**tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti,
yatthassa te uppannā pāpakā akusalā dhammā aparisesā
nirujjhanti.**

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Evam̐ kho, bhikkhave, saṃvaro hoti.

This is how someone is restrained.

**Tassa ce, bhikkhave, bhikkhuno evaṃ carato evaṃ viharato
kadāci karahaci satisammosā uppajjanti, pāpakā akusalā
sarasaṅkappā saṃyojanīyā, dandho, bhikkhave, satuppādo.
Atha kho naṃ khippameva pajahati vinodeti byantīkaroti
anabhāvaṃ gameti.**

Though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.

**Seyyathāpi, bhikkhave, puriso divasaṃsantatte ayokaṭṭhe dve
vā tīṇi vā udakaphusitāni nipāteyya. Dandho, bhikkhave,
udakaphusitānaṃ nipāto, atha kho naṃ khippameva
parikkhayaṃ pariyādānaṃ gaccheyya.**

Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it. The drops would be slow to fall, but they'd quickly dry up and evaporate.

**Evameva kho, bhikkhave, tassa ce bhikkhuno evaṃ carato,
evaṃ viharato kadāci karahaci satisammosā uppajjanti pāpakā
akusalā sarasaṅkappā saṃyojanīyā, dandho, bhikkhave,**

satuppādo. Atha kho naṃ khippameva pajahati vinodeti byantikaroti anabhāvaṃ gameti.

In the same way, though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.

Evaṃ kho, bhikkhave, bhikkhuno cāro ca vihāro ca anubuddho hoti; yathā carantaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā nānussavanti.

This is how a mendicant has awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don't overwhelm them.

Taṅce, bhikkhave, bhikkhuṃ evaṃ carantaṃ evaṃ viharantaṃ rājāno vā rājamahāmattā vā mittā vā amaccā vā ñātī vā sālohitā vā, bhogehi abhihaṭṭhuṃ pavāreyyuṃ:

While that mendicant conducts themselves in this way and lives in this way, it may be that rulers or their ministers, friends or colleagues, relatives or family would invite them to accept wealth, saying,

‘ehi, bho purisa, kiṃ te ime kāsāvā anudahanti, kiṃ muṇḍo kapālanamanucarasi, ehi hīnāyāvattitvā bhoge ca bhuñjassu, puññāni ca karohī’ti.

‘Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’

So vata, bhikkhave, bhikkhu evaṃ caranto evaṃ viharanto sikkhaṃ paccakkhāya hīnāyāvattissatīti netāṃ ṭhānaṃ vijjati.

But it's simply impossible for a mendicant who conducts themselves in this way and lives in this way to reject the training and return to a lesser life.

Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnaṇṇā pācīnapabbhārā. Atha mahājanakāyo āgaccheyya kuddālapīṭakaṃ ādāya: ‘mayāṃ imaṃ gaṅgaṃ nadim̐ pacchāninnam̐ karissāma pacchāṇṇam̐ pacchāpabbhāran’ti. Suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: ‘We’ll make this Ganges river slant, slope, and incline to the west!’

Tam̐ kim̐ maññatha, bhikkhave,
What do you think, mendicants?

api nu kho so mahājanakāyo gaṅgaṃ nadim̐ pacchāninnam̐ kareyya pacchāṇṇam̐ pacchāpabbhāran’ti?
Would they still succeed?”

“No hetam̐, bhante”.

“No, sir.

“Tam̐ kissa hetu”?

Why is that?

“Gaṅgā, bhante, nadī pācīnaninnā pācīnaṇṇā pācīnapabbhārā;
The Ganges river slants, slopes, and inclines to the east.

sā na sukarā pacchāninnā kātuṃ pacchāṇṇā pacchāpabbhārā.
It’s not easy to make it slant, slope, and incline to the west.

Yāvadeva ca pana so mahājanakāyo kilamathassa vighātassa bhāgī assā”ti.

That large crowd will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, tañce bhikkhum̐ evam̐ carantam̐ evam̐ viharantam̐ rājāno vā rājamahāmattā vā mittā vā amaccā vā ñātī vā sālohitā vā bhogehi abhihaṭṭhum̐ pavāreyyum̐:

“In the same way, while that mendicant conducts themselves in this way and lives in this way, it may be that rulers or their ministers,

friends or colleagues, relatives or family should invite them to accept wealth, saying,

‘ehi, bho purisa, kiṃ te ime kāsāvā anudahanti, kiṃ muṇḍo kapālanucarasi, ehi hīnāyāvattivā bhoge ca bhuñjassu, puññāni ca karohī’ti.

‘Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’

So vata, bhikkhave, bhikkhu evaṃ caranto evaṃ viharanto sikkhaṃ paccakkhāya hīnāyāvattissatīti netam̐ ṭhānam̐ vijjati.

But it’s simply impossible for a mendicant who conducts themselves in this way and lives in this way to reject the training and return to a lesser life.

Tam̐ kissa hetu?

Why is that?

Yañhi tam̐, bhikkhave, cittaṃ dīgharattaṃ vivekaninnaṃ vivekapaṇaṃ vivekapabbhāraṃ, tathā hīnāyāvattissatīti netam̐ ṭhānam̐ vijjati”ti.

Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life.”

Sattamaṃ.

245. Kimśukopamasutta The Simile of the Parrot Tree

**Atha kho aññataro bhikkhu yenaññataro bhikkhu
tenupasaṅkami; upasaṅkamtivā taṃ bhikkhuṃ etadavoca:**

Then one mendicant went up to another mendicant and asked,

**“kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ
hotī”ti?**

“Reverend, at what point is a mendicant’s vision well purified?”

**“Yato kho, āvuso, bhikkhu channaṃ phassāyatanānaṃ
samudayaṅca atthaṅgamaṅca yathābhūtaṃ pajānāti, ettāvatā
kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hotī”ti.**

“When a mendicant truly understands the origin and ending of the six sense fields, at that point their vision is well purified.”

**Atha kho so bhikkhu asantuṭṭho tassa bhikkhussa
pañhaveyyākaraṇena, yenaññataro bhikkhu tenupasaṅkami;
upasaṅkamtivā taṃ bhikkhuṃ etadavoca:**

Not content with that answer, that mendicant went up to a series of other mendicants and received the following answers:

**“kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ
hotī”ti?**

**“Yato kho, āvuso, bhikkhu pañcannaṃ upādānakkhandhānaṃ
samudayaṅca atthaṅgamaṅca yathābhūtaṃ pajānāti, ettāvatā
kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hotī”ti.**

“When a mendicant truly understands the origin and ending of the five grasping aggregates, at that point their vision is well purified.”

Atha kho so bhikkhu asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yenaññataro bhikkhu tenupasaṅkami; upasaṅkamtivā taṃ bhikkhuṃ etadavoca:

“kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hotī”ti?

“Yato kho, āvuso, bhikkhu catunnaṃ mahābhūtānaṃ samudayaṅca atthaṅgamaṅca yathābhūtaṃ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hotī”ti.

“When a mendicant truly understands the origin and ending of the four primary elements, at that point their vision is well purified.”

Atha kho so bhikkhu asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yenaññataro bhikkhu tenupasaṅkami; upasaṅkamtivā taṃ bhikkhuṃ etadavoca:

“kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hotī”ti?

“Yato kho, āvuso, bhikkhu yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti yathābhūtaṃ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hotī”ti.

“When a mendicant truly understands that everything that has a beginning has an end, at that point their vision is well purified.”

Atha kho so bhikkhu asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ etadavoca: “idhāhaṃ, bhante, yenaññataro bhikkhu tenupasaṅkamim; upasaṅkamtivā taṃ bhikkhuṃ etadavocaṃ:

Not content with any of those answers, that mendicant went up to the Buddha and told him what had happened. Then he asked,

‘kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hotī’ti?

Evam vutte, bhante, so bhikkhu maṃ etadavoca:

**‘yato kho, āvuso, bhikkhu channaṃ phassāyatanānaṃ
samudayañca atthaṅgamañca yathābhūtaṃ pajānāti, ettāvatā
kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hotī’ti.**

**Atha khvāhaṃ, bhante, asantuṭṭho tassa bhikkhussa
pañhaveyyākaraṇena, yenaññataro bhikkhu tenupasaṅkamim;
upasaṅkamtivā taṃ bhikkhuṃ etadavocaṃ:**

**‘kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ
hotī’ti?**

Evam vutte, bhante, so bhikkhu maṃ etadavoca:

**‘yato kho, āvuso, bhikkhu pañcannaṃ upādānakkhandhānaṃ ...
pe...**

**catunnaṃ mahābhūtānaṃ samudayañca atthaṅgamañca
yathābhūtaṃ pajānāti ...pe...**

**yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammanti
yathābhūtaṃ pajānāti, ettāvatā kho, āvuso, bhikkhuno
dassanaṃ suvisuddhaṃ hotī’ti.**

**Atha khvāhaṃ, bhante, asantuṭṭho tassa bhikkhussa
pañhaveyyākaraṇena yena bhagavā tenupasaṅkamim (...).**

**Kittāvatā nu kho, bhante, bhikkhuno dassanaṃ suvisuddhaṃ
hotī’ti?**

“Sir, at what point is a mendicant’s vision well purified?”

“Seyyathāpi, bhikkhu, purisassa kiṃsuko adiṭṭhapubbo assa.

“Mendicant, suppose a person had never seen a parrot tree.

**So yenaññataro puriso kiṃsukassa dassāvī tenupasaṅkameyya.
Upasaṅkamtivā taṃ purisaṃ evaṃ vadeyya:**

They’d go up to someone who had seen a parrot tree and ask them,

‘kīdiso, bho purisa, kiṃsuko’ti?

‘Mister, what’s a parrot tree like?’

So evañ vadeyya:

They'd say,

**'kāḷako kho, ambho purisa, kiṃsuko—seyyathāpi
jhāmakhāṇū'ti.**

'A parrot tree is blackish, like a charred stump.'

**Tena kho pana, bhikkhu, samayena tādisovassa kiṃsuko
yathāpi tassa purisassa dassanaṃ.**

Now, at that time a parrot tree may well have been just as that person saw it.

**Atha kho so, bhikkhu, puriso asantuṭṭho tassa purisassa
pañhaveyyākaraṇena, yenaññataro puriso kiṃsukassa dassāvī
tenupasaṅkameyya; upasaṅkamtivā taṃ purisaṃ evañ
vadeyya:**

Not content with that answer, that person would go up to a series of other people and receive the following answers:

'kīdiso, bho purisa, kiṃsuko'ti?

So evañ vadeyya:

**'lohitako kho, ambho purisa, kiṃsuko—seyyathāpi
maṃsapesī'ti.**

'A parrot tree is reddish, like a lump of meat.'

**Tena kho pana, bhikkhu, samayena tādisovassa kiṃsuko
yathāpi tassa purisassa dassanaṃ.**

**Atha kho so bhikkhu puriso asantuṭṭho tassa purisassa
pañhaveyyākaraṇena, yenaññataro puriso kiṃsukassa dassāvī
tenupasaṅkameyya; upasaṅkamtivā taṃ purisaṃ evañ
vadeyya:**

'kīdiso, bho purisa, kiṃsuko'ti?

So evañ vadeyya:

**'ocīrakajāto kho, ambho purisa, kiṃsuko ādinnasipāṭiko—
seyyathāpi sirīso'ti.**

‘A parrot tree has flaking bark and burst pods, like an acacia.’

**Tena kho pana, bhikkhu, samayena tādiso vassa kimśuko,
yathāpi tassa purisassa dassanaṃ.**

**Atha kho so bhikkhu puriso asantuṭṭho tassa purisassa
pañhaveyyākaraṇena, yenaññataro puriso kimśukassa dassāvī
tenupasaṅkameyya; upasaṅkamtivā taṃ purisaṃ evaṃ
vadeyya:**

‘kīdiso, bho purisa, kimśuko’ti?

So evaṃ vadeyya:

**‘bahalapattapalāso sandacchāyo kho, ambho purisa, kimśuko—
seyyathāpi nigrodho’ti.**

‘A parrot tree has luxuriant, shady foliage, like a banyan.’

**Tena kho pana, bhikkhu, samayena tādiso vassa kimśuko,
yathāpi tassa purisassa dassanaṃ.**

Now, at each of those times a parrot tree may well have been just as those people saw them.

**Evameva kho, bhikkhu, yathā yathā adhimuttānaṃ tesāṃ
sappurisānaṃ dassanaṃ suvisuddhaṃ hoti tathā tathā kho tehi
sappurisehi byākataṃ.**

In the same way, those good people each answered according to what they were focused on when their vision was well purified.

**Seyyathāpi, bhikkhu, rañño paccantimaṃ nagaraṃ
daḷhuddhāpaṃ daḷhapākāratorāṇaṃ chadvāraṃ.**

Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and six gates.

**Tatrasa dovāriko paṇḍito byatto medhāvī, aññātānaṃ nivāretā,
ñātānaṃ pavešetā.**

And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in.

Puratthimāya disāya āgantvā sīghaṃ dūtayugaṃ taṃ dovārikaṃ evaṃ vadeyya:

A swift pair of messengers would arrive from the east and say to the gatekeeper,

‘kahaṃ, bho purisa, imassa nagarassa nagarassāmī’ti?’

‘Mister, where is the lord of the city?’

So evaṃ vadeyya:

They’d say,

‘eso, bhante, majjhe siṅghāṭake nisinno’ti.

‘There he is, sirs, seated at the central square.’

Atha kho taṃ sīghaṃ dūtayugaṃ nagarassāmikassa yathābhūtaṃ vacanaṃ niyyātetvā yathāgatamaggaṃ paṭipajjeyya.

Then that swift pair of messengers would deliver a message of truth to the lord of the city and depart the way they came.

Pacchimāya disāya āgantvā sīghaṃ dūtayugaṃ ...pe...

A swift pair of messengers would come from the west ...

uttarāya disāya ...

north ...

dakkhiṇāya disāya āgantvā sīghaṃ dūtayugaṃ taṃ dovārikaṃ evaṃ vadeyya:

south ...

‘kahaṃ, bho purisa, imassa nagarassāmī’ti?’

So evaṃ vadeyya:

‘eso, bhante, majjhe siṅghāṭake nisinno’ti.

Atha kho taṃ sīghaṃ dūtayugaṃ nagarassāmikassa yathābhūtaṃ vacanaṃ niyyātetvā yathāgatamaggaṃ paṭipajjeyya.

deliver a message of truth to the lord of the city and depart the way they came.

Upamā kho myāyaṃ, bhikkhu, katā atthassa viññāpanāya.

I've made up this simile to make a point.

Ayañcetha attho:

And this is the point.

**'nagaran'ti kho, bhikkhu, imassetam cātumahābhūtikassa
kāyassa adhivacanam mātāpettikasambhavassa
odanakummāsūpacayassa
aniccucchādanaparimaddanabhedanavidham sanadhammassa**

'City' is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

**'Cha dvārā'ti kho, bhikkhu, channetaṃ ajjhattikānaṃ
āyatanānaṃ adhivacanaṃ.**

'Six gates' is a term for the six interior sense fields.

'Dovāriko'ti kho, bhikkhu, satiyā etaṃ adhivacanaṃ.

'Gatekeeper' is a term for mindfulness.

**'Sīghaṃ dūtayugan'ti kho, bhikkhu, samathavipassanānetam
adhivacanaṃ.**

'A swift pair of messengers' is a term for serenity and discernment.

'Nagarassāmī'ti kho, bhikkhu, viññāṇassetam adhivacanaṃ.

'The lord of the city' is a term for consciousness.

**‘Majjhe siṅghāṭako’ti kho, bhikkhu, catunnetam mahābhūtānam
adhivacanam—**

‘The central square’ is a term for the four primary elements:

pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā.
the elements of earth, water, fire, and air.

**‘Yathābhūtam vacanam’ti kho, bhikkhu, nibbānassetam
adhivacanam.**

‘A message of truth’ is a term for extinguishment.

**‘Yathāgatamaggo’ti kho, bhikkhu, ariyassetam aṭṭhaṅgikassa
maggassa adhivacanam, seyyathidam—**

‘The way they came’ is a term for the noble eightfold path, that is,

sammādiṭṭhiyā ...pe... sammāsamādhissā”ti.

right view, right thought, right speech, right action, right livelihood,
right effort, right mindfulness, and right immersion.”

Aṭṭhamam.

246. Vīṇopamasutta The Simile of the Harp

“Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā cakkhuviññeyyesu rūpesu uppajjeyya chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso, tato cittaṃ nivāreyya.

“Mendicants, any monk or nun who has desire or greed or hate or delusion or repulsion come up for sights known by the eye should shield their mind from them:

Sabhayo ceso maggo sappatibhayo ca sakaṇṭako ca sagahano ca ummaggo ca kummaggo ca duhitiko ca.

‘This path is dangerous and perilous, thorny and tangled; it’s a wrong turn, a bad path, a harmful way.

Asappurisasevito ceso maggo, na ceso maggo sappurisehi sevito.

This path is frequented by bad people, not by good people.

Na tvaṃ etaṃ arahasīti.

It’s not worthy of you.’

Tato cittaṃ nivāraye cakkhuviññeyyehi rūpehi ...pe...

The mind should be shielded from this when it comes to sights known by the eye.

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu ...pe...

Any monk or nun who has desire or greed or hate or delusion or repulsion come up for sounds ... smells ... tastes ... touches ...

manoviññeyyesu dhammesu uppajjeyya chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso tato cittaṃ nivāreyya.

thoughts known by the mind should shield their mind against them:

**Sabhayo ceso maggo sappatibhayo ca sakaṇṭako ca sagahano
ca ummaggo ca kummaggo ca duhitiko ca.**

‘This path is dangerous and perilous, thorny and tangled; it’s a wrong turn, a bad path, a harmful way.

**Asappurisasevito ceso maggo, na ceso maggo sappurisehi
sevito.**

This path is frequented by bad people, not by good people.

Na tvaṃ etaṃ arahasīti.

It’s not worthy of you.’

Tato cittaṃ nivāraye manoviññeyyehi dhammehi.

The mind should be shielded from this when it comes to thoughts known by the mind.

Seyyathāpi, bhikkhave, kiṭṭhaṃ sampannaṃ.

Suppose the crops have ripened,

**Kiṭṭhārakkho ca pamatto, goṇo ca kiṭṭhādo aduṃ kiṭṭhaṃ
otaritvā yāvadatthaṃ madam āpajjeyya pamādam āpajjeyya;**

but the caretaker is negligent. If an ox fond of crops invades the crops they’d indulge themselves as much as they like.

**evameva kho, bhikkhave, assutavā puthujjano chasu
phassāyatanesu asaṃvutakārī pañcasu kāmaguṇesu
yāvadatthaṃ madam āpajjati pamādam āpajjati.**

In the same way, when an uneducated ordinary person doesn’t exercise restraint when it comes to the six fields of contact, they indulge themselves in the five kinds of sensual stimulation as much as they like.

**Seyyathāpi, bhikkhave, kiṭṭhaṃ sampannaṃ kiṭṭhārakkho ca
appamatto goṇo ca kiṭṭhādo aduṃ kiṭṭhaṃ otareyya.**

Suppose the crops have ripened, and the caretaker is diligent. If an ox fond of crops invades the crops

Tamenam̐ kiṭṭhāraṅkko nāsāyam̐ suggahitam̐ gaṅheyya.
the caretaker would grab them firmly by the muzzle.

Nāsāyam̐ suggahitam̐ gahetvā uparighaṭāyam̐ suniggahitam̐ niggaṅheyya.

Then they'd grab them above the hump and hold them fast there.

Uparighaṭāyam̐ suniggahitam̐ niggaṅhetvā daṇḍena sutāḷitam̐ tāḷeyya.

Then they'd give them a good thrashing

Daṇḍena sutāḷitam̐ tāḷetvā osajjeyya.
before driving them away.

Dutiyampi kho, bhikkhave ...pe...

For a second time,

tatīyampi kho, bhikkhave, goṇo kiṭṭhādo adum̐ kiṭṭham̐ otareyya.
and even a third time, the same thing might happen.

Tamenam̐ kiṭṭhāraṅkko nāsāyam̐ suggahitam̐ gaṅheyya.

Nāsāyam̐ suggahitam̐ gahetvā uparighaṭāyam̐ suniggahitam̐ niggaṅheyya.

Uparighaṭāyam̐ suniggahitam̐ niggaṅhetvā daṇḍena sutāḷitam̐ tāḷeyya.

Daṇḍena sutāḷitam̐ tāḷetvā osajjeyya.

Evañhi so, bhikkhave, goṇo kiṭṭhādo gāmagato vā araññagato vā, ṭhānabahulo vā assa nisajjabahulo vā na tam̐ kiṭṭham̐ puna otareyya—

As a result, no matter how long they stand or sit in a village or wilderness, that ox fond of crops would never invade that crop again,

tameva purimam̐ daṇḍasamphassam̐ samanussaranto.
remembering the beating they got earlier.

Evameva kho, bhikkhave, yato kho bhikkhuno chasu phassāyatanesu cittam̐ udujitam̐ hoti sudujitam̐, ajjhattameva

santiṭṭhati, sannisīdati, ekodi hoti, samādhīyati.

In the same way, when a mendicant's mind is subdued, well subdued when it comes to the six fields of contact, becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, rañño vā rājamahāmattassa vā vīṇāya saddo assutapubbo assa.

Suppose a king or their minister had never heard the sound of an arched harp.

So vīṇāsaddaṃ suṇeyya.

When he first hears the sound,

So evaṃ vadeyya:

he'd say,

'ambho, kassa nu kho eso saddo evaṃrajanīyo evaṅkamanīyo evaṃmadanīyo evaṃmucchanīyo evambandhanīyo'ti?

'My man, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?'

Tameṇaṃ evaṃ vadeyyuṃ:

They'd say to him,

'esā, kho, bhante, vīṇā nāma, yassā eso saddo evaṃrajanīyo evaṅkamanīyo evaṃmadanīyo evaṃmucchanīyo evambandhanīyo'ti.

'That, sir, is an arched harp.'

So evaṃ vadeyya:

He'd say,

'gacchatha me, bho, taṃ vīṇaṃ āharathā'ti.

'Go, my man, fetch me that arched harp.'

Tassa taṃ vīṇaṃ āhareyyuṃ.

So they'd fetch it

Tamenam evam vadeyyum:

and say,

**‘ayam kho sa, bhante, vina yassa eso saddo evamrajanayo
evankamanayo evammadanayo evammucchanayo
evambandhanayo’ti.**

‘This, sir, is that arched harp.’

So evam vadeyya:

He’d say,

‘alam me, bho, taya vinaaya, tameva me saddam aharatha’ti.

‘I’ve had enough of that arched harp! Just fetch me the sound.’

Tamenam evam vadeyyum:

They’d say,

‘ayam kho, bhante, vina nama anekasambhara mahasambhara.

‘Sir, this arched harp is made of many components assembled together,

Anekehi sambharehi samaraddha vadati, seyyathidam—

which make a sound when they’re played. That is,

**doniñca paticca cammañca paticca danḍañca paticca
upadharaṇe ca paticca tantiyo ca paticca koṇañca paticca
purisassa ca tajjam vāyamañca paticca evāyam, bhante, vina
nama anekasambhara mahasambhara.**

it depends on the body, the skin, the neck, the head, the strings, the plectrum, and a person to play it properly. That’s how an arched harp is made of many components assembled together,

Anekehi sambharehi samaraddha vadati’ti.

which make a sound when they’re played.’

**So tam vinañca dasadhā vā satadhā vā phāleyya, dasadhā vā
satadhā vā tam phāletvā sakalikañca sakalikañca kareyya.**

But he'd split that harp into ten pieces or a hundred pieces, then splinter it up.

Sakalikaṃ sakalikaṃ karitvā agginā ḍaheyya, agginā ḍahitvā masiṃ kareyya.

He'd burn the splinters with fire, and reduce them to ashes.

Masiṃ karitvā mahāvāte vā ophuneyya, nadiyā vā sīghasotāya pavāheyya.

Then he'd sweep away the ashes in a strong wind, or float them away down a swift stream.

So evaṃ vadeyya:

Then he'd say,

'asatī kirāyaṃ, bho, vīṇā nāma, yathevaṃ yaṃ kiñci vīṇā nāma ettha ca panāyaṃ jano ativeლაṃ pamatto palaḷito'ti.

'It seems that there's nothing to this thing called an arched harp or whatever's called an arched harp! But people waste their time with it, negligent and heedless!'

Evameva kho, bhikkhave, bhikkhu rūpaṃ samanvesati yāvatā rūpassa gati, vedanaṃ samanvesati yāvatā vedanāya gati, saññaṃ samanvesati yāvatā saññāya gati, saṅkhāre samanvesati yāvatā saṅkhārānaṃ gati, viññāṇaṃ samanvesati yāvatā viññāṇassa gati.

In the same way, a mendicant searches for form, feeling, perception, choices, and consciousness anywhere they might be reborn.

Tassa rūpaṃ samanvesato yāvatā rūpassa gati, vedanaṃ samanvesato ...pe...

As they search in this way,

saññaṃ ...

saṅkhāre ...

viññāṇaṃ samanvesato yāvatā viññāṇassa gati.

**Yampissa taṃ hoti ahanti vā mamanti vā asmīti vā tampi tassa
na hotī”ti.**

their thoughts of ‘I’ or ‘mine’ or ‘I am’ are no more.”

Navamaṃ.

247. Chappāṇakopamasutta The Simile of Six Animals

“Seyyathāpi, bhikkhave, puriso arugatto pakkagatto saravanam paviseyya.

“Mendicants, suppose a person with wounded and festering limbs was to enter a thicket of thorny reeds.

Tassa kusakaṇṭakā ceva pāde vijjheyym, sarapattāni ca gattāni vilekheyym.

The kusa thorns would pierce their feet, and the reed leaves would scratch their limbs.

Evañhi so, bhikkhave, puriso bhiyyoso mattāya tatonidānam dukkham domanassam paṭisamvediyetha.

And that would cause that person to experience even more pain and distress.

Evameva kho, bhikkhave, idhekacco bhikkhu gāmagato vā araṇṇagato vā labhati vattāram:

In the same way, some mendicant goes to a village or a wilderness and gets scolded,

‘ayañca so āyasmā evaṅkārī evamsamācāro asucigāmaṅṭako’ti.

‘This venerable, acting like this, behaving like this, is a filthy village thorn.’

Tam kaṇṭakoti iti veditvā samvaro ca asamvaro ca veditabbo.

Understanding that they’re a thorn, they should understand restraint and lack of restraint.

Kathañca, bhikkhave, asaṃvaro hoti?

And how is someone unrestrained?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso.

Take a mendicant who sees a sight with their eyes. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Sotena saddaṃ sutvā ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso,

When they know a thought with their mind, if it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

**tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti,
yatthassa te uppannā pāpakā akusalā dhammā aparisesā
nirujjhanti.**

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

**Seyyathāpi, bhikkhave, puriso chappāṇake gahetvā nānāvisaye
nānāgocare daḷhāya rajjuyā bandheyya.**

Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope.

Ahiṃ gahetvā daḷhāya rajjuyā bandheyya.

They'd catch a snake,

Susumāraṃ gahetvā daḷhāya rajjuyā bandheyya.

a crocodile,

Pakkhiṃ gahetvā daḷhāya rajjuyā bandheyya.

a bird,

Kukkuraṃ gahetvā daḷhāya rajjuyā bandheyya.

a dog,

Siṅgālaṃ gahetvā daḷhāya rajjuyā bandheyya.

a jackal,

Makkaṭaṃ gahetvā daḷhāya rajjuyā bandheyya.

and a monkey,

Daḷhāya rajjuyā bandhitvā majjhe gaṇṭhiṃ karitvā ossajjeyya.

tie each up with a strong rope, then tie a knot in the middle and let them loose.

**Atha kho, te, bhikkhave, chappāṇakā nānāvisayā nānāgocarā
sakaṃ sakaṃ gocaravisayaṃ āviñcheyyurū—**

Then those six animals with diverse domains and territories would each pull towards their own domain and territory.

**ahi āviñcheyya ‘vammikaṃ pavekkhāmī’ti, susumāro
āviñcheyya ‘udakaṃ pavekkhāmī’ti, pakkhī āviñcheyya ‘ākāsaṃ
ḍessāmī’ti, kukkuro āviñcheyya ‘gāmaṃ pavekkhāmī’ti, siṅgālo
āviñcheyya ‘sīvathikaṃ pavekkhāmī’ti, makkaṭṭo āviñcheyya
‘vanaṃ pavekkhāmī’ti.**

The snake would pull one way, thinking ‘I’m going into an anthill!’
The crocodile would pull another way, thinking ‘I’m going into the
water!’ The bird would pull another way, thinking ‘I’m flying into the
sky!’ The dog would pull another way, thinking ‘I’m going into the
village!’ The jackal would pull another way, thinking ‘I’m going into
the charnel ground!’ The monkey would pull another way, thinking
‘I’m going into the jungle!’

**Yadā kho te, bhikkhave, chappāṇakā jhattā assu kilantā, atha
kho yo nesaṃ pāṇakānaṃ balavataro assa tassa te
anuvattheyyumaṃ, anuvidhāyeyyumaṃ vasaṃ gaccheyyumaṃ.**

When those six animals became exhausted and worn out, the
strongest of them would get their way, and they’d all have to submit
to their control.

**Evameva kho, bhikkhave, yassa kassaci bhikkhuno
kāyagatāsati abhāvitā abahulīkatā, taṃ cakkhu āviñchati
manāpiyesu rūpesu, amanāpiyā rūpā paṭikūlā honti ...pe...**

In the same way, when a mendicant has not developed or cultivated
mindfulness of the body, their eye pulls towards pleasant sights, but
is put off by unpleasant sights. Their ear ... nose ... tongue ... body
...

**mano āviñchati manāpiyesu dhammesu, amanāpiyā dhammā
paṭikūlā honti.**

mind pulls towards pleasant thoughts, but is put off by unpleasant
thoughts.

Evaṃ kho, bhikkhave, asaṃvaro hoti.

This is how someone is unrestrained.

Kathañca, bhikkhave, saṃvaro hoti?

And how is someone restrained?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,

Take a mendicant who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti ...pe...

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṃ sāyitvā ...pe...

They hear a sound ... smell an odor ... taste a flavor ... feel a touch ...

manasā dhammaṃ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,

know a thought with their mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Seyyathāpi, bhikkhave, puriso chappāṇake gahetvā nānāvisaye nānāgocare daḷhāya rajjuyā bandheyya.

Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope.

Ahiṃ gahetvā daḷhāya rajjuyā bandheyya.

They'd catch a snake,

Susumāraṃ gahetvā daḷhāya rajjuyā bandheyya.

a crocodile,

Pakkhiṃ gahetvā ...pe...

a bird,

kukkuraṃ gahetvā ...

a dog,

siṅgālaṃ gahetvā ...

a jackal,

makkaṭaṃ gahetvā daḷhāya rajjuyā bandheyya.

and a monkey,

Daḷhāya rajjuyā bandhitvā daḷhe khīle vā thambhe vā upanibandheyya.

tie each up with a strong rope, then tether them to a strong post or pillar.

Atha kho te, bhikkhave, chappāṇakā nānāvisayā nānāgocarā sakaṃ sakaṃ gocaravisayaṃ āviñcheyyuraṃ—

Then those six animals with diverse domains and territories would each pull towards their own domain and territory.

ahi āviñcheyya 'vammikaṃ pavekkhāmī'ti, susumāro āviñcheyya 'udakaṃ pavekkhāmī'ti, pakkhī āviñcheyya 'ākāsaṃ ḍessaṃī'ti, kukkuro āviñcheyya 'gāmaṃ pavekkhāmī'ti, siṅgālo āviñcheyya 'sīvathikaṃ pavekkhāmī'ti, makkaṭo āviñcheyya 'vanaṃ pavekkhāmī'ti.

The snake would pull one way, thinking 'I'm going into an anthill!'

The crocodile would pull another way, thinking 'I'm going into the

water!' The bird would pull another way, thinking 'I'm flying into the sky!' The dog would pull another way, thinking 'I'm going into the village!' The jackal would pull another way, thinking 'I'm going into the charnel ground!' The monkey would pull another way, thinking 'I'm going into the jungle!'

Yadā kho te, bhikkhave, chappāṇakā jhattā assu kilantā, atha tameva khīlaṃ vā thambhaṃ vā upatiṭṭheyyuṃ, upanisīdeyyuṃ, upanipajjeyyuṃ.

When those six animals became exhausted and worn out, they'd stand or sit or lie down right by that post or pillar.

Evameva kho, bhikkhave, yassa kassaci bhikkhuno kāyagatāsati bhāvitā bahulīkatā, taṃ cakkhu nāviñchati manāpiyesu rūpesu, amanāpiyā rūpā nappaṭikūlā honti ...pe... jivhā nāviñchati manāpiyesu rasesu ...pe...

In the same way, when a mendicant has developed and cultivated mindfulness of the body, their eye doesn't pull towards pleasant sights, and isn't put off by unpleasant sights. Their ear ... nose ... tongue ... body ...

mano nāviñchati manāpiyesu dhammesu, amanāpiyā dhammā nappaṭikūlā honti.

mind doesn't pull towards pleasant thoughts, and isn't put off by unpleasant thoughts.

Evam kho, bhikkhave, saṃvaro hoti.

This is how someone is restrained.

'Daḷhe khīle vā thambhe vā'ti kho, bhikkhave, kāyagatāya satiyā etaṃ adhivacanaṃ.

'A strong post or pillar' is a term for mindfulness of the body.

Tasmātiha vo, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

**‘kāyagatā no sati bhāvitā bhavissati bahulīkatā yānīkatā
vatthukatā anuṭṭhitā paricitā susamāradhā’ti.**

‘We will develop mindfulness of the body. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

Evañhi kho, bhikkhave, sikkhitabban”ti.

That’s how you should train.”

Dasamaṃ.

248. Yavakalāpisutta The Sheaf of Barley

**“Seyyathāpi, bhikkhave, yavakalāpī cātumahāpathe nikkhattā
assa.**

“Mendicants, suppose a sheaf of barley was placed at a crossroads.

Atha cha purisā āgaccheyyūṃ byābhaṅgihatthā.

Then six people would come along carrying flails,

Te yavakalāpim chahi byābhaṅgīhi haneyyūṃ.

and started threshing the sheaf of barley.

**Evañhi sā, bhikkhave, yavakalāpī suhatā assa chahi
byābhaṅgīhi haññamānā.**

So that sheaf of barley would be thoroughly threshed by those six flails.

Atha sattamo puriso āgaccheyya byābhaṅgihattho.

Then a seventh person would come along carrying a flail,

So taṃ yavakalāpim sattamāya byābhaṅgiyā haneyya.

and they'd give the sheaf of barley a seventh threshing.

**Evañhi sā bhikkhave, yavakalāpī suhatatarā assa, sattamāya
byābhaṅgiyā haññamānā.**

So that sheaf of barley would be even more thoroughly threshed by that seventh flail.

**Evameva kho, bhikkhave, assutavā puthujjano cakkhusmim
haññati manāpāmanāpehi rūpehi ...pe...**

In the same way, an uneducated ordinary person is struck in the eye by both pleasant and unpleasant sights.

jivhāya haññati manāpāmanāpehi rasehi ...pe...

They're struck in the ear ... nose ... tongue ... body ...

manasmim haññati manāpāmanāpehi dhammehi.

mind by both pleasant and unpleasant thoughts.

Sace so, bhikkhave, assutavā puthujjano āyatim punabbhavāya ceteti, evaṇhi so, bhikkhave, moghapuriso suhatataro hoti, seyyathāpi sā yavakalāpī sattamāya byābhaṅgiyā haññamānā.

And if that uneducated ordinary person has intentions regarding rebirth into a new state of existence in the future, that foolish person is even more thoroughly struck, like that sheaf of barley threshed by the seventh person.

Bhūtapubbaṃ, bhikkhave, devāsurasāṅgāmo samupabyūḷho ahosi.

Once upon a time, a battle was fought between the gods and the demons.

Atha kho, bhikkhave, vepacitti asurindo asure āmantesi:

Then Vepacitti, lord of demons, addressed the demons,

‘sace, mārisā, devāsurasāṅgāme samupabyūḷhe asurā jineyyum devā parājineyyum, yena naṃ sakkaṃ devānamindaṃ kaṅṭhapañcamehi bandhanehi bandhitvā mama santike āneyyātha asurapuran’ti.

‘My good sirs, if the demons defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the castle of demons.’

Sakkopi kho, bhikkhave, devānamindo deve tāvatimse āmantesi:

Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three,

‘sace, mārisā, devāsurasāṅgāme samupabyūḷhe devā jineyyum asurā parājineyyum, yena naṃ vepacittim asurindaṃ

**kaṇṭhapañcamehi bandhanehi bandhitvā mama santike
āneyyātha sudhammaṃ devasabhan'ti.**

‘My good sirs, if the gods defeat the demons in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Sudhamma hall of the gods.’

**Tasmim̐ kho pana, bhikkhave, saṅgāme devā jiniṃsu, asurā
parājiniṃsu.**

In that battle the gods won and the demons lost.

**Atha kho, bhikkhave, devā tāvatimsā vepacittim̐ asurindaṃ
kaṇṭhapañcamehi bandhanehi bandhitvā sakkassa
devānamindassa santike ānesum̐ sudhammaṃ devasabham̐.**

So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka’s presence in the Sudhamma hall of the gods.

**Tatra sudaṃ, bhikkhave, vepacitti asurindo kaṇṭhapañcamehi
bandhanehi baddho hoti.**

And there Vepacitti remained bound by his limbs and neck.

Yadā kho, bhikkhave, vepacittissa asurindassa evaṃ hoti:

That is, until he thought,

**‘dhammikā kho devā, adhammikā asurā, idheva dānāham̐
devapuraṃ gacchāmī’ti.**

‘It’s the gods who are principled, while the demons are unprincipled. Now I belong right here in the castle of the gods.’

**Atha kaṇṭhapañcamehi bandhanehi muttam̐ attānam̐
samanupassati, dibbehi ca pañcahi kāmaguṇehi samappito
samaṅgībhūto paricāreti.**

Then he found himself freed from the bonds on his limbs and neck. He entertained himself, supplied and provided with the five kinds of heavenly sensual stimulation.

Yadā ca kho, bhikkhave, vepacittissa asurindassa evaṃ hoti:

But when he thought,

**‘dhammikā kho asurā, adhammikā devā, tattheva dānāhaṃ
asurapuraṃ gamissāmi’**ti.

‘It’s the demons who are principled, while the gods are unprincipled.
Now I will go over there to the castle of the demons,’

**atha kaṇṭhapañcamehi bandhanehi baddhaṃ attānaṃ
samanupassati, dibbehi ca pañcahi kāmagaṇehi parihāyati.**

he found himself bound by his limbs and neck, and the five kinds of
heavenly sensual stimulation disappeared.

Evaṃ sukhumāṃ kho, bhikkhave, vepacittibandhanaṃ.

That’s how subtly Vepacitti was bound.

Tato sukhumataraṃ mārabandhanaṃ.

But the bonds of Māra are even more subtle than that.

**Maññaṃāno kho, bhikkhave, baddho mārasa, amaññaṃāno
mutto pāpimato.**

When you identify, you’re bound by Māra. Not identifying, you’re free
from the Wicked One.

‘Asmi’ti, bhikkhave, maññaṃitaṃ, ‘ayamaḥasmī’
ti maññaṃitaṃ, ‘bhavissan’
ti maññaṃitaṃ, ‘na bhavissan’
ti maññaṃitaṃ, ‘rūpī bhavissan’
ti maññaṃitaṃ, ‘arūpī
bhavissan’
ti maññaṃitaṃ, ‘saññaṃī bhavissan’
ti maññaṃitaṃ, ‘nevasaññaṃī
bhavissan’
ti maññaṃitaṃ.

These are all forms of identifying: ‘I am’, ‘I am this’, ‘I will be’, ‘I will
not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I
will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

Maññaṃitaṃ, bhikkhave, rogo, maññaṃitaṃ gaṇḍo, maññaṃitaṃ sallaṃ.
Conceit is a disease, a boil, a dart.

Tasmātiha, bhikkhave, ‘amaññaṃānena cetasā viharissāmā’ti—

So mendicants, you should train yourselves like this: ‘We will live
with a heart that does not identify.’

evañhi vo, bhikkhave, sikkhitabbaṃ.

‘Asmī’ti, bhikkhave, iñjitametaṃ, ‘ayamahasmaṃ’ti iñjitametaṃ, ‘bhavissan’ti iñjitametaṃ, ‘na bhavissan’ti iñjitametaṃ, ‘rūpī bhavissan’ti iñjitametaṃ, ‘arūpī bhavissan’ti iñjitametaṃ, ‘saññī bhavissan’ti iñjitametaṃ, ‘asaññī bhavissan’ti iñjitametaṃ, ‘nevasaññīnāsaññī bhavissan’ti iñjitametaṃ.

These are all disturbances: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

Iñjitaṃ, bhikkhave, rogo, iñjitaṃ gaṇḍo, iñjitaṃ sallaṃ.

Disturbances are a disease, a boil, a dart.

Tasmātiha, bhikkhave, ‘aniñjamānena cetasā viharissāmā’ti—

So mendicants, you should train yourselves like this: ‘We will live with a heart free of disturbances.’

evañhi vo, bhikkhave, sikkhitabbaṃ.

‘Asmī’ti, bhikkhave, phanditametaṃ, ‘ayamahasmaṃ’ti phanditametaṃ, ‘bhavissan’ti ...pe... ‘na bhavissan’ti ... ‘rūpī bhavissan’ti ... ‘arūpī bhavissan’ti ... ‘saññī bhavissan’ti ... ‘asaññī bhavissan’ti ... ‘nevasaññīnāsaññī bhavissan’ti phanditametaṃ.

These are all tremblings: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

Phanditaṃ, bhikkhave, rogo, phanditaṃ gaṇḍo, phanditaṃ sallaṃ.

Trembling is a disease, a boil, a dart.

Tasmātiha, bhikkhave, ‘aphandamānena cetasā viharissāmā’ti—

So mendicants, you should train yourselves like this: ‘We will live with a heart free of tremblings.’

evañhi vo, bhikkhave, sikkhitabbaṃ.

**‘Asmī’ti, bhikkhave, papañcitametam, ‘ayamahamasmī’ti
papañcitametam, ‘bhavissan’ti ...pe... ‘na bhavissan’ti ... ‘rūpī
bhavissan’ti ... ‘arūpī bhavissan’ti ... ‘saññī bhavissan’ti ...
‘asaññī bhavissan’ti ... ‘nevasaññīnāsaññī bhavissan’ti
papañcitametam.**

These are all proliferations: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’,
‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be
non-percipient’, ‘I will be neither percipient nor non-percipient.’

**Papañcitam, bhikkhave, rogo, papañcitam gaṇḍo, papañcitam
sallam.**

Proliferation is a disease, a boil, a dart.

Tasmātiha, bhikkhave, ‘nippapañcena cetasā viharissāmā’ti—

So mendicants, you should train yourselves like this: ‘We will live
with a heart free of proliferation.’

evañhi vo, bhikkhave, sikkhitabbam.

**‘Asmī’ti, bhikkhave, mānagatametam, ‘ayamahamasmī’ti
mānagatametam, ‘bhavissan’ti mānagatametam, ‘na
bhavissan’ti mānagatametam, ‘rūpī bhavissan’ti
mānagatametam, ‘arūpī bhavissan’ti mānagatametam, ‘saññī
bhavissan’ti mānagatametam, ‘asaññī bhavissan’ti
mānagatametam, ‘nevasaññīnāsaññī bhavissan’ti
mānagatametam.**

These are all conceits: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will
have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-
percipient’, ‘I will be neither percipient nor non-percipient.’

**Mānagatam, bhikkhave, rogo, mānagatam gaṇḍo, mānagatam
sallam.**

Conceit is a disease, a boil, a dart.

Tasmātiha, bhikkhave, ‘nihatamānena cetasā viharissāmā’ti—

So mendicants, you should train yourselves like this: ‘We will live
with a heart that has struck down conceit.’”

evañhi vo, bhikkhave, sikkhitabban”ti.

Ekādasamaṃ.

Āsīvisavaggo catuttho.

Tassuddānaṃ

**Āsīviso ratho kummo,
dve dārukkhandhā avassuto;
Dukkhadhammā kiṃsukā vīṇā,
chappāṇā yavakalāpīti.**

Saḷāyatanavagge catutthapaṇṇāsako samatto.

Tassa vagguddānaṃ

**Nandikkhayo saṭṭhinayo,
samuddo uragena ca;
Catupaṇṇāsakā ete,
nipātesu pakāsītāti.**

Saḷāyatanasamyuttaṃ samattaṃ.

The Linked Discourses on the six sense fields are complete.

36. Vedanā Saṃyutta: On Feelings

Saṃyutta Nikāya 36
Linked Discourses 36

1. Sagāthāvagga
1. With Verses

1. Samādhisutta Immersion

“Tisso imā, bhikkhave, vedanā.

“Mendicants, there are these three feelings.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

Pleasant, painful, and neutral feeling.

imā kho, bhikkhave, tisso vedanāti.

These are the three feelings.

Samāhito sampajāno,

Stilled, aware,

sato buddhassa sāvako;

a mindful disciple of the Buddha

Vedanā ca pajānāti,

understands feelings,

vedanānañca sambhavaṃ.

the cause of feelings,

Yattha cetā nirujjhanti,

where they cease,

maggañca khayagāminam;

and the path that leads to their ending.

Vedanānaṃ khayā bhikkhu,

With the ending of feelings, a mendicant
nicchāto parinibbuto”ti.
is hungerless, extinguished.”

Paṭhamam.

Saṃyutta Nikāya 36
Linked Discourses 36

1. Sagāthāvagga
1. With Verses

2. Sukhasutta Pleasure

“Tisso imā, bhikkhave, vedanā.

“Mendicants, there are these three feelings.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

imā kho, bhikkhave, tisso vedanāti.

These are the three feelings.

Sukhaṃ vā yadi vā dukkhaṃ,
Whatever is felt

adukkhamasukhaṃ saha;
internally and externally—

Ajjhattañca bahiddhā ca,
whether pleasure or pain

yaṃ kiñci atthi veditaṃ.
as well as what’s neutral—

Etaṃ dukkhanti ñatvāna,
having known this as suffering,

mosadhammaṃ palokinaṃ;
deceptive, falling apart,

Phussa phussa vayaṃ passaṃ,

one sees them vanish as they're experienced again and again:

evam tattha virajjati"ti.

that's how to be free of desire them."

Dutiyam.

Saṃyutta Nikāya 36
Linked Discourses 36

1. Sagāthāvagga
1. With Verses

3. Pahānasutta Giving Up

“Tisso imā, bhikkhave, vedanā.

“Mendicants, there are these three feelings.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

Pleasant, painful, and neutral feeling.

**Sukhāya, bhikkhave, vedanāya rāgānusayo pahātabbo,
dukkhāya vedanāya paṭighānusayo pahātabbo,
adukkhamasukhāya vedanāya avijjānusayo pahātabbo.**

The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to repulsion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling.

**Yato kho, bhikkhave, bhikkhuno sukhāya vedanāya rāgānusayo
pahīno hoti, dukkhāya vedanāya paṭighānusayo pahīno hoti,
adukkhamasukhāya vedanāya avijjānusayo pahīno hoti, ayam
vuccati, bhikkhave, ‘bhikkhu niranusayo sammaddaso
acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā
mānābhisamayā antamakāsi dukkhassā’ti.**

When a mendicant has given up these underlying tendencies, they’re called a mendicant without underlying tendencies, who sees rightly, has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

Sukhaṃ vedayamānassa,

When you feel pleasure

vedanaṃ appajānato;

without understanding feeling,

So rāgānusayo hoti,

the underlying tendency to greed is there,

anissaraṇadassino.

if you don't see the escape.

Dukkhaṃ vedayamānassa,

When you feel pain

vedanaṃ appajānato;

without understanding feeling,

Paṭighānusayo hoti,

the underlying tendency to repulsion is there,

anissaraṇadassino.

if you don't see the escape.

Adukkhamasukhaṃ santaṃ,

As for that peaceful, neutral feeling:

bhūripaññaṃ desitaṃ;

he of vast wisdom has taught

Tañcāpi abhinandati,

that if you relish it,

neva dukkhā pamuccati.

you're still not released from suffering.

Yato ca bhikkhu ātāpī,

But when a mendicant is keen,

sampajaññaṃ na riñcati;

not neglecting situational awareness,

Tato so vedanā sabbā,
that astute person

parijānāti paṇḍito.
understands all feelings.

So vedanā pariññāya,
Completely understanding feelings,

diṭṭhe dhamme anāsavo;
they're without defilements in this very life.

Kāyassa bheda dhammaṭṭho,
That knowledge-master is firm in principle;

saṅkhyam nopeti vedagū"ti.
when their body breaks up, they can't be reckoned."

Tatīyam.

1. Sagāthāvagga
1. With Verses

4. Pātālasutta
The Abyss

“Assutavā, bhikkhave, puthujjano yaṃ vācaṃ bhāsati:
“Mendicants, when an uneducated ordinary person says that

‘atthi mahāsamudde pātālo’ti.
there’s a hellish abyss under the ocean,

**Taṃ kho panetaṃ, bhikkhave, assutavā puthujjano asantaṃ
avijjamānaṃ evaṃ vācaṃ bhāsati:**
they’re speaking of something that doesn’t exist.

‘atthi mahāsamudde pātālo’ti.

**Sārīrikānaṃ kho etaṃ, bhikkhave, dukkhānaṃ vedanānaṃ
adhivacanaṃ yadidaṃ ‘pātālo’ti.**
‘Hellish abyss’ is a term for painful physical feelings.

**Assutavā, bhikkhave, puthujjano sārīrikāya dukkhāya vedanāya
phuṭṭho samāno socati kilamati paridevati urattāḷim kandati
sammohaṃ āpajjati.**

When an uneducated ordinary person experiences painful physical feelings they sorrow and pine and lament, beating their breast and falling into confusion.

**Ayaṃ vuccati, bhikkhave, ‘assutavā puthujjano pātāle na
paccuṭṭhāsi, gādhañca nājjhagā’.**

They’re called an uneducated ordinary person who hasn’t stood up in the hellish abyss and has gained no footing.

**Sutavā ca kho, bhikkhave, ariyasāvako sārīrikāya dukkhāya
vedanāya phuṭṭho samāno neva socati, na kilamati, na
paridevati, na urattāḷim kandati, na sammohaṃ āpajjati.**

When an educated noble disciple experiences painful physical feelings they don't sorrow or pine or lament, beating their breast and falling into confusion.

**Ayaṃ vuccati, bhikkhave, 'sutavā ariyasāvako pātāle
paccuṭṭhāsi, gādhañca ajjhagā'ti.**

They're called an educated noble disciple who has stood up in the hellish abyss and gained a footing.

Yo etā nādhivāseti,

If you can't abide

uppannā vedanā dukhā;

those painful physical feelings

Sārīrikā pāṇaharā,

that arise and sap your vitality;

yāhi phuṭṭho pavedhati.

if you tremble at their touch,

Akkandati parodati,

weeping and wailing,

dubbalo appathāmako;

a weakling lacking strength—

Na so pātāle paccuṭṭhāsi,

you won't stand up in the hellish abyss

atho gādhampi nājjhagā.

and gain a footing.

Yo cetā adhivāseti,

If you can abide

uppannā vedanā dukhā;
those painful physical feelings

Sārīrikā pāṇaharā,
that arise and sap your vitality;

yāhi phuṭṭho na vedhati;
if you don't tremble at their touch—

Sa ve pātāle paccuṭṭhāsi,
you stand up in the hellish abyss

atho gādhampi ajjhagā”ti.
and gain a footing.”

Catuttham.

5. Daṭṭhabbasutta Should Be Seen

“Tisso imā, bhikkhave, vedanā.

“Mendicants, there are these three feelings.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

Pleasant, painful, and neutral feeling.

**Sukhā, bhikkhave, vedanā dukkhato daṭṭhabbā, dukkhā vedanā
sallato daṭṭhabbā, adukkhamasukhā vedanā aniccato
daṭṭhabbā.**

Pleasant feeling should be seen as suffering. Painful feeling should be seen as a dart. Neutral feeling should be seen as impermanent.

**Yato kho, bhikkhave, bhikkhuno sukhā vedanā dukkhato diṭṭhā
hoti, dukkhā vedanā sallato diṭṭhā hoti, adukkhamasukhā
vedanā aniccato diṭṭhā hoti—**

When a mendicant has seen these three feelings in this way,

**ayaṃ vuccati, bhikkhave, ‘bhikkhu sammaddaso acchecchi
taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā
antamakāsi dukkhassā’ti.**

they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

Yo sukhaṃ dukkhato adda,

A mendicant who sees pleasure as pain,

dukkhamaddakkhi sallato;
and suffering as a dart,

Adukkhamasukhaṃ santaṃ,
and that peaceful, neutral feeling

addakkhi naṃ aniccato.
as impermanent

Sa ve sammaddaso bhikkhu,
sees rightly;

parijānāti vedanā;
they completely understand feelings.

So vedanā pariññāya,
Completely understanding feelings,

diṭṭhe dhamme anāsavo;
they're without defilements in this very life.

Kāyassa bhedaṃ dhammaṭṭho,
That knowledge-master is firm in principle;

saṅkhyam nopeti vedagū”ti.
when their body breaks up, they can't be reckoned.”

Pañcamaṃ.

Saṃyutta Nikāya 36
Linked Discourses 36

1. Sagāthāvagga
1. With Verses

6. Sallasutta
An Arrow

“Assutavā, bhikkhave, puthujjano sukhampi vedanaṃ vedayati, dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati.

“Mendicants, an uneducated ordinary person feels pleasant, painful, and neutral feelings.

Sutavā, bhikkhave, ariyasāvako sukhampi vedanaṃ vedayati, dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati.

An educated noble disciple also feels pleasant, painful, and neutral feelings.

Tatra, bhikkhave, ko viseso ko adhippayāso kiṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā”ti?

What, then, is the difference between an ordinary uneducated person and an educated noble disciple?”

Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

assutavā, bhikkhave, puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati.

“When an uneducated ordinary person experiences painful physical feelings they sorrow and pine and lament, beating their breast and falling into confusion.

So dve vedanā vedayati—

They experience two feelings:

kāyikañca, cetasikañca.

physical and mental.

Seyyathāpi, bhikkhave, purisaṃ sallena vijjheyya.

It's like a person who is struck with an arrow,

Tamenam dutiyena sallena anuvedham vijjheyya.

only to be struck with a second arrow.

Evañhi so, bhikkhave, puriso dvisallena vedanam vedayati.

That person experiences the feeling of two arrows.

Evameva kho, bhikkhave, assutavā puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattālim kandati sammoham āpajjati.

In the same way, when an uneducated ordinary person experiences painful physical feelings they sorrow and pine and lament, beating their breast and falling into confusion.

So dve vedanā vedayati—

They experience two feelings:

kāyikañca, cetasikañca.

physical and mental.

Tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā hoti.

When they're touched by painful feeling, they resist it.

Tamenam dukkhāya vedanāya paṭighavantam, yo dukkhāya vedanāya paṭighānusayo, so anuseti.

The underlying tendency for repulsion towards painful feeling underlies that.

So dukkhāya vedanāya phuṭṭho samāno kāmasukham abhinandati.

When touched by painful feeling they look forward to enjoying sensual pleasures.

Tam kissa hetu?

Why is that?

Na hi so, bhikkhave, pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ,

Because an uneducated ordinary person doesn't understand any escape from painful feeling apart from sensual pleasures.

tassa kāmasukhañca abhinandato, yo sukhāya vedanāya rāgānusayo, so anuseti.

Since they look forward to enjoying sensual pleasures, the underlying tendency to greed for pleasant feeling underlies that.

So tāsam vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ nappajānāti.

They don't truly understand feelings' origin, ending, gratification, drawback, and escape.

Tassa tāsam vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ appajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so anuseti.

The underlying tendency to ignorance about neutral feeling underlies that.

So sukhañce vedanaṃ vedayati, saññutto naṃ vedayati.

If they feel a pleasant feeling, they feel it attached.

Dukkhañce vedanaṃ vedayati, saññutto naṃ vedayati.

If they feel a painful feeling, they feel it attached.

Adukkhamasukhañce vedanaṃ vedayati, saññutto naṃ vedayati.

If they feel a neutral feeling, they feel it attached.

Ayaṃ vuccati, bhikkhave, ‘assutavā puthujjano saññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, saññutto dukkhasmā’ti vadāmi.

They’re called an uneducated ordinary person who is attached to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, I say.

Sutavā ca kho, bhikkhave, ariyasāvako dukkhāya vedanāya phuṭṭho samāno na socati, na kilamati, na paridevati, na urattāḷim̃ kandati, na sammohaṃ āpajjati.

When an educated noble disciple experiences painful physical feelings they don’t sorrow or pine or lament, beating their breast and falling into confusion.

So ekaṃ vedanaṃ vedayati—

They experience one feeling:

kāyikaṃ, na cetasikaṃ.

physical, not mental.

Seyyathāpi, bhikkhave, purisaṃ sallena vijjheyya.

It’s like a person who is struck with an arrow,

Tamenaṃ dutiyena sallena anuvedhaṃ na vijjheyya.

but was not struck with a second arrow.

Evañhi so, bhikkhave, puriso ekasallena vedanaṃ vedayati.

That person would experience the feeling of one arrow.

Evameva kho, bhikkhave, sutavā ariyasāvako dukkhāya vedanāya phuṭṭho samāno na socati, na kilamati, na paridevati, na urattāḷim̃ kandati, na sammohaṃ āpajjati.

In the same way, when an educated noble disciple experiences painful physical feelings they don’t sorrow or pine or lament, beating their breast and falling into confusion.

So ekaṃ vedanaṃ vedayati—

They experience one feeling:

kāyikaṃ, na cetasikaṃ.
physical, not mental.

Tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā na hoti.

When they're touched by painful feeling, they don't resist it.

Tamenam dukkhāya vedanāya appaṭighavantam, yo dukkhāya vedanāya paṭighānusayo, so nānuseti.

There's no underlying tendency for repulsion towards painful feeling underlying that.

So dukkhāya vedanāya phuṭṭho samāno kāmasukham nābhinandati.

When touched by painful feeling they don't look forward to enjoying sensual pleasures.

Tam kissa hetu?

Why is that?

Pajānāti hi so, bhikkhave, sutavā ariyasāvako aññatra kāmasukhā dukkhāya vedanāya nissaraṇam.

Because an educated noble disciple understands an escape from painful feeling apart from sensual pleasures.

Tassa kāmasukham nābhinandato yo sukhāya vedanāya rāgānusayo, so nānuseti.

Since they don't look forward to enjoying sensual pleasures, there's no underlying tendency to greed for pleasant feeling underlying that.

So tāsam vedanānam samudayañca atthaṅgamañca assādañca ādīnañca nissaraṇañca yathābhūtam pajānāti.

They truly understand feelings' origin, ending, gratification, drawback, and escape.

Tassa tāsam vedanānam samudayañca atthaṅgamañca assādañca ādīnañca nissaraṇañca yathābhūtam pajānato, yo

adukkhamasukhāya vedanāya avijjānusayo, so nānuseti.

There's no underlying tendency to ignorance about neutral feeling underlying that.

So sukhañce vedanaṃ vedayati, visaññutto naṃ vedayati.

If they feel a pleasant feeling, they feel it detached.

Dukkhañce vedanaṃ vedayati, visaññutto naṃ vedayati.

If they feel a painful feeling, they feel it detached.

Adukkhamasukhañce vedanaṃ vedayati, visaññutto naṃ vedayati.

If they feel a neutral feeling, they feel it detached.

Ayaṃ vuccati, bhikkhave, 'sutavā ariyasāvako visaññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, visaññutto dukkhasmā'ti vadāmi.

They're called an educated noble disciple who is detached from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress, I say.

Ayaṃ kho, bhikkhave, viseso, ayaṃ adhippayāso, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenāti.

This is the difference between an educated noble disciple and an uneducated ordinary person.

Na vedanaṃ vedayati sapañño,

A wise and learned person isn't affected

Sukhampi dukkhampi bahussutopi;

by feelings of pleasure and pain.

Ayañca dhīrassa puthujjanena,

This is the great difference in skill

Mahā viseso kusalassa hoti.

between the wise and the ordinary.

Saṅkhātadhammassa bahussutassa,

A learned person who has comprehended the teaching

Vipassato lokamimaṃ parañca;

discerns this world and the next.

Iṭṭhassa dhammā na mathenti cittaṃ,

Desirable things don't disturb their mind,

Aniṭṭhato no paṭighātameti.

nor are they repelled by the undesirable.

Tassānurodhā athavā virodhā,

Both favoring and opposing

Vidhūpitā atthagatā na santi;

are cleared and ended, they are no more.

Padañca ñatvā virajaṃ asokaṃ,

Knowing the stainless, sorrowless state,

Sammā pajānāti bhavassa pāragū”ti.

they understand rightly, going beyond rebirth.”

Chaṭṭhaṃ.

7. Paṭhamagelaññasutta The Infirmary (1st)

**Ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena
gilānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane
nisīdi.**

Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“Sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya.

“Mendicants, a mendicant should await their time mindful and aware.

Ayaṃ vo amhākaṃ anusāsanī.

This is my instruction to you.

Kathaṅca, bhikkhave, bhikkhu sato hoti?

And how is a mendicant mindful?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā, vineyya loke abhijjhādomanassaṃ;**

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ...pe...

They meditate observing an aspect of feelings ...

citte cittānupassī viharati ...pe...

They meditate observing an aspect of the mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṃ kho, bhikkhave, bhikkhu sato hoti.

That's how a mendicant is mindful.

Kathaṅca, bhikkhave, bhikkhu sampajāno hoti?

And how is a mendicant aware?

**Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī
hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite
sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī
hoti, asite pīte khāyite sāyite sampajānakārī hoti,
uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne
sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.**

It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṃ kho, bhikkhave, bhikkhu sampajānakārī hoti.

That's how a mendicant acts with situational awareness.

Sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya.

A mendicant should await their time mindful and aware.

Ayaṃ vo amhākaṃ anusāsani.

This is my instruction to you.

Tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati sukhā vedanā, so evaṃ pajānāti:

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand:

‘uppannā kho myāyaṃ sukhā vedanā.

‘A pleasant feeling has arisen in me.

Sā ca kho paṭicca, no appaṭicca.

That’s dependent, not independent.

Kiṃ paṭicca?

Dependent on what?

Imameva kāyaṃ paṭicca.

Dependent on my own body.

Ayaṃ kho pana kāyo anicco saṅkhato paṭticasamuppanno.

But this body is impermanent, conditioned, dependently originated.

Aniccaṃ kho pana saṅkhataṃ paṭticasamuppannaṃ kāyaṃ paṭicca uppannā sukhā vedanā kuto niccā bhavissatī’ti.

So how could a pleasant feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’

So kāye ca sukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and pleasant feeling.

Tassa kāye ca sukhāya ca vedanāya aniccānupassino viharato, vayānupassino viharato, virāgānupassino viharato, nirodhānupassino viharato, paṭinissaggānupassino viharato, yo kāye ca sukhāya ca vedanāya rāgānusayo, so pahīyati.

As they do so, they give up the underlying tendency for greed for the body and pleasant feeling.

Tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati dukkhā vedanā.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise, they understand:

So evaṃ pajānāti:

‘uppannā kho myāyaṃ dukkhā vedanā.

‘A painful feeling has arisen in me.

Sā ca kho paṭicca, no appaṭicca.

That’s dependent, not independent.

Kim paṭicca?

Dependent on what?

Imameva kāyaṃ paṭicca.

Dependent on my own body.

Ayaṃ kho pana kāyo anicco saṅkhato paṭिकासamuppanno.

But this body is impermanent, conditioned, dependently originated.

Aniccaṃ kho pana saṅkhataṃ paṭिकासamuppannaṃ kāyaṃ paṭicca uppannā dukkhā vedanā kuto niccā bhavissatī’ti.

So how could a painful feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’

So kāye ca dukkhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and painful feeling.

Tassa kāye ca dukkhāya ca vedanāya aniccānupassino viharato ...pe... paṭinissaggānupassino viharato, yo kāye ca dukkhāya ca vedanāya paṭighānusayo, so pahīyati.

As they do so, they give up the underlying tendency for repulsion towards the body and painful feeling.

Tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati adukkhamasukhā vedanā, so evaṃ pajānāti:

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if neutral feelings arise, they understand:

‘uppannā kho myāyaṃ adukkhamasukhā vedanā.

‘A neutral feeling has arisen in me.

Sā ca kho paṭicca, no appaṭicca.

That’s dependent, not independent.

Kiṃ paṭicca?

Dependent on what?

Imameva kāyaṃ paṭicca.

Dependent on my own body.

Ayaṃ kho pana kāyo anicco saṅkhato paṭicasamuppanno.

But this body is impermanent, conditioned, dependently originated.

Aniccaṃ kho pana saṅkhataṃ paṭicasamuppannaṃ kāyaṃ paṭicca uppannā adukkhamasukhā vedanā kuto niccā bhavissatī’ti.

So how could a neutral feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’

So kāye ca adukkhamasukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and neutral feeling.

Tassa kāye ca adukkhamasukhāya ca vedanāya aniccānupassino viharato ...pe... paṭinissaggānupassino viharato, yo kāye ca adukkhamasukhāya ca vedanāya avijjānusayo, so pahīyati.

As they do so, they give up the underlying tendency for ignorance towards the body and neutral feeling.

**So sukhañce vedanaṃ vedayati, sā aniccāti pajānāti,
anajjhositāti pajānāti, anabhinanditāti pajānāti;**

If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

dukkhañce vedanaṃ vedayati ...pe...

If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

**adukkhamasukhañce vedanaṃ vedayati, sā aniccāti pajānāti,
anajjhositāti pajānāti, anabhinanditāti pajānāti.**

If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

So sukhañce vedanaṃ vedayati, visaññutto naṃ vedayati;

If they feel a pleasant feeling, they feel it detached.

dukkhañce vedanaṃ vedayati, visaññutto naṃ vedayati;

If they feel a painful feeling, they feel it detached.

**adukkhamasukhañce vedanaṃ vedayati, visaññutto naṃ
vedayati.**

If they feel a neutral feeling, they feel it detached.

**So kāyapariyantikaṃ vedanaṃ vedayamāno 'kāyapariyantikaṃ
vedanaṃ vedayāmī'ti pajānāti, jīvitapariyantikaṃ vedanaṃ
vedayamāno 'jīvitapariyantikaṃ vedanaṃ vedayāmī'ti pajānāti.**

Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'

**'Kāyassa bhedaṃ uddhaṃ jīvitapariyādānā idheva
sabbavedayitāni anabhinanditāni sītībhavissantī'ti pajānāti.**

They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

**Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca
telappadīpo jhāyeyya,**

Suppose an oil lamp depended on oil and a wick to burn.

tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya;

As the oil and the wick are used up, it would be extinguished due to lack of fuel.

**evameva kho, bhikkhave, bhikkhu kāyapariyantikaṃ vedanaṃ
vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti.
Jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ
vedanaṃ vedayāmī’ti pajānāti.**

In the same way, feeling the end of the body approaching, a mendicant understands: ‘I feel the end of the body approaching.’
Feeling the end of life approaching, a mendicant understands: ‘I feel the end of life approaching.’

**‘Kāyassa bhedaṃ uddham jīvitapariyādānā idheva
sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānātī’**ti.

They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

Sattamaṃ.

8. Dutiyagelaññasutta The Infirmary (2nd)

**Ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena
gilānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane
nisīdi.**

Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“Sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya.

“Mendicants, a mendicant should await their time mindful and aware.

Ayaṃ vo amhākaṃ anusāsanī.

This is my instruction to you.

Kathaṅca, bhikkhave, bhikkhu sato hoti?

And how is a mendicant mindful?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā, vineyya loke abhijjhādomanassaṃ;**

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ...

They meditate observing an aspect of feelings ...

citte cittānupassī viharati ...

They meditate observing an aspect of the mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṃ kho, bhikkhave, bhikkhu sato hoti.

That's how a mendicant is mindful.

Kathañca, bhikkhave, bhikkhu sampajāno hoti?

And how is a mendicant aware?

**Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī
hoti ...pe... bhāsīte tuṅhībhāve sampajānakārī hoti.**

It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṃ kho, bhikkhave, bhikkhu sampajāno hoti.

That's how a mendicant is aware.

Sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya.

A mendicant should await their time mindful and aware.

Ayaṃ vo amhākaṃ anusāsanī.

This is my instruction to you.

**Tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa
appamattassa ātāpino pahitattassa viharato uppajjati sukhā
vedanā.**

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand:

So evaṃ pajānāti:

‘uppannā kho myāyaṃ sukhā vedanā;

‘A pleasant feeling has arisen in me.

sā ca kho paṭicca, no appaṭicca.

That’s dependent, not independent.

Kiṃ paṭicca?

Dependent on what?

Imameva phassaṃ paṭicca.

Dependent on this very contact.

Ayaṃ kho pana phasso anicco saṅkhato paṭिकासamuppanno.

But this contact is impermanent, conditioned, dependently originated.

Aniccaṃ kho pana saṅkhataṃ paṭिकासamuppannaṃ phassaṃ paṭicca uppannā sukhā vedanā kuto niccā bhavissatī’ti.

So how could a pleasant feeling be permanent, since it has arisen dependent on contact that is impermanent, conditioned, and dependently originated?’

So phasse ca sukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in contact and pleasant feeling.

Tassa phasse ca sukhāya ca vedanāya aniccānupassino viharato, vayānupassino viharato, virāgānupassino viharato, nirodhānupassino viharato, paṭinissaggānupassino viharato yo phasse ca sukhāya ca vedanāya rāgānusayo, so pahīyati.

As they do so, they give up the underlying tendency for greed for contact and pleasant feeling.

Tassa ce, bhikkhave, bhikkhuno evaṃ satassa ...pe...

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise ...

viharato uppajjati dukkhā vedanā ...pe...

uppajjati adukkhamasukhā vedanā.

if neutral feelings arise, they understand:

So evaṃ pajānāti:

‘uppannā kho myāyaṃ adukkhamasukhā vedanā;

‘A neutral feeling has arisen in me.

sā ca kho paṭicca, no appaṭicca.

That’s dependent, not independent.

Kiṃ paṭicca?

Dependent on what?

Imameva phassaṃ paṭicca.

Dependent on this very contact.

(Yathā purimasutte, tathā vitthāretabbo.)

(Expand in detail as in the previous discourse.)

Kāyassa bhedaṃ uddham jīvitapariyādānā idheva

sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti.

They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca

telappadīpo jhāyeyya,

Suppose an oil lamp depended on oil and a wick to burn.

tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya;

As the oil and the wick are used up, it would be extinguished due to lack of fuel.

evameva kho, bhikkhave, bhikkhu kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti. Jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti.

In the same way, feeling the end of the body approaching, a mendicant understands: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

‘Kāyassa bheda uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānātī”ti.

They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

Aṭṭhamam.

Saṃyutta Nikāya 36
Linked Discourses 36

1. Sagāthāvagga
1. With Verses

9. Aniccasutta Impermanent

**“Tisso imā, bhikkhave, vedanā aniccā saṅkhatā
paṭiccasamuppannā khayadhammā vayadhammā
virāgadhammā nirodhadhammā.**

“Mendicants, these three feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

**imā kho, bhikkhave, tisso vedanā aniccā saṅkhatā
paṭiccasamuppannā khayadhammā vayadhammā
virāgadhammā nirodhadhammā”ti.**

These are the three feelings that are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.”

Navamaṃ.

10. Phassamūlakasutta Rooted in Contact

“Tisso imā, bhikkhave, vedanā phassajā phassamūlakā phassanidānā phassapaccayā.

“Mendicants, these three feelings are born, rooted, sourced, and conditioned by contact.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

Pleasant, painful, and neutral feeling.

Sukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati sukhā vedanā.

Pleasant feeling arises dependent on a contact to be experienced as pleasant.

Tasseva sukhavedaniyassa phassassa nirodhā, yaṃ tajaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā, sā nirujjhati, sā vūpasammati.

With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.

Dukkhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati dukkhā vedanā.

Painful feeling arises dependent on a contact to be experienced as painful.

Tasseva dukkhavedaniyassa phassassa nirodhā, yaṃ tajaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā

vedanā, sā nirujjhati, sā vūpasammati.

With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.

Adukkhamasukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati adukkhmasukhā vedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

Tasseva adukkhmasukhavedaniyassa phassassa nirodhā, yaṃ tajaṃ vedayitaṃ adukkhmasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhmasukhā vedanā, sā nirujjhati, sā vūpasammati.

With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

Seyyathāpi, bhikkhave, dvinnāṃ kaṭṭhānaṃ saṅghaṭṭanasamodhānā usmā jāyati, tejo abhinibbattati. Tesāmyeva kaṭṭhānaṃ nānābhāvā vinikkhepā, yā tajaṃ usmā, sā nirujjhati, sā vūpasammati.

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

Evameva kho, bhikkhave, imā tisso vedanā phassajā phassamūlakā phassanidānā phassapaccayā.

In the same way, these three feelings are born, rooted, sourced, and conditioned by contact.

Tajaṃ phassaṃ paṭicca tajaṃ vedanā uppajjanti.

The appropriate feeling arises dependent on the corresponding contact.

Tajassa phassassa nirodhā tajaṃ vedanā nirujjhanti”ti.

When the corresponding contact ceases, the appropriate feeling ceases.”

Dasamaṃ.

Vedanāsaṃyuttassa sagāthāvaggo paṭhamo.

Tassuddānaṃ

Samādhi sukhaṃ pahānena,

pātālaṃ daṭṭhabbena ca;

Sallena ceva gelaññā,

anicca phassamūlakāti.

11. Rahogatasutta In Private

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:**
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

**“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso
parivitakko udapādi—**

“Just now, sir, as I was in private retreat this thought came to mind.

tisso vedanā vuttā bhagavatā.

The Buddha has spoken of three feelings.

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

Pleasant, painful, and neutral feeling.

imā tisso vedanā vuttā bhagavatā.

These are the three feelings the Buddha has spoken of.

Vuttaṃ kho panetaṃ bhagavatā:

But the Buddha has also said:

‘yaṃ kiñci vedayitaṃ taṃ dukkhasmin’ti.

‘Suffering includes whatever is felt.’

Kiṃ nu kho etaṃ bhagavatā sandhāya bhāsitaṃ:

What was the Buddha referring to when he said this?”

‘yaṃ kiñci vedayitaṃ taṃ dukkhasmin’”ti?

“Sādhu sādhu, bhikkhu.

“Good, good, mendicant!

Tisso imā, bhikkhu, vedanā vuttā mayā.

I have spoken of these three feelings.

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

Pleasant, painful, and neutral feeling.

imā tisso vedanā vuttā mayā.

These are the three feelings I have spoken of.

Vuttaṃ kho panetaṃ, bhikkhu, mayā:

But I have also said:

‘yaṃ kiñci vedayitaṃ, taṃ dukkhasmin’ti.

‘Suffering includes whatever is felt.’

**Taṃ kho panetaṃ, bhikkhu, mayā saṅkhārānaṃyeva aniccataṃ
sandhāya bhāsitaṃ:**

When I said this I was referring to the impermanence of conditions,
to the fact that conditions are

‘yaṃ kiñci vedayitaṃ taṃ dukkhasmin’ti.

**Taṃ kho panetaṃ, bhikkhu, mayā saṅkhārānaṃyeva
khayadhammataṃ ...pe...**

liable to end,

vayadhammataṃ ...pe...

vanish,

virāgadhammataṃ ...pe...

fade away,

nirodhadhammataṃ ...pe...

cease,

vipariṇāmadhammataṃ sandhāya bhāsitaṃ:

and perish.

‘yaṃ kiñci vedayitaṃ taṃ dukkhasmin’ti.

Atha kho pana, bhikkhu, mayā anupubbasaṅkhārānaṃ nirodho akkhāto.

But I have also explained the progressive cessation of conditions.

Paṭhamaṃ jhānaṃ samāpannassa vācā niruddhā hoti.

For someone who has attained the first absorption, speech has ceased.

Dutiyam jhānaṃ samāpannassa vitakkavicārā niruddhā honti.

For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

Tatiyaṃ jhānaṃ samāpannassa pīti niruddhā hoti.

For someone who has attained the third absorption, rapture has ceased.

Catutthaṃ jhānaṃ samāpannassa assāsapassāsā niruddhā honti.

For someone who has attained the fourth absorption, breathing has ceased.

Ākāsaññāyatanaṃ samāpannassa rūpasaññā niruddhā hoti.

For someone who has attained the dimension of infinite space, the perception of form has ceased.

Viññāṇañcāyatanaṃ samāpannassa ākāsaññāyatanaññā niruddhā hoti.

For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

Ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanaññā niruddhā hoti.

For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

Nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanaññā niruddhā hoti.

For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

Saññāvedayitanirodham samāpannassa saññā ca vedanā ca niruddhā honti.

For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

Khīṇāsavassa bhikkhuno rāgo niruddho hoti, doso niruddho hoti, moho niruddho hoti.

For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.

Atha kho, bhikkhu, mayā anupubbasaṅkhārānaṃ vūpasamo akkhāto.

And I have also explained the progressive stilling of conditions.

Paṭhamaṃ jhānaṃ samāpannassa vācā vūpasantā hoti.

For someone who has attained the first absorption, speech has stilled.

Dutiyaṃ jhānaṃ samāpannassa vitakkavicārā vūpasantā honti ...pe...

For someone who has attained the second absorption, the placing of the mind and keeping it connected have stilled. ...

saññāvedayitanirodham samāpannassa saññā ca vedanā ca vūpasantā honti.

For someone who has attained the cessation of perception and feeling, perception and feeling have stilled.

Khīṇāsavassa bhikkhuno rāgo vūpasanto hoti, doso vūpasanto hoti, moho vūpasanto hoti.

For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.

Chayimā, bhikkhu, passaddhiyo.

There are these six levels of tranquility.

Paṭhamam̐ jhānam̐ samāpannassa vācā paṭippassaddhā hoti.

For someone who has attained the first absorption, speech has been tranquilized.

Dutiyam̐ jhānam̐ samāpannassa vitakkavicārā paṭippassaddhā honti.

For someone who has attained the second absorption, the placing of the mind and keeping it connected have been tranquilized.

Tatiyam̐ jhānam̐ samāpannassa pīti paṭippassaddhā hoti.

For someone who has attained the third absorption, rapture has been tranquilized.

Catuttham̐ jhānam̐ samāpannassa assāsapassāsā paṭippassaddhā honti.

For someone who has attained the fourth absorption, breathing has been tranquilized.

Saññāvedayitanirodham̐ samāpannassa saññā ca vedanā ca paṭippassaddhā honti.

For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized.

Khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso paṭippassaddho hoti, moho paṭippassaddho hoti”ti.

For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

Paṭhamam̐.

12. Paṭhamaākāśasutta In the Sky (1st)

“Seyyathāpi, bhikkhave, ākāse vividhā vātā vāyanti.

“Mendicants, various winds blow in the sky.

Puratthimāpi vātā vāyanti, pacchimāpi vātā vāyanti, uttarāpi vātā vāyanti, dakkhiṇāpi vātā vāyanti, sarajāpi vātā vāyanti, arajāpi vātā vāyanti, sītāpi vātā vāyanti, uṇhāpi vātā vāyanti, parittāpi vātā vāyanti, adhimattāpi vātā vāyanti.

Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

Evameva kho, bhikkhave, imasmim̐ kāyasmim̐ vividhā vedanā uppajjanti, sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjatīti.

In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.

Yathāpi vātā ākāse,

There are many and various

vāyanti vividhā puthū;

winds that blow in the sky.

Puratthimā pacchimā cāpi,

From the east they come, also the west,

uttarā atha dakkhiṇā.

the north, and then the south.

Sarajā arajā capi,
They are dusty and dustless,
sītā uṇhā ca ekadā;
cool and sometimes warm,
Adhimattā parittā ca,
strong and weak;
puthū vāyanti mālutā.
these are the different breezes that blow.

Tathevimasmiṃ kāyasmim,
So too, in this body
samuppajjanti vedanā;
feelings arise,
Sukhadukkhasamuppatti,
pleasant and painful,
adukkhamasukhā ca yā.
and those that are neutral.

Yato ca bhikkhu ātāpī,
But when a mendicant is keen,
sampajaññaṃ na riñcati;
not neglecting situational awareness,
Tato so vedanā sabbā,
that astute person
parijānāti paṇḍito.
understands all feelings.

So vedanā pariññāya,
Completely understanding feelings,
diṭṭhe dhamme anāsavo;
they're without defilements in this very life.

Kāyassa bheda dhammaṭṭho,

That knowledge-master is firm in principle;

saṅkhyam nopeti vedagū”ti.

when their body breaks up, they can’t be reckoned.”

Dutiyam.

Saṃyutta Nikāya 36
Linked Discourses 36

2. Rahogatavagga
2. In Private

13. Dutiyaākāsasutta In the Sky (2nd)

“Seyyathāpi, bhikkhave, ākāse vividhā vātā vāyanti.

“Mendicants, various winds blow in the sky.

Puratthimāpi vātā vāyanti ...pe... adhimattāpi vātā vāyanti.

Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

Evameva kho, bhikkhave, imasmim̐ kāyasmim̐ vividhā vedanā uppajjanti, sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjati”ti.

In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.”

Tatiyaṃ.

Saṃyutta Nikāya 36
Linked Discourses 36

2. Rahogatavagga
2. In Private

14. Agārasutta A Guest House

“Seyyathāpi, bhikkhave, āgantukāgāraṃ. Tattha puratthimāyapi disāya āgantvā vāsaṃ kappenti, pacchimāyapi disāya āgantvā vāsaṃ kappenti, uttarāyapi disāya āgantvā vāsaṃ kappenti, dakkhiṇāyapi disāya āgantvā vāsaṃ kappenti. Khattiyāpi āgantvā vāsaṃ kappenti, brāhmaṇāpi āgantvā vāsaṃ kappenti, vessāpi āgantvā vāsaṃ kappenti, suddāpi āgantvā vāsaṃ kappenti.

“Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there.

Evameva kho, bhikkhave, imasmim̐ kāyasmim̐ vividhā vedanā uppajjanti. Sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjati.

In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.

Sāmisāpi sukhā vedanā uppajjati, sāmisāpi dukkhā vedanā uppajjati, sāmisāpi adukkhamasukhā vedanā uppajjati.

Also material pleasant, painful, and neutral feelings arise.

Nirāmisāpi sukhā vedanā uppajjati, nirāmisāpi dukkhā vedanā uppajjati, nirāmisāpi adukkhamasukhā vedanā uppajjati”ti.

Also spiritual pleasant, painful, and neutral feelings arise.”

Catuttham̐.

15. Paṭhamaānandasutta With Ānanda (1st)

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā ekamantaṃ nisīdi, ekamantaṃ nisinno kho
āyasmā ānando bhagavantaṃ etadavoca:**

Then Venerable Ānanda went up to the Buddha ... sat down to one side, and said to him:

**“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo,
katamo vedanānirodho, katamā vedanānirodhagāminī
paṭipadā?**

“Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

And what is feeling’s gratification, drawback, and escape?”

“Tisso imā, ānanda, vedanā—

“Ānanda, there are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā vuccanti, ānanda, vedanā.

These are called feeling.

Phassasamudayā vedanāsamudayo;

Feeling originates from contact.

phassanirodhā vedanānirodho.

When contact ceases, feeling ceases.

**Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī
paṭipadā, seyyathidaṃ—**

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ
vedanāya assādo.**

The pleasure and happiness that arise from feeling: this is its gratification.

**Yaṃ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ
vedanāya ādīnavo.**

That feeling is impermanent, suffering, and perishable: this is its drawback.

**Yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ
vedanāya nissaraṇaṃ.**

Removing and giving up desire and greed for feeling: this is its escape.

**Atha kho panānanda, mayā anupubbasaṅkhārānaṃ nirodho
akkhāto.**

But I have also explained the progressive cessation of conditions.

Paṭhamaṃ jhānaṃ samāpannassa vācā niruddhā hoti ...pe...

For someone who has attained the first absorption, speech has ceased. ...

**saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca
niruddhā honti.**

For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

Khīṇāsavassa bhikkhuno rāgo niruddho hoti, doso niruddho hoti, moho niruddho hoti.

For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.

Atha kho panānanda, mayā anupubbasaṅkhārānaṃ vūpasamo akkhāto.

And I have also explained the progressive stilling of conditions.

Paṭhamam̐ jhānam̐ samāpānassa vācā vūpasantā hoti ...pe...

For someone who has attained the first absorption, speech has stilled. ...

saññāvedayitanirodham̐ samāpānassa saññā ca vedanā ca vūpasantā honti.

For someone who has attained the cessation of perception and feeling, perception and feeling have stilled.

Khīṇāsavassa bhikkhuno rāgo vūpasanto hoti, doso vūpasanto hoti, moho vūpasanto hoti.

For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.

Atha kho panānanda, mayā anupubbasaṅkhārānaṃ paṭippassaddhi akkhātā.

And I have also explained the progressive tranquilizing of conditions.

Paṭhamam̐ jhānam̐ samāpānassa vācā paṭippassaddhā hoti ...pe...

For someone who has attained the first absorption, speech has been tranquilized. ...

ākāsānañcāyatanam̐ samāpānassa rūpasaññā paṭippassaddhā hoti.

For someone who has attained the dimension of infinite space, the perception of form has been tranquilized.

Viññāṇañcāyatanaṃ samāpannassa ākāśañcāyatanaśāññā paṭippassaddhā hoti.

For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has been tranquilized.

Ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanaśāññā paṭippassaddhā hoti.

For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has been tranquilized.

Nevaśāññānāśāññāyatanaṃ samāpannassa ākiñcaññāyatanaśāññā paṭippassaddhā hoti.

For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has been tranquilized.

Saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca paṭippassaddhā hoti.

For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized.

Khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso paṭippassaddho hoti, moho paṭippassaddho hotī”ti.

For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

Pañcamaṃ.

16. Dutiyaānandasutta With Ānanda (2nd)

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

**“katamā nu kho, ānanda, vedanā, katamo vedanāsamudayo,
katamo vedanānirodho, katamā vedanānirodhagāminī
paṭipadā?**

“Ānanda, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

And what is feeling’s gratification, drawback, and escape?”

**“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā
bhagavaṃpaṭisaraṇā. Sādhū, bhante, bhagavantaññeva
paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū
dhāressantī”ti.**

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

**“Tena hi, ānanda, suṇohi, sādhukaṃ manasi karohi;
bhāsissāmi”ti.**

“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:
The Buddha said this:

“tisso imā, ānanda, vedanā—
“Ānanda, there are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā vuccanti, ānanda, vedanā ...pe...
These are called feeling. ...

phassasamudayā ...pe...

**khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso
paṭippassaddho hoti, moho paṭippassaddho hotī”ti.**
For a mendicant who has ended the defilements, greed, hate, and
delusion have been tranquilized.”

Chaṭṭham.

17. Paṭhamasambahulasutta With Several Mendicants (1st)

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamim̐su; upasaṅkamtivā bhagavantam̐ abhivādetvā
ekamantam̐ nisīdim̐su. Ekamantam̐ nisinnā kho te bhikkhū
bhagavantam̐ etadavocum̐:**

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

**“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo,
katamo vedanānirodho, katamā vedanānirodhagāminī
paṭipadā?**

“Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

And what is feeling’s gratification, drawback, and escape?”

“Tisso imā, bhikkhave, vedanā—

“Mendicants, there are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā vuccanti, bhikkhave, vedanā.

These are called feeling.

Phassasamudayā vedanāsamudayo;

Feeling originates from contact.

phassanirodhā vedanānirodho.

When contact ceases, feeling ceases.

**Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī
paṭipadā, seyyathidaṃ—**

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ
vedanāya assādo.**

The pleasure and happiness that arise from feeling: this is its gratification.

**Yaṃ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ
vedanāya ādīnavo.**

That feeling is impermanent, suffering, and perishable: this is its drawback.

**Yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ
vedanāya nissaraṇaṃ.**

Removing and giving up desire and greed for feeling: this is its escape.

**Atha kho pana, bhikkhave, mayā anupubbasaṅkhārānaṃ
nirodho akkhāto.**

But I have also explained the progressive cessation of conditions. ...

Paṭhamaṃ jhānaṃ samāpannassa vācā niruddhā hoti ...pe...

**khīṇāsavassa bhikkhuno rāgo niruddho hoti, doso niruddho
hoti, moho niruddho hoti.**

**Atha kho pana, bhikkhave, mayā anupubbasaṅkhārānaṃ
vūpasamo akkhāto.**

**Paṭhamam̐ jhānam̐ samāpannassa vācā vūpasantā hoti ...pe...
khīṇāsavassa bhikkhuno rāgo vūpasanto hoti, doso vūpasanto
hoti, moho vūpasanto hoti.**

Chayimā, bhikkhave, passaddhiyo.

Paṭhamam̐ jhānam̐ samāpannassa vācā paṭippassaddhā hoti.

**Dutiyam̐ jhānam̐ samāpannassa vitakkavicārā paṭippassaddhā
honti.**

Tatīyam̐ jhānam̐ samāpannassa pīti paṭippassaddhā hoti.

**Catuttham̐ jhānam̐ samāpannassa assāsapassāsā
paṭippassaddhā honti.**

**Saññāvedayitanirodham̐ samāpannassa saññā ca vedanā ca
paṭippassaddhā honti.**

**Khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso
paṭippassaddho hoti, moho paṭippassaddho hotī”ti.**

For a mendicant who has ended the defilements, greed, hate, and
delusion have been tranquilized.”

Sattamam̐.

18. Dutiyasambahulasutta With Several Mendicants (2nd)

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu ...pe...

Then several mendicants went up to the Buddha ...

ekamantaṃ nisinnā kho te bhikkhū bhagavā etadavoca:

The Buddha said to them:

“katamā nu kho, bhikkhave, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?

“Mendicants, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?”

Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

And what is feeling’s gratification, drawback, and escape?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...”

“Our teachings are rooted in the Buddha. ...”

“tisso imā, bhikkhave, vedanā—

“Mendicants, there are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

pleasant, painful, and neutral.

imā vuccanti, bhikkhave, vedanā ...pe... phassasamudayā ...

pe....

These are called feeling. ...”

(Yathā purimasuttante, tathā vitthāretabbo.)

(This should be told in full as in the previous discourse.)

Aṭṭhamāṇ.

19. Pañcakaṅgasutta With Pañcakaṅga

Atha kho pañcakaṅgo thapati yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṃ udāyīṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

Then the master builder Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and asked him,

“kati nu kho, bhante udāyī, vedanā vuttā bhagavatā”ti?
“Sir, how many feelings has the Buddha spoken of?”

“Tisso kho, thapati, vedanā vuttā bhagavatā.

“Master builder, the Buddha has spoken of three feelings:

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.

The Buddha has spoken of these three feelings.”

Evam vutte, pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

When he said this, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā.

“Sir, Udāyī, the Buddha hasn’t spoken of three feelings.

Dve vedanā vuttā bhagavatā—

He’s spoken of two feelings:

sukhā vedanā, dukkhā vedanā.

pleasant and painful.

Yāyaṃ, bhante, adukkhamasukhā vedanā, santasmim̐ esā paṇīte sukhe vuttā bhagavatā”ti.

The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”

Dutiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatim̐ etadavoca:

For a second time, Udāyī said to him,

“na kho, thapati, dve vedanā vuttā bhagavatā.

“The Buddha hasn’t spoken of two feelings,

Tisso vedanā vuttā bhagavatā.

he’s spoken of three.”

**Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
imā tisso vedanā vuttā bhagavatā”ti.**

Dutiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyim̐ etadavoca:

For a second time, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyi, tisso vedanā vuttā bhagavatā.

“The Buddha hasn’t spoken of three feelings,

Dve vedanā vuttā bhagavatā—

he’s spoken of two.”

sukhā vedanā, dukkhā vedanā.

Yāyaṃ, bhante, adukkhamasukhā vedanā, santasmim̐ esā paṇīte sukhe vuttā bhagavatā”ti.

Tatiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatim̐ etadavoca:

And for a third time, Udāyī said to him,

“na kho, thapati, dve vedanā vuttā bhagavatā.

“The Buddha hasn’t spoken of two feelings,

Tisso vedanā vuttā bhagavatā.

he's spoken of three.”

**Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
imā tisso vedanā vuttā bhagavatā”ti.**

**Tatiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyimaṃ
etadavoca:**

And for a third time, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā.

“The Buddha hasn't spoken of three feelings,

Dve vedanā vuttā bhagavatā—

he's spoken of two.”

sukhā vedanā, dukkhā vedanā.

**Yāyaṃ, bhante, adukkhamasukhā vedanā, santasmimaṃ esā
paṇīte sukhe vuttā bhagavatā”ti.**

**Neva sakkhi āyasmā udāyī pañcakaṅgaṃ thapatimaṃ saññāpetuṃ,
na paṇāsakkhi pañcakaṅgo thapati āyasmantaṃ udāyimaṃ
saññāpetuṃ.**

But neither was able to persuade the other.

**Assosi kho āyasmā ānando āyasmato udāyissa pañcakaṅgena
thapatinā saddhimaṃ imaṃ kathāsallāpaṃ.**

Venerable Ānanda heard this discussion between Udāyī and
Pañcakaṅga.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamitvā ekamantaṃ nisīdi.**

He went to the Buddha, bowed, sat down to one side,

**Ekamantaṃ nisinno kho āyasmā ānando yāvatako āyasmato
udāyissa pañcakaṅgena thapatinā saddhimaṃ ahosi kathāsallāpo
taṃ sabbaṃ bhagavato ārocesi.**

and informed the Buddha of all they had discussed.

“Santameva, ānanda, pariyāyaṃ pañcakaṅgo thapati udāyissa bhikkhuno nābbhanumodi;

“Ānanda, the explanation by the mendicant Udāyī, which the master builder Pañcakaṅga didn’t agree with, was quite correct.

santañca panānanda, pariyāyaṃ udāyī bhikkhu pañcakaṅgassa thapatino nābbhanumodi.

But the explanation by Pañcakaṅga, which Udāyī didn’t agree with, was also quite correct.

Dvepi mayā, ānanda, vedanā vuttā pariyāyena.

In one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

Tissopi mayā vedanā vuttā pariyāyena.

Pañcapi mayā vedanā vuttā pariyāyena.

Chapi mayā vedanā vuttā pariyāyena.

Aṭṭhārasāpi mayā vedanā vuttā pariyāyena.

Chattimsāpi mayā vedanā vuttā pariyāyena.

Aṭṭhasatampi mayā vedanā vuttā pariyāyena.

Evaṃ pariyāyadesito kho, ānanda, mayā dhammo.

I’ve explained the teaching in all these different ways.

Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ, na samanumaññissanti, na samanujānissanti, na samanumodissanti, tesam etaṃ pāṭikaṅkham—bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharissantīti.

This being so, you can expect that those who don’t concede, approve, or agree with what has been well spoken will argue,

quarrel, and fight, continually wounding each other with barbed words.

Evaṃ pariyāyadesito kho, ānanda, mayā dhammo.

I've explained the teaching in all these different ways.

Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanumaññissanti samanujānissanti samanumodissanti, tesaṃ etaṃ pāṭikaṅkhaṃ —samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissantīti.

This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

Pañcime, ānanda, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā ...pe...

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. ...

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, ānanda, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

Yaṃ kho, ānanda, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ—

The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

idaṃ vuccati kāmasukhaṃ.

Ye kho, ānanda, evaṃ vadeyyuṃ:

There are those who would say

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti

—

that this is the highest pleasure and happiness that sentient beings experience.

idaṃ nesāhaṃ nānujānāmi.

But I don’t acknowledge that.

Taṃ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataraṅga.

Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataraṅga?

And what is that pleasure?

Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataraṅga.

This is a pleasure that is finer than that.

Ye kho, ānanda, evaṃ vadeyyuṃ:

There are those who would say

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti

—
that this is the highest pleasure and happiness that sentient beings experience.

idaṃ nesāhaṃ nānujānāmi.

But I don’t acknowledge that.

Taṃ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga.

Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga?

And what is that pleasure?

Idhānanda, bhikkhu, vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

It’s when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga.

This is a pleasure that is finer than that.

Ye kho, ānanda, evaṃ vadeyyuṃ:

There are those who would say

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti

—
that this is the highest pleasure and happiness that sentient beings experience.

idaṃ nesāhaṃ nānujānāmi.

But I don't acknowledge that.

Taṃ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataraṅga.

Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataraṅga?

And what is that pleasure?

Idhānanda, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṅga kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataraṅga.

This is a pleasure that is finer than that.

Ye kho, ānanda, evaṃ vadeyyuṃ:

There are those who would say

'etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī'ti

—

that this is the highest pleasure and happiness that sentient beings experience.

idaṃ nesāhaṃ nānujānāmi.

But I don't acknowledge that.

Taṃ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataraṅga.

Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataraṅga?

And what is that pleasure?

Idhānanda, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataraṅga.

This is a pleasure that is finer than that.

Ye kho, ānanda, evaṃ vadeyyuṃ:

There are those who would say

'etappamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī'ti

—

that this is the highest pleasure and happiness that sentient beings experience.

idaṃ nesāhaṃ nānujānāmi.

But I don't acknowledge that.

Taṃ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataraṅga.

Because there is another pleasure that is finer than that.

**Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ
abhikkantatarañca paṇītatarañca?**

And what is that pleasure?

**Idhānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā,
paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā,
'ananto ākāso'ti ākāsañcāyatanaṃ upasampajja viharati.**

It's when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that 'space is infinite', enters and remains in the dimension of infinite space.

**Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ
abhikkantatarañca paṇītatarañca.**

This is a pleasure that is finer than that.

Ye kho, ānanda, evaṃ vadeyyuṃ:

There are those who would say

'etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī'ti

—

that this is the highest pleasure and happiness that sentient beings experience.

idaṃ nesāhaṃ nānujānāmi.

But I don't acknowledge that.

Taṃ kissa hetu?

Why is that?

**Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca
paṇītatarañca.**

Because there is another pleasure that is finer than that.

**Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ
abhikkantatarañca paṇītatarañca?**

And what is that pleasure?

**Idhānanda, bhikkhu sabbaso ākāsañcāyatanaṃ
samatikkamma, 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanaṃ**

upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness.

**Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ
abhikkantataraṅga paṇītataraṅga.**

This is a pleasure that is finer than that.

Ye kho, ānanda, evaṃ vadeyyuṃ:

There are those who would say

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti

—

that this is the highest pleasure and happiness that sentient beings experience.

idaṃ nesāhaṃ nānujānāmi.

But I don't acknowledge that.

Taṃ kissa hetu?

Why is that?

**Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga
paṇītataraṅga.**

Because there is another pleasure that is finer than that.

**Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ
abhikkantataraṅga paṇītataraṅga?**

And what is that pleasure?

**Idhānanda, bhikkhu sabbaso viññāṇaṅcāyatanam
samatikkamma, ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja
viharati.**

It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

**Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ
abhikkantataraṅga paṇītataraṅga.**

This is a pleasure that is finer than that.

Ye kho, ānanda, evaṃ vadeyyum:

There are those who would say

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti

—

that this is the highest pleasure and happiness that sentient beings experience.

idaṃ nesāhaṃ nānujānāmi.

But I don’t acknowledge that.

Taṃ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅca paṇītataraṅca.

Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅca paṇītataraṅca?

And what is that pleasure?

Idhānanda, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

It’s when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅca paṇītataraṅca.

This is a pleasure that is finer than that.

Ye kho, ānanda, evaṃ vadeyyum:

There are those who would say

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti

—

that this is the highest pleasure and happiness that sentient beings experience.

idaṃ nesāhaṃ nānujānāmi.

But I don't acknowledge that.

Taṃ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga.

Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga?

And what is that pleasure?

Idhānanda, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga.

This is a pleasure that is finer than that.

Ṭhānam kho panetaṃ, ānanda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:

It's possible that wanderers who follow other paths might say:

'saññāvedayitanirodham samaṇo gotamo āha, taṅca sukhasmiṃ paññapeti.

'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness.

Tayidaṃ kiṃsu, tayidaṃ kathaṃsū'ti?

What's up with that?'

Evaṃvādino, ānanda, aññatitthiyā paribbājakā evamassu vacanīyā:

When wanderers who follow other paths say this, you should say to them:

‘na kho, āvuso, bhagavā sukhaññeva vedanaṃ sandhāya sukhasmiṃ paññapeti.

‘Reverends, when the Buddha describes what’s included in happiness, he’s not just referring to pleasant feeling.

Yattha yattha, āvuso, sukhaṃ upalabbhati, yaṃ yaṃ, taṃ taṃ tathāgato sukhasmiṃ paññapetī”’ti.

The Realized One describes pleasure as included in happiness wherever it’s found, and in whatever context.”

Navamaṃ.

20. Bhikkhusutta A Mendicant

“Dvepi mayā, bhikkhave, vedanā vuttā pariyāyena, tissopi mayā vedanā vuttā pariyāyena, pañcapi mayā vedanā vuttā pariyāyena, chapi mayā vedanā vuttā pariyāyena, aṭṭhārasāpi mayā vedanā vuttā pariyāyena, chattimsāpi mayā vedanā vuttā pariyāyena, aṭṭhasatampi mayā vedanā vuttā pariyāyena.

“Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

Evaṃ pariyāyadesito, bhikkhave, mayā dhammo.

I’ve taught the Dhamma with all these explanations.

Evaṃ pariyāyadesite kho, bhikkhave, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ na samanumaññissanti, na samanujānissanti, na samanumodissanti, tesaṃ etaṃ pāṭikaṅkhaṃ—bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharissantīti.

This being so, you can expect that those who don’t concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words.

Evaṃ pariyāyadesito, bhikkhave, mayā dhammo.

I’ve taught the Dhamma with all these explanations.

Evaṃ pariyāyadesite kho, bhikkhave, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanumaññissanti samanujānissanti samanumodissanti, tesaṃ etaṃ pāṭikaṅkhaṃ

—samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissantīti.

This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

Pañcime, bhikkhave, kāmaguṇā ...pe...

There are these five kinds of sensual stimulation. ...

ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:

It's possible that wanderers who follow other paths might say:

‘saññāvedayitanirodhaṃ samaṇo gotamo āha, tañca sukhasmiṃ paññapeti.

‘The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness.

Tayidaṃ kiṃsu, tayidaṃ kathaṃsū’ti?

What’s up with that?’

Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:

Mendicants, when wanderers who follow other paths say this, you should say to them:

‘na kho, āvuso, bhagavā sukhaññeva vedanaṃ sandhāya sukhasmiṃ paññapeti.

‘Reverends, when the Buddha describes what’s included in happiness, he’s not just referring to pleasant feeling.

Yattha yattha, āvuso, sukhaṃ upalabbhati yaḥiṃ yaḥiṃ, taṃ taṃ tathāgato sukhasmiṃ paññapetī””ti.

The Realized One describes pleasure as included in happiness wherever it’s found, and in whatever context.”

Dasamaṃ.

Rahogataṃ dūtiyo.

Tassuddānaṃ

**Rahogataṃ dve ākāsaṃ,
agāraṃ dve ca ānandā;
Sambahulā duve vuttā,
pañcakaṅgo ca bhikkhunāti.**

21. Sīvakasutta With Sīvaka

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho moḷiyasīvako paribbājako yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.**

Then the wanderer Moḷiyasīvaka went up to the Buddha and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho moḷiyasīvako paribbājako
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“santi, bho gotama, eke samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

“Master Gotama, there are some ascetics and brahmins who have this doctrine and view:

**‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ
pubbekatahetū’ti.**

‘Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.’

Idha bhavaṃ gotamo kimāhā”ti?

What does Master Gotama say about this?”

“Pittasamuṭṭhānānipi kho, sīvaka, idhekaccāni vedayitāni uppajjanti.

“Sīvaka, some feelings stem from bile disorders.

Sāmampi kho etaṃ, sīvaka, veditabbaṃ yathā pittasamuṭṭhānānipi idhekaccāni vedayitāni uppajjanti.

You can know this from your own personal experience,

Lokassapi kho etaṃ, sīvaka, saccasammataṃ yathā pittasamuṭṭhānānipi idhekaccāni vedayitāni uppajjanti.

and it is generally agreed to be true.

Tatra, sīvaka, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

Since this is so, the ascetics and brahmins whose view is that

‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ pubbekatahetū’ti.

everything an individual experiences is because of past deeds

Yañca sāmaṃ ñātaṃ tañca atidhāvanti, yañca loke saccasammataṃ tañca atidhāvanti.

go beyond personal experience and beyond what is generally agreed to be true.

Tasmā tesāṃ samaṇabrāhmaṇānaṃ micchāti vadāmi.

So those ascetics and brahmins are wrong, I say.

Semhasamuṭṭhānānipi kho, sīvaka ...pe...

Some feelings stem from phlegm disorders ...

vātasamuṭṭhānānipi kho, sīvaka ...pe...

wind disorders ...

sannipātikānipi kho, sīvaka ...pe...

their conjunction ...

utupariṇāmajānipi kho, sīvaka ...pe...

change in weather ...

visamaparihārajānīpi kho, sīvaka ...pe...
not taking care of yourself ...

opakkamikānīpi kho, sīvaka ...pe...
overexertion ...

**kammavipākajānīpi kho, sīvaka, idhekaccāni vedayitāni
uppajjanti.**

Some feelings are the result of past deeds.

Sāmampi kho etaṃ, sīvaka, veditabbaṃ.

You can know this from your own personal experience,

Yathā kammavipākajānīpi idhekaccāni vedayitāni uppajjanti;

lokassapi kho etaṃ, sīvaka, saccasammatam.

and it is generally agreed to be true.

Yathā kammavipākajānīpi idhekaccāni vedayitāni uppajjanti;

tatra, sīvaka, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

Since this is so, the ascetics and brahmins whose view is that

**‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ
pubbekatahetū’ti.**

everything an individual experiences is because of past deeds

**Yañca sāmaṃ ñātaṃ tañca atidhāvanti yañca loke
saccasammatam tañca atidhāvanti.**

go beyond personal experience and beyond what is generally
agreed to be true.

Tasmā ‘tesaṃ samaṇabrāhmaṇānaṃ micchā’ti vadāmī’ti.

So those ascetics and brahmins are wrong, I say.”

Evaṃ vutte, moḷiyasīvako paribbājako bhagavantaṃ etadavoca:

When he said this, the wanderer Moḷiyasīvaka said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

**upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gataṃ”ti.**

From this day forth, may Master Gotama remember me as a lay
follower who has gone for refuge for life.”

“Pittaṃ semhañca vāto ca,

“Bile, phlegm, and wind,

Sannipātā utūni ca;

their conjunction, and the weather,

Visamaṃ opakkamaṃ,

not taking care of yourself, overexertion,

Kammavipākena aṭṭhamī”ti.

and the result of deeds is the eighth.”

Paṭhamaṃ.

22. Aṭṭhasatasutta

The Explanation of the Hundred and Eight

“Aṭṭhasatapariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi.

“Mendicants, I will teach you an exposition of the teaching on the hundred and eight.

Taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, aṭṭhasatapariyāyo, dhammapariyāyo?

And what is the exposition of the teaching on the hundred and eight?

Dvepi mayā, bhikkhave, vedanā vuttā pariyāyena;

Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

tissopi mayā vedanā vuttā pariyāyena;

pañcapi mayā vedanā vuttā pariyāyena;

chapi mayā vedanā vuttā pariyāyena;

aṭṭhārasāpi mayā vedanā vuttā pariyāyena;

chattimsāpi mayā vedanā vuttā pariyāyena;

aṭṭhasatampi mayā vedanā vuttā pariyāyena.

Katamā ca, bhikkhave, dve vedanā?

And what are the two feelings?

Kāyikā ca cetasikā ca—

Physical and mental.

imā vuccanti, bhikkhave, dve vedanā.

These are called the two feelings.

Katamā ca, bhikkhave, tisso vedanā?

And what are the three feelings?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

Pleasant, painful, and neutral feelings. ...

imā vuccanti, bhikkhave, tisso vedanā.

Katamā ca, bhikkhave, pañca vedanā?

And what are the five feelings?

Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ,

domanassindriyaṃ, upekkhindriyaṃ—

The faculties of pleasure, pain, happiness, sadness, and equanimity.

...

imā vuccanti, bhikkhave, pañca vedanā.

Katamā ca, bhikkhave, cha vedanā?

And what are the six feelings?

Cakkhusamphassajā vedanā ...pe...

Feeling born of eye contact ... ear contact ... nose contact ... tongue contact ... body contact ...

manosamphassajā vedanā—

mind contact. ...

imā vuccanti, bhikkhave, cha vedanā.

Katamā ca, bhikkhave, aṭṭhārasa vedanā?

And what are the eighteen feelings?

Cha somanassūpavicārā, cha domanassūpavicārā, cha

upekkhūpavicārā—

There are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. ...

imā vuccanti, bhikkhave, aṭṭhārasa vedanā.

Katamā ca, bhikkhave, chattīṃsa vedanā?

And what are the thirty-six feelings?

Cha geḥasitāni somanassāni, cha nekkhammasitāni somanassāni, cha geḥasitāni domanassāni, cha nekkhammasitāni domanassāni, cha geḥasitā upekkhā, cha nekkhammasitā upekkhā—

Six kinds of lay happiness and six kinds of renunciate happiness. Six kinds of lay sadness and six kinds of renunciate sadness. Six kinds of lay equanimity and six kinds of renunciate equanimity. ...

imā vuccanti, bhikkhave, chattīṃsa vedanā.

Katamañca, bhikkhave, aṭṭhasataṃ vedanā?

And what are the hundred and eight feelings?

Atītā chattīṃsa vedanā, anāgatā chattīṃsa vedanā, paccuppannā chattīṃsa vedanā—

Thirty six feelings in the past, future, and present.

imā vuccanti, bhikkhave, aṭṭhasataṃ vedanā.

These are called the hundred and eight feelings.

Ayaṃ, bhikkhave, aṭṭhasatapariyāyo dhammapariyāyo”ti.

This is the exposition of the teaching on the hundred and eight.”

Dutiyam.

23. Aññatarabhikkhusutta With a Mendicant

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:**
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

**“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo,
katamā vedanāsamudayaḡāminī paṭipadā?**

“Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling?

**Katamo vedanānirodho, katamā vedanānirodhaḡāminī
paṭipadā?**

What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

And what is feeling’s gratification, drawback, and escape?”

“Tisso imā, bhikkhu, vedanā—

“Mendicant, there are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

pleasant, painful, and neutral.

Imā vuccanti, bhikkhu, vedanā.

These are called feeling.

Phassasamudayā vedanāsamudayo.

Feeling originates from contact.

Tañhā vedanāsamudaya-gāminī paṭipadā.

Craving is the practice that leads to the origin of feeling.

Phassanirodhā vedanānirodho.

When contact ceases, feeling ceases.

Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ—

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vedanāya assādo;

The pleasure and happiness that arise from feeling: this is its gratification.

yaṃ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanāya ādīnava;

That feeling is impermanent, suffering, and perishable: this is its drawback.

yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanāya nissaraṇaṃ”ti.

Removing and giving up desire and greed for feeling: this is its escape.”

Tatiyaṃ.

24. Pubbasutta Before

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘katamā nu kho vedanā, katamo vedanāsamudayo, katamā vedanāsamudayaḡāminī paṭipadā, katamo vedanānirodho, katamā vedanānirodhaḡāminī paṭipadā?’

‘What is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?’

Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṇ’ti?

And what is feeling’s gratification, drawback, and escape?’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘tisso imā vedanā—

‘There are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

pleasant, painful, and neutral.

Imā vuccanti vedanā.

These are called feeling.

Phassasamudayā vedanāsamudayo.

Feeling originates from contact.

Taṇhā vedanāsamudayaḡāminī paṭipadā ...pe...

Craving is the practice that leads to the origin of feeling ...

yo vedanāya chandarāgavinayo chandarāgappahānaṃ. Idaṃ vedanāya nissaraṇaṃ”ti.

Removing and giving up desire and greed for feeling: this is its escape.”

Catuttham.

25. Nāṇasutta Knowledge

“Imā vedanā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“These are the feelings.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Ayaṃ vedanāsamudayo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ...pe... āloko udapādi.

‘This is the origin of feeling.’ ...

‘Ayaṃ vedanāsamudayaḡāminī paṭipadā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ...pe...

‘This is the practice that leads to the origin of feeling.’ ...

‘ayaṃ vedanānirodho’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ...pe...

‘This is the cessation of feeling.’ ...

‘ayaṃ vedanānirodhagāminī paṭipadā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ...pe...

‘This is the practice that leads to the cessation of feeling.’ ...

‘ayaṃ vedanāya assādo’ti me, bhikkhave, pubbe ananussutesu dhammesu ...pe...

‘This is the gratification of feeling.’ ...

‘ayaṃ vedanāya ādīnavo’ti me, bhikkhave, pubbe ananussutesu dhammesu ...pe...

‘This is the drawback of feeling.’ ...

‘idaṃ kho nissaraṇaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī’”ti.

‘This is the escape from feeling.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

Pañcamaṃ.

26. Sambahulabhikkhusutta With Several Mendicants

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamirṃsu; upasaṅkamtivā ...pe... ekamantaṃ nisinnā
kho te bhikkhū bhagavantaṃ etadavocurṃ:**

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

**“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo,
katamā vedanāsamudayaḡāminī paṭipadā?**

“Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling?

**Katamo vedanānirodho, katamā vedanānirodhagāminī
paṭipadā?**

What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

And what is feeling’s gratification, drawback, and escape?”

“Tisso imā, bhikkhave, vedanā—

“Mendicants, there are these three feelings.

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

pleasant, painful, and neutral.

Imā vuccanti, bhikkhave, vedanā.

These are called feeling.

Phassasamudayā vedanāsamudayo.

Feeling originates from contact.

Taṇhā vedanāsamudayaḡāminī paṭipadā.

Craving is the practice that leads to the origin of feeling.

Phassanirodhā ...pe...

When contact ceases, feeling ceases. ...

**yo vedanāya chandarāḡavinayo chandarāḡappahānaṃ. Iḡaṃ
vedanāya nissaraṇaṃ”ti.**

Removing and giving up desire and greed for feeling: this is its
escape.”

Chaṭṭhaṃ.

27. Paṭhamasamaṇabrāhmaṇasutta Ascetics and Brahmins (1st)

“Tisso imā, bhikkhave, vedanā.

“Mendicants, there are these three feelings.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

Pleasant, painful, and neutral feeling.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ
tissannaṃ vedanānaṃ samudayaṅca atthaṅgamaṅca
assādaṅca ādīnavaṅca nissaraṅca yathābhūtaṃ
nappajānanti.**

There are ascetics and brahmins who don't truly understand these three feelings' gratification, drawback, and escape.

**Na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca
pana te āyasmanto sāmāññatthaṃ vā brahmaññatthaṃ vā
diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharanti.**

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ
tissannaṃ vedanānaṃ samudayaṅca atthaṅgamaṅca
assādaṅca ādīnavaṅca nissaraṅca yathābhūtaṃ pajānanti.**

There are ascetics and brahmins who do truly understand these three feelings' gratification, drawback, and escape.

Te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā. Te ca panāyasmanto sāmaññatthaṅca brahmaññatthaṅca, diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantī”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Sattamaṃ.

28. Dutiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (2nd)

“Tisso imā, bhikkhave, vedanā.

“Mendicants, there are these three feelings.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

Pleasant, painful, and neutral feeling.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ
tissannaṃ vedanānaṃ samudayaṅca atthaṅgamaṅca
assādaṅca ādīnavaṅca nissaraṅca yathābhūtaṃ nappajānanti
...pe...**

There are ascetics and brahmins who don't truly understand these three feelings' origin, ending, gratification, drawback, and escape. ...

**pajānanti ...pe... sayāṃ abhiññā sacchikatvā upasampajja
viharaṅti”ti.**

There are ascetics and brahmins who do truly understand ...”

Aṭṭhamāṇ.

Saṃyutta Nikāya 36
Linked Discourses 36

3. Aṭṭhasatapariyāyavagga
3. The Explanation of the Hundred and Eight

29. Tatiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (3rd)

**“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā vedanaṃ
nappajānanti, vedanāsamudayaṃ nappajānanti,
vedanānirodhaṃ nappajānanti, vedanānirodhagāminiṃ
paṭipadaṃ nappajānanti ...pe...**

“Mendicants, there are ascetics and brahmins who don’t understand feeling, its origin, its cessation, and the practice that leads to its cessation. ...

**pajānanti ...pe... sayāṃ abhiññā sacchikatvā upasampajja
vihāraṃ”ti.**

There are ascetics and brahmins who do understand ...”

Navamaṃ.

Saṃyutta Nikāya 36
Linked Discourses 36

3. Aṭṭhasatapariyāyavagga
3. The Explanation of the Hundred and Eight

30. Suddhikasutta Plain Version

“Tisso imā, bhikkhave, vedanā.

“Mendicants, there are these three feelings.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

Pleasant, painful, and neutral feelings.

imā kho, bhikkhave, tisso vedanā”ti.

These are the three feelings.”

Dasamaṃ.

31. Nirāmisasutta Spiritual

“Atthi, bhikkhave, sāmisaṃ pīti, atthi nirāmisā pīti, atthi nirāmisā nirāmisatarā pīti;

“Mendicants, there is material rapture, spiritual rapture, and even more spiritual rapture.

atthi sāmisaṃ sukhaṃ, atthi nirāmisā sukhaṃ, atthi nirāmisā nirāmisataraṃ sukhaṃ;

There is material pleasure, spiritual pleasure, and even more spiritual pleasure.

atthi sāmisaṃ upekkhā, atthi nirāmisā upekkhā, atthi nirāmisā nirāmisatarā upekkhā;

There is material equanimity, spiritual equanimity, and even more spiritual equanimity.

atthi sāmiso vimokkho, atthi nirāmisā vimokkho, atthi nirāmisā nirāmisataro vimokkho.

There is material liberation, spiritual liberation, and even more spiritual liberation.

Katamā ca, bhikkhave, sāmisaṃ pīti?

And what is material rapture?

Pañcime, bhikkhave, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāṃūpasamhitā rajanīyā ...pe...**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds ... Smells ... Tastes ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāṃūpasamhitā rajanīyā.**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, bhikkhave, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

**Yā kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati pīti,
ayaṃ vuccati, bhikkhave, sāmīsā pīti.**

The rapture that arises from these five kinds of sensual stimulation is called material rapture.

Katamā ca, bhikkhave, nirāmisā pīti?

And what is spiritual rapture?

**Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ
paṭhamaṃ jhānaṃ upasampajja viharati.**

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja viharati.**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṃ vuccati, bhikkhave, nirāmisā pīti.

This is called spiritual rapture.

Katamā ca, bhikkhave, nirāmisā nirāmisatarā pīti?

And what is even more spiritual rapture?

Yā kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato uppajjati pīti, ayaṃ vuccati, bhikkhave, nirāmisā nirāmisatarā pīti.

When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, rapture arises. This is called even more spiritual rapture.

Katamañca, bhikkhave, sāmisaṃ sukhaṃ?

And what is material pleasure?

Pañcime, bhikkhave, kāmaguṇā.

Mendicants, there are these five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmuṇasamhitā rajanīyā ...pe...**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds ... Smells ... Tastes ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmuṇasamhitā rajanīyā.**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, bhikkhave, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

**Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati
sukhaṃ somanassaṃ, idaṃ vuccati, bhikkhave, sāmisaṃ
sukhaṃ.**

The pleasure and happiness that arise from these five kinds of sensual stimulation is called material pleasure.

Katamañca, bhikkhave, nirāmisam sukham?

And what is spiritual pleasure?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyam jhānam upasampajja viharati.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyam jhānam upasampajja viharati.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Idam vuccati, bhikkhave, nirāmisam sukham.

This is called spiritual pleasure.

Katamañca, bhikkhave, nirāmisā nirāmisataram sukham?

And what is even more spiritual pleasure?

Yaṃ kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato uppajjati sukham

somanassam, idam vuccati, bhikkhave, nirāmisā nirāmisataram sukham.

When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, pleasure and happiness arises. This is called even more spiritual pleasure.

Katamā ca, bhikkhave, sāmisa upekkhā?

And what is material equanimity?

Pañcime, bhikkhave, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmpasamhitā rajanīyā ...pe...**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds ... Smells ... Tastes ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmpasamhitā rajanīyā.**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, bhikkhave, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

**Yā kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati
upekkhā, ayam vuccati, bhikkhave, sāmisa upekkhā.**

The equanimity that arises from these five kinds of sensual stimulation is called material equanimity.

Katamā ca, bhikkhave, nirāmisā upekkhā?

And what is spiritual equanimity?

**Idha, bhikkhave, bhikkhu sukhasa ca pahānā, dukkhasa ca
pahānā, pubbeva somanassadomanassānam atthaṅgamā,**

adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ayaṃ vuccati, bhikkhave, nirāmisā upekkhā.

This is called spiritual equanimity.

Katamā ca, bhikkhave, nirāmisā nirāmisatarā upekkhā?

And what is even more spiritual equanimity?

Yā kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato uppajjati upekkhā, ayaṃ vuccati, bhikkhave, nirāmisā nirāmisatarā upekkhā.

When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, equanimity arises. This is called even more spiritual equanimity.

Katamo ca, bhikkhave, sāmiso vimokkho?

And what is material liberation?

Rūpappaṭisaṃyutto vimokkho sāmiso vimokkho.

Liberation connected with form is material.

Katamo ca, bhikkhave, nirāmisō vimokkho?

And what is spiritual liberation?

Arūpappaṭisaṃyutto vimokkho nirāmisō vimokkho.

Liberation connected with the formless is spiritual.

Katamo ca, bhikkhave, nirāmisā nirāmisataro vimokkho?

And what is even more spiritual liberation?

**Yo kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ
vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato,
mohā cittaṃ vimuttaṃ paccavekkhato uppajjati vimokkho, ayaṃ
vuccati, bhikkhave, nirāmisā nirāmisataro vimokkho”ti.**

When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, liberation arises. This is called even more spiritual liberation.”

Ekādasamaṃ.

Aṭṭhasatapariyāyavaggo tatiyo.

Tassuddānaṃ

**Sīvakaatṭhasataṃ bhikkhu,
pubbe ñāṇaṅca bhikkhunā;
Samaṇabrāhmaṇā tīṇi,
suddhikaṅca nirāmisanti.**

Vedanāsaṃyuttaṃ samattaṃ.

The Linked Discourses on feeling are complete.

Saṃyutta Nikāya 37
Linked Discourses 37

1. Paṭhamapeyyālavagga
1. Abbreviated Texts

1. Mātugāmasutta A Female

“Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantaamanāpo hoti purisassa.

“Mendicants, when a female has five factors she is extremely undesirable to a man.

Katamehi pañcahi?

What five?

Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na labhati—

She’s not attractive, wealthy, or ethical; she’s idle, and she doesn’t beget children.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantaamanāpo hoti purisassa.

When a female has these five factors she is extremely undesirable to a man.

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantamanāpo hoti purisassa.

When a female has five factors she is extremely desirable to a man.

Katamehi pañcahi?

What five?

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati—

She’s attractive, wealthy, and ethical; she’s skillful and tireless, and she begets children.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantamanāpo hoti purisassā”ti.

When a female has these five factors she is extremely desirable to a man.”

Paṭhamam.

37. Mātugāma Saṃyutta:
On Females

Saṃyutta Nikāya 37
Linked Discourses 37

1. Paṭhamapeyyālavagga
1. Abbreviated Texts

2. Purisasutta
A Man

“Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantaamanāpo hoti mātugāmassa.

“Mendicants, when a man has five factors he is extremely undesirable to a female.

Katamehi pañcahi?

What five?

Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na labhati—

He’s not attractive, wealthy, or ethical; he’s idle, and he doesn’t beget children.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantaamanāpo hoti mātugāmassa.

When a man has these five factors he is extremely undesirable to a female.

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassa.

When a man has five factors he is extremely desirable to a female.

Katamehi pañcahi?

What five?

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati—

He’s attractive, wealthy, and ethical; he’s skillful and tireless, and he begets children.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassā”ti.

When a man has these five factors he is extremely desirable to a female.”

Dutiyam.

3. Āveṇikadukkhasutta Particular Suffering

“Pañcimāni, bhikkhave, mātuḡāmassa āveṇikāni dukkhāni, yāni mātuḡāmo paccanubhoti, aññatreva purisehi.

“Mendicants, there are these five kinds of suffering that particularly apply to females. They’re undergone by females and not by men.

Katamāni pañca?

What five?

Idha, bhikkhave, mātuḡāmo daharova samāno patikulaṃ gacchati, ñātakehi vinā hoti.

Firstly, a female, while still young, goes to live with her husband’s family and is separated from her relatives.

Idaṃ, bhikkhave, mātuḡāmassa paṭhamaṃ āveṇikaṃ dukkhaṃ, yaṃ mātuḡāmo paccanubhoti, aññatreva purisehi.

This is the first kind of suffering that particularly applies to females.

Puna caparaṃ, bhikkhave, mātuḡāmo utunī hoti.

Furthermore, a female undergoes the menstrual cycle.

Idaṃ, bhikkhave, mātuḡāmassa dutiyaṃ āveṇikaṃ dukkhaṃ, yaṃ mātuḡāmo paccanubhoti, aññatreva purisehi.

This is the second kind of suffering that particularly applies to females.

Puna caparaṃ, bhikkhave, mātuḡāmo gabbhinī hoti.

Furthermore, a female undergoes pregnancy.

Idaṃ, bhikkhave, mātugāmassa tatiyaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatreva purisehi.

This is the third kind of suffering that particularly applies to females.

Puna caparaṃ, bhikkhave, mātugāmo vijāyati.

Furthermore, a female gives birth.

Idaṃ, bhikkhave, mātugāmassa catutthaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatreva purisehi.

This is the fourth kind of suffering that particularly applies to females.

Puna caparaṃ, bhikkhave, mātugāmo purisassa pāricariyaṃ upeti.

Furthermore, a female provides services for a man.

Idaṃ kho, bhikkhave, mātugāmassa pañcamaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatreva purisehi.

This is the fifth kind of suffering that particularly applies to females.

Imāni kho, bhikkhave, pañca mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatreva purisehī”ti.

These are the five kinds of suffering that particularly apply to females. They’re undergone by females and not by men.”

Tatiyaṃ.

4. Tīhidhammehisutta Three Qualities

“Tīhi, bhikkhave, dhammehi samannāgato mātugāmo yebhuyyena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

“Mendicants, when females have three qualities, when their body breaks up, after death, they are mostly reborn in a place of loss, a bad place, the underworld, hell.

Katamehi tīhi?

What three?

Idha, bhikkhave, mātugāmo pubbaṇhasamayaṃ maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati.

A female lives at home with a heart full of the stain of stinginess in the morning, jealousy in the afternoon, and sexual desire in the evening.

Majjhanhikasamayaṃ issāpariyuṭṭhitena cetasā agāraṃ ajjhāvasati.

Sāyanhasamayaṃ kāmarāgapariyuṭṭhitena cetasā agāraṃ ajjhāvasati.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato mātugāmo yebhuyyena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati”ti.

When females have these three qualities, when their body breaks up, after death, they are mostly reborn in a place of loss, a bad place, the underworld, hell.”

Catuttham.

(...)

5. Kodhanasutta Irritable

**Atha kho āyasmā anuruddho yena bhagavā tenupasaṅkami;
upasaṅkamtivā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho
āyasmā anuruddho bhagavantaṃ etadavoca:**

Then Venerable Anuruddha went up to the Buddha, sat down to one side, and said to him:

**“idhāhaṃ, bhante, mātugāmaṃ passāmi dibbena cakkhunā
visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ
maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantaṃ.**

“Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that a female—when her body breaks up, after death—is reborn in a place of loss, a bad place, the underworld, hell.

**Katīhi nu kho, bhante, dhammehi samannāgato mātugāmo
kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ
nirayaṃ upapajjati”ti?**

How many qualities do females have so that they’re reborn in a place of loss, a bad place, the underworld, hell?”

**“Pañcahi kho, anuruddha, dhammehi samannāgato mātugāmo
kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ
nirayaṃ upapajjati.**

“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

Katamehi pañcahi?

What five?

Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, kodhano ca hoti, duppañño ca hoti—

They're faithless, shameless, imprudent, irritable, and witless.

**imehi kho, anuruddha, pañcahi dhammehi samannāgato
mātugāmo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjati”ti.**

When females have these five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.”

Pañcamaṃ.

Saṃyutta Nikāya 37
Linked Discourses 37

1. Paṭhamapeyyālavagga
1. Abbreviated Texts

6. Upanāhīsutta Hostility

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Katamehi pañcahi?

Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, upanāhī ca hoti, duppañño ca hoti—

“... They’re faithless, shameless, imprudent, hostile, and witless. ...”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati”ti.

Chaṭṭham.

Saṃyutta Nikāya 37
Linked Discourses 37

1. Paṭhamapeyyālavagga
1. Abbreviated Texts

7. Issukīsutta

Jealous

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Katamehi pañcahi?

Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, issukī ca hoti, duppañño ca hoti—

“... They’re faithless, shameless, imprudent, jealous, and witless. ...”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati”ti.

Sattamaṃ.

Saṃyutta Nikāya 37
Linked Discourses 37

1. Paṭhamapeyyālavagga
1. Abbreviated Texts

8. Maccharīsutta Stingy

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjati.

Katamehi pañcahi?

Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, maccharī ca hoti, duppañño ca hoti—

“... They’re faithless, shameless, imprudent, stingy, and witless. ...”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo ...pe...

apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjati”ti.

Aṭṭhamāṇ.

Saṃyutta Nikāya 37
Linked Discourses 37

1. Paṭhamapeyyālavagga
1. Abbreviated Texts

9. Aticārīsutta Adultery

**“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo ...
pe... apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjati.**

Katamehi pañcahi?

**Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, aticārī ca
hoti, duppañño ca hoti—**

**“... They’re faithless, shameless, imprudent, adulterous, and witless.
...”**

**imehi kho, anuruddha, pañcahi dhammehi samannāgato
mātugāmo ...pe... upapajjati”ti.**

Navamaṃ.

Saṃyutta Nikāya 37
Linked Discourses 37

1. Paṭhamapeyyālavagga
1. Abbreviated Texts

10. Dussīlasutta Unethical

**“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo ...
pe... nirayaṃ upapajjati.**

Katamehi pañcahi?

**Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, dussīlo ca
hoti, duppañño ca hoti—**

**“... They’re faithless, shameless, imprudent, unethical, and witless.
...”**

**imehi kho, anuruddha, pañcahi dhammehi samannāgato
mātugāmo ...pe... nirayaṃ upapajjati”ti.**

Dasamaṃ.

Saṃyutta Nikāya 37
Linked Discourses 37

1. Paṭhamapeyyālavagga
1. Abbreviated Texts

11. Appassutasutta Uneducated

**“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo ...
pe... nirayaṃ upapajjati.**

Katamehi pañcahi?

**Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, appassuto
ca hoti, duppañño ca hoti—**

**“... They’re faithless, shameless, imprudent, uneducated, and
witless. ...”**

**imehi kho, anuruddha, pañcahi dhammehi samannāgato
mātugāmo ...pe... nirayaṃ upapajjati”ti.**

Ekādasamaṃ.

Saṃyutta Nikāya 37
Linked Discourses 37

1. Paṭhamapeyyālavagga
1. Abbreviated Texts

12. Kusītasutta

Lazy

**“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo ...
pe... nirayaṃ upapajjati.**

Katamehi pañcahi?

**Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, kusīto ca
hoti, duppañño ca hoti—**

“... They’re faithless, shameless, imprudent, lazy, and witless. ...”

**imehi kho, anuruddha, pañcahi dhammehi samannāgato
mātugāmo ...pe... apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjati”ti.**

Dvādasamaṃ.

Saṃyutta Nikāya 37
Linked Discourses 37

1. Paṭhamapeyyālavagga
1. Abbreviated Texts

13. Muṭṭhassatisutta Unmindful

**“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo ...
pe... nirayaṃ upapajjati.**

Katamehi pañcahi?

**Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, muṭṭhassati
ca hoti, duppañño ca hoti—**

**“... They’re faithless, shameless, imprudent, unmindful, and witless.
...”**

**imehi kho, anuruddha, pañcahi dhammehi samannāgato
mātugāmo ...pe... nirayaṃ upapajjati”ti.**

Terasamaṃ.

Saṃyutta Nikāya 37
Linked Discourses 37

1. Paṭhamapeyyālavagga
1. Abbreviated Texts

14. Pañcaverasutta Five Threats

**“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo ...
pe... nirayaṃ upapajjati.**

“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

Katamehi pañcahi?

What five?

**Pāṇātipātī ca hoti, adinnādāyī ca hoti, kāmesumicchācārī ca
hoti, musāvādī ca hoti, surāmerayamajjappamādaṭṭhāyī ca hoti**

—

They kill living creatures, steal, commit sexual misconduct, lie, and consume alcoholic drinks that cause negligence.

**imehi kho, anuruddha, pañcahi dhammehi samannāgato
mātugāmo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjati”ti.**

When females have these five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.”

Cuddasamaṃ.

Paṭhamapeyyālavaggo.

Tassuddānaṃ

**Mātugāmo puriso ca,
āveṇikā tidhammo ca;
Kodhano upanāhī ca,
issukī maccharena ca;
Aticārī ca dussīlo,
appassuto ca kusīto;
Mutṭhassati pañcaveram,
kaṇhapakkhe pakāsito.**

15. Akkodhanasutta Loving

**Atha kho āyasmā anuruddho yena bhagavā tenupasaṅkami;
upasaṅkamitvā ...pe... ekamantaṃ nisinno kho āyasmā
anuruddho bhagavantaṃ etadavoca:**

Then Venerable Anuruddha went up to the Buddha ... and asked him,

**“idhāhaṃ, bhante, mātugāmaṃ passāmi dibbena cakkhunā
visuddhena atikkantamānusakena kāyassa bhedaṃ paramaṃ
maraṇā sugatimaṃ saggamaṃ lokamaṃ upapajjantaṃ.**

“Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that a female—when her body breaks up, after death—is reborn in a good place, a heavenly realm.

**Katīhi nu kho, bhante, dhammehi samannāgato mātugāmo
kāyassa bhedaṃ paramaṃ maraṇā sugatimaṃ saggamaṃ lokamaṃ
upapajjati”ti?**

How many qualities do females have so that they’re reborn in a good place, a heavenly realm?”

**“Pañcahi kho, anuruddha, dhammehi samannāgato mātugāmo
kāyassa bhedaṃ paramaṃ maraṇā sugatimaṃ saggamaṃ lokamaṃ
upapajjati.**

“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Katamehi pañcahi?

What five?

Saddho ca hoti, hirimā ca hoti, ottappī ca hoti, akkodhano ca hoti, paññavā ca hoti—

They're faithful, conscientious, prudent, loving, and wise.

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bheda param maraṇā sugatim saggam lokam upapajjati”ti.

When females have these five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.”

Paṭhamam.

Saṃyutta Nikāya 37
Linked Discourses 37

2. Dutiyapeyyālavagga
2. Abbreviated Texts

16. Anupanāhīsutta Free of Hostility

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

Katamehi pañcahi?

Saddho ca hoti, hirimā ca hoti, ottappī ca hoti, anupanāhī ca hoti, pañṇavā ca hoti—

**“... They’re faithful, conscientious, prudent, free of hostility, and wise.
...”**

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati”ti.

Dutiyam.

Saṃyutta Nikāya 37
Linked Discourses 37

2. Dutiyapeyyālavagga
2. Abbreviated Texts

17. Anissukīsutta

Free of Jealousy

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

Katamehi pañcahi?

Saddho ca hoti, hirimā ca hoti, ottappī ca hoti, anissukī ca hoti, paññavā ca hoti ...pe....

“... They’re faithful, conscientious, prudent, free of jealousy, and wise. ...”

Tatiyam.

Saṃyutta Nikāya 37
Linked Discourses 37

2. Dutiyapeyyālavagga
2. Abbreviated Texts

18. Amaccharīsutta Free of Stinginess

“Amaccharī ca hoti, paññavā ca hoti ...pe....

“... They’re faithful, conscientious, prudent, free of stinginess, and wise. ...”

Catuttham.

Saṃyutta Nikāya 37
Linked Discourses 37

2. Dutiyapeyyālavagga
2. Abbreviated Texts

19. Anaticārīsutta

Not Adulterous

“Anaticārī ca hoti, paññavā ca hoti ...pe....

**“... They’re faithful, conscientious, prudent, not adulterous, and wise.
...”**

Pañcamaṃ.

Saṃyutta Nikāya 37
Linked Discourses 37

2. Dutiyapeyyālavagga
2. Abbreviated Texts

20. Susīlasutta Ethical

“Sīlavā ca hoti, paññavā ca hoti ...pe....

“... They’re faithful, conscientious, prudent, ethical, and wise. ...”

Chaṭṭham.

Saṃyutta Nikāya 37
Linked Discourses 37

2. Dutiyapeyyālavagga
2. Abbreviated Texts

21. Bahussutasutta Educated

“Bahussuto ca hoti, paññavā ca hoti ...pe....

“... They’re faithful, conscientious, prudent, educated, and wise. ...”

Sattamaṃ.

Saṃyutta Nikāya 37
Linked Discourses 37

2. Dutiyapeyyālavagga
2. Abbreviated Texts

22. Āraddhavīriyasutta Energetic

“Āraddhavīriyo ca hoti, paññavā ca hoti ...pe....

“... They’re faithful, conscientious, prudent, energetic, and wise. ...”

Aṭṭhamāṇ.

Saṃyutta Nikāya 37
Linked Discourses 37

2. Dutiyapeyyālavagga
2. Abbreviated Texts

23. Upaṭṭhitassatisutta Mindful

“Upaṭṭhitassati ca hoti, paññavā ca hoti ...pe...

“... They’re faithful, conscientious, prudent, mindful, and wise. ...”

**imehi kho, anuruddha, pañcahi dhammehi samannāgato
mātugāmo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam
lokaṃ upapajjati”ti.**

Navamaṃ.

Ime aṭṭha suttantaṣaṅkhepā.

Saṃyutta Nikāya 37
Linked Discourses 37

2. Dutiyapeyyālavagga
2. Abbreviated Texts

24. Pañcasīlasutta Five Precepts

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Katamehi pañcahi?

What five?

Pāṇātipātā paṭivirato ca hoti, adinnādānā paṭivirato ca hoti, kāmesumicchācārā paṭivirato ca hoti, musāvādā paṭivirato ca hoti, surāmerayamajjappamādaṭṭhānā paṭivirato ca hoti—

They don't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence.

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati”ti.

When females have these five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.”

Dasamaṃ.

Dutiyapeyyālavaggo.

Tassuddānam

**Dutiye ca akkodhano,
anupanāhī anissukī;
Amaccharī anaticārī,
sīlavā ca bahussuto;
Vīriyaṃ sati sīlañca,
sukkapakkhe pakāsito.**

Saṃyutta Nikāya 37
Linked Discourses 37

3. Balavagga
3. Powers

25. Visāradasutta Assured

“Pañcimāni, bhikkhave, mātugāmassa balāni.

“Mendicants, there are these five powers of a female.

Katamāni pañca?

What five?

Rūpabalaṃ, bhogabalaṃ, ñātibalaṃ, puttabalaṃ, sīlabalaṃ—

Attractiveness, wealth, relatives, children, and ethical behavior.

imāni kho, bhikkhave, pañca mātugāmassa balāni.

These are the five powers of a female.

**Imehi kho, bhikkhave, pañcahi balehi samannāgato mātugāmo
visārado agāraṃ ajjhāvasatī”ti.**

A female living at home with these five qualities is self-assured.”

Paṭhamam.

Saṃyutta Nikāya 37
Linked Discourses 37

3. Balavagga
3. Powers

26. Pasayhasutta Under Her Thumb

“Pañcimāni, bhikkhave, mātugāmassa balāni.

“Mendicants, there are these five powers of a female.

Katamāni pañca?

What five?

Rūpabalaṃ, bhogabalaṃ, ñātibalaṃ, puttabalaṃ, sīlabalaṃ—

Attractiveness, wealth, relatives, children, and ethical behavior.

imāni kho, bhikkhave, pañca mātugāmassa balāni.

These are the five powers of a female.

**Imehi kho, bhikkhave, pañcahi balehi samannāgato mātugāmo
sāmikaṃ pasayha agāraṃ ajjhāvasatī”ti.**

A female living at home with these five powers has her husband
under her thumb.”

Dutiyam.

Saṃyutta Nikāya 37
Linked Discourses 37

3. Balavagga
3. Powers

27. Abhibhuyyasutta Mastered

“Pañcimāni, bhikkhave, mātugāmassa balāni.

“Mendicants, there are these five powers of a female.

Katamāni pañca?

What five?

Rūpabalaṃ, bhogabalaṃ, ñātibalaṃ, puttabalaṃ, sīlabalaṃ—

Attractiveness, wealth, relatives, children, and ethical behavior.

imāni kho, bhikkhave, pañca mātugāmassa balāni.

These are the five powers of a female.

**Imehi kho, bhikkhave, pañcahi balehi samannāgato mātugāmo
sāmikaṃ abhibhuyya vattatī”ti.**

A female living at home with these five powers has her husband
under her mastery.”

Tatīyaṃ.

Saṃyutta Nikāya 37
Linked Discourses 37

3. Balavagga
3. Powers

28. Ekasutta One

**“Ekena ca kho, bhikkhave, balena samannāgato puriso
mātugāmaṃ abhibhuyya vattati.**

“Mendicants, when a man has one power he has a female under his mastery.

Katamena ekena balena?

What one power?

**Issariyabalena abhibhūtaṃ mātugāmaṃ neva rūpabalaṃ tāyati,
na bhogabalaṃ tāyati, na ñātibalaṃ tāyati, na puttabalaṃ tāyati,
na sīlabalaṃ tāyatī”ti.**

The power of authority. Mastered by this, a female’s powers of attractiveness, wealth, relatives, children, and ethical behavior do not avail her.”

Catuttham.

Saṃyutta Nikāya 37
Linked Discourses 37

3. Balavagga
3. Powers

29. Aṅgasutta In That Respect

“Pañcimāni, bhikkhave, mātugāmassa balāni.

“Mendicants, there are these five powers of a female.

Katamāni pañca?

What five?

Rūpabalaṃ, bhogabalaṃ, ñātibalaṃ, puttabalaṃ, sīlabalaṃ.

Attractiveness, wealth, relatives, children, and ethical behavior.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca bhogabalena—

A female who has the power of attractiveness but not the power of wealth

evaṃ so tenaṅgena aparipūro hoti.

is incomplete in that respect.

Yato ca kho, bhikkhave, mātugāmo rūpabalena ca samannāgato hoti, bhogabalena ca—

But when she has the power of attractiveness and the power of wealth

evaṃ so tenaṅgena paripūro hoti.

she's complete in that respect.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, na ca ñātibalena—

A female who has the powers of attractiveness and wealth, but not the power of relatives

evaṃ so tenaṅgena aparipūro hoti.

is incomplete in that respect.

Yato ca kho, bhikkhave, mātugāmo rūpabalena ca samannāgato hoti, bhogabalena ca, ñātibalena ca—

But when she has the powers of attractiveness, wealth, and relatives

evaṃ so tenaṅgena paripūro hoti.

she's complete in that respect.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, ñātibalena ca, na ca puttabalena—

A female who has the powers of attractiveness, wealth, and relatives, but not the power of children

evaṃ so tenaṅgena aparipūro hoti.

is incomplete in that respect.

Yato ca kho, bhikkhave, mātugāmo rūpabalena ca samannāgato hoti, bhogabalena ca, ñātibalena ca, puttabalena ca—

But when she has the powers of attractiveness, wealth, relatives, and children

evaṃ so tenaṅgena paripūro hoti.

she's complete in that respect.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, ñātibalena ca, puttabalena ca, na ca sīlabalena —

A female who has the powers of attractiveness, wealth, relatives, and children, but not the power of ethical behavior

evaṃ so tenaṅgena aparipūro hoti.

is incomplete in that respect.

Yato ca kho, bhikkhave, mātugāmo rūpabalena ca samannāgato hoti, bhogabalena ca, ñātibalena ca, puttabalena ca, sīlabalena ca—

But when she has the powers of attractiveness, wealth, relatives, children, and ethical behavior

evaṃ so tenaṅgena paripūro hoti.

she's complete in that respect.

Imāni kho, bhikkhave, pañca mātugāmassa balānī”ti.

These are the five powers of a female.”

Pañcamāṇ.

30. Nāsentisutta They Send Her Away

“Pañcimāni, bhikkhave, mātugāmassa balāni.

“Mendicants, there are these five powers of a female.

Katamāni pañca?

What five?

Rūpabalaṃ, bhogabalaṃ, ñātibalaṃ, puttabalaṃ, sīlabalaṃ.

Attractiveness, wealth, relatives, children, and ethical behavior.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca sīlabalena, nāsenteva naṃ, kule na vāsentī.

If a female has the power of attractiveness but not that of ethical behavior, the family will send her away, they won't accommodate her.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, na ca sīlabalena, nāsenteva naṃ, kule na vāsentī.

If a female has the powers of attractiveness and wealth but not that of ethical behavior, the family will send her away, they won't accommodate her.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, ñātibalena ca, na ca sīlabalena, nāsenteva naṃ, kule na vāsentī.

If a female has the powers of attractiveness, wealth, and relatives, but not that of ethical behavior, the family will send her away, they

won't accommodate her.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, ñātibalena ca, puttabalena ca, na ca sīlabalena, nāsenteva naṃ, kule na vāsentī.

If a female has the powers of attractiveness, wealth, relatives, and children, but not that of ethical behavior, the family will send her away, they won't accommodate her.

Sīlabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca rūpabalena, vāsenteva naṃ, kule na nāsentī.

If a female has the power of ethical behavior but not that of attractiveness, the family will accommodate her, they won't send her away.

Sīlabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca bhogabalena, vāsenteva naṃ, kule na nāsentī.

If a female has the power of ethical behavior but not that of wealth, the family will accommodate her, they won't send her away.

Sīlabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca ñātibalena, vāsenteva naṃ, kule na nāsentī.

If a female has the power of ethical behavior but not that of relatives, the family will accommodate her, they won't send her away.

Sīlabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca puttabalena, vāsenteva naṃ, kule na nāsentī.

If a female has the power of ethical behavior but not that of children, the family will accommodate her, they won't send her away.

Imāni kho, bhikkhave, pañca mātugāmassa balānī"ti.

These are the five powers of a female."

Chaṭṭham.

31. Hetusutta Cause

“Pañcimāni, bhikkhave, mātugāmassa balāni.

“Mendicants, there are these five powers of a female.

Katamāni pañca?

What five?

Rūpabalaṃ, bhogabalaṃ, ñātibalaṃ, puttabalaṃ, sīlabalaṃ.

Attractiveness, wealth, relatives, children, and ethical behavior.

Na, bhikkhave, mātugāmo rūpabalahetu vā bhogabalahetu vā ñātibalahetu vā puttalahetu vā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

It is not because of the powers of attractiveness, wealth, relatives, or children that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sīlabalahetu kho, bhikkhave, mātugāmo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

It is because of the power of ethical behavior that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Imāni kho, bhikkhave, pañca mātugāmassa balāni”ti.

These are the five powers of a female.”

Sattamaṃ.

32. Ṭhānasutta Things

“Pañcimāni, bhikkhave, ṭhānāni dullabhāni akatapuññaena mātugāmena.

“Mendicants, there are five things that are hard to get for females who have not made merit.

Katamāni pañca?

What five?

Patirūpe kule jāyeyyanti—

‘May I be born into a suitable family!’

idaṃ, bhikkhave, paṭhamam ṭhānam dullabham akatapuññaena mātugāmena.

This is the first thing.

Patirūpe kule jāyitvā patirūpaṃ kulaṃ gaccheyyanti—

‘Having been born in a suitable family, may I marry into a suitable family!’

idaṃ, bhikkhave, dutiyam ṭhānam dullabham akatapuññaena mātugāmena.

This is the second thing.

Patirūpe kule jāyitvā, patirūpaṃ kulaṃ gantvā, asapatti agāram ajjhāvaseyyanti—

‘Having been born in a suitable family and married into a suitable family, may I live at home without a co-wife!’

idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ dullabhaṃ akatapuññaena mātuḡāmena.

This is the third thing.

Patirūpe kule jāyitvā, patirūpaṃ kulaṃ gantvā, asapatti agāraṃ ajjhāvasantī puttavatī assanti—

‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’

idaṃ, bhikkhave, catutthaṃ ṭhānaṃ dullabhaṃ akatapuññaena mātuḡāmena.

This is the fourth thing.

Patirūpe kule jāyitvā, patirūpaṃ kulaṃ gantvā, asapatti agāraṃ ajjhāvasantī puttavatī samānā sāmikaṃ abhibhuyya vatteyyanti —

‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I master my husband!’

idaṃ, bhikkhave, pañcamaṃ ṭhānaṃ dullabhaṃ akatapuññaena mātuḡāmena.

This is the fifth thing.

Imāni kho, bhikkhave, pañca ṭhānāni dullabhāni akatapuññaena mātuḡāmenāti.

These are the five things that are hard to get for females who have not made merit.

Pañcimāni, bhikkhave, ṭhānāni sulabhāni katapuññaena mātuḡāmena.

There are five things that are easy to get for females who have made merit.

Katamāni pañca?

What five?

Patirūpe kule jāyeyyanti—

‘May I be born into a suitable family!’

idaṃ, bhikkhave, paṭhamam̐ ṭhānam̐ sulabham̐ katapuññaena mātuḡāmena.

This is the first thing.

Patirūpe kule jāyitvā patirūpaṃ kulaṃ gaccheyyanti—

‘Having been born into a suitable family, may I marry into a suitable family!’

idaṃ, bhikkhave, dutiyam̐ ṭhānam̐ sulabham̐ katapuññaena mātuḡāmena.

This is the second thing.

Patirūpe kule jāyitvā patirūpaṃ kulaṃ gantvā asapatti agāram̐ ajjhāvaseyyanti—

‘Having been born into a suitable family and married into a suitable family, may I live at home without a co-wife!’

idaṃ, bhikkhave, tatiyam̐ ṭhānam̐ sulabham̐ katapuññaena mātuḡāmena.

This is the third thing.

Patirūpe kule jāyitvā patirūpaṃ kulaṃ gantvā asapatti agāram̐ ajjhāvasantī puttavatī assanti—

‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’

idaṃ, bhikkhave, catuttham̐ ṭhānam̐ sulabham̐ katapuññaena mātuḡāmena.

This is the fourth thing.

Patirūpe kule jāyitvā patirūpaṃ kulaṃ gantvā asapatti agāram̐ ajjhāvasantī puttavatī samānā sāmikaṃ abhibhuyya vatteyyanti

—

‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I master my husband!’

idaṃ, bhikkhave, pañcamaṃ ṭhānaṃ sulabhaṃ katapuññaena mātugāmena.

This is the fifth thing.

Imāni kho, bhikkhave, pañca ṭhānāni sulabhāni katapuññaena mātugāmenā”ti.

These are the five things that are easy to get for females who have made merit.”

Aṭṭhamaṃ.

33. Pañcasīlavisāradasutta Living With Self-Assurance

“Pañcahi, bhikkhave, dhammehi samannāgato mātugāmo visārado agāraṃ ajjhāvasati.

“Mendicants, a female living at home with five qualities is self-assured.

Katamehi pañcahi?

What five?

Pāṇātipātā paṭivirato ca hoti, adinnādānā paṭivirato ca hoti, kāmesumicchācārā paṭivirato ca hoti, musāvādā paṭivirato ca hoti, surāmerayamajjappamādaṭṭhānā paṭivirato ca hoti—

She doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato mātugāmo visārado agāraṃ ajjhāvasatī”ti.

A female living at home with these five qualities is self-assured.”

Navamaṃ.

34. Vaḍḍhīsutta Growth

“Pañcahi, bhikkhave, vaḍḍhīhi vaḍḍhamānā ariyasāvikā ariyāya vaḍḍhiyā vaḍḍhati sārādāyinī ca hoti varādāyinī ca kāyassa.

“Mendicants, a female noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life.

Katamehi pañcahi?

What five?

Saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati—

She grows in faith, ethics, learning, generosity, and wisdom.

imehi kho, bhikkhave, pañcahi vaḍḍhīhi vaḍḍhamānā ariyasāvikā ariyāya vaḍḍhiyā vaḍḍhati, sārādāyinī ca hoti, varādāyinī ca kāyassāti.

A female noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

Saddhāya sīlena ca yādha vaḍḍhati,

When she grows in faith and ethics,

Paññāya cāgena sutena cūbhayaṃ;

wisdom, and both generosity and learning—

Sā tādisī sīlavatī upāsikā,

a virtuous laywoman such as she

Ādiyati sāramidheva attano”ti.

takes on what is essential for herself in this life.”

Dasamaṃ.

Balavaggo tatiyo.

Tassuddānaṃ

Visāradā pasayha abhibhuyya,

Ekaṃ aṅgena pañcamaṃ;

Nāsenti hetu ṭhānañca,

Visārado vaḍḍhinā dasāti.

Mātugāmasaṃyuttaṃ samattaṃ.

The Linked Discourses on females are complete.

38. Jambukhādaka Saṃyutta:
With Jambukhādaka

Saṃyutta Nikāya 38
Linked Discourses 38

1. Jambukhādakavagga
1. With Jambukhādaka

1. Nibbānapañhāsutta A Question About Extinguishment

**Ekam̐ samayaṃ āyasmā sāriputto magadhesu viharati
nālakaḡāmake.**

At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka.

**Atha kho jambukhādako paribbājako yenāyasmā sāriputto
tenupasaṅkama; upasaṅkamtivā āyasmatā sāriputtena saddhiṃ
sammodi.**

Then the wanderer Jambukhādaka went up to Venerable Sāriputta and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho jambukhādako paribbājako
āyasmantaṃ sāriputtaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Nibbānaṃ, nibbānaṃ”ti, āvuso sāriputta, vuccati.

“Reverend Sāriputta, they speak of this thing called ‘extinguishment’.

Katamaṃ nu kho, āvuso, nibbānaṃ”ti?

What is extinguishment?”

“Yo kho, āvuso, rāgakkhaya dosakkhaya mohakkhaya—

“Reverend, the ending of greed, hate, and delusion

idaṃ vuccati nibbānaṃ”ti.

is called extinguishment.”

“Atthi panāvuso, maggo atthi paṭipadā etassa nibbānassa sacchikiriyāyā”ti?

“But, reverend, is there a path and a practice for realizing this extinguishment?”

“Atthi kho, āvuso, maggo atthi paṭipadā etassa nibbānassa sacchikiriyāyā”ti.

“There is, reverend.”

“Katamo panāvuso, maggo katamā paṭipadā etassa nibbānassa sacchikiriyāyā”ti?

“Well, what is it?”

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa nibbānassa sacchikiriyāya, seyyathidaṃ—

“It is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā etassa nibbānassa sacchikiriyāyā”ti.

This is the path, the practice, for realizing this extinguishment.”

“Bhaddako, āvuso, maggo bhaddikā paṭipadā etassa nibbānassa sacchikiriyāya.

“Reverend, this is a fine path, a fine practice, for realizing this extinguishment.

Alañca panāvuso sāriputta, appamādāyā”ti.

Just this much is enough to be diligent.”

Paṭhamam.

Saṃyutta Nikāya 38
Linked Discourses 38

1. Jambukhādakavagga
1. With Jambukhādaka

2. Arahattapañhāsutta A Question About Perfection

“Arahattaṃ, arahattan’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘perfection’.

Katamaṃ nu kho, āvuso, arahattan’ti?
What is perfection?”

“Yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—
“Reverend, the ending of greed, hate, and delusion
idaṃ vuccati arahattan’ti.
is called perfection.”

“Atthi panāvuso, maggo atthi paṭipadā etassa arahattassa
sacchikiriyāyā”ti?
“But, reverend, is there a path and a practice for realizing this
perfection?”

“Atthi kho, āvuso, maggo atthi paṭipadā etassa arahattassa
sacchikiriyāyā”ti.
“There is, reverend.”

“Katamo panāvuso, maggo katamā paṭipadā etassa arahattassa
sacchikiriyāyā”ti?
“Well, what is it?”

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa
arahattassa sacchikiriyāya, seyyathidaṃ—

“It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ kho, āvuso, maggo, ayaṃ paṭipadā etassa arahattassa sacchikiriyāyā”ti.

This is the path, the practice, for realizing this perfection.”

“Bhaddako, āvuso, maggo bhaddikā paṭipadā etassa arahattassa sacchikiriyāya.

“Reverend, this is a fine path, a fine practice, for realizing this perfection.

Alañca panāvuso sāriputta, appamādāyā”ti.

Just this much is enough to be diligent.”

Dutiyam.

Saṃyutta Nikāya 38
Linked Discourses 38

1. Jambukhādakavagga
1. With Jambukhādaka

3. Dhammavādīpañhāsutta Principled Speech

“Ke nu kho, āvuso sāriputta, loke dhammavādino, ke loke suppaṭipannā, ke loke sugatā”ti?

“Reverend Sāriputta, who in the world have principled speech? Who in the world practice well? Who are the Holy Ones in the world?”

“Ye kho, āvuso, rāgappahānāya dhammaṃ desenti, dosappahānāya dhammaṃ desenti, mohappahānāya dhammaṃ desenti, te loke dhammavādino.

“Reverend, those who teach principles for giving up greed, hate, and delusion have principled speech in the world.

Ye kho, āvuso, rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahānāya paṭipannā, te loke suppaṭipannā.

Those who practice for giving up greed, hate, and delusion are practicing well in the world.

Yesaṃ kho, āvuso, rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim̐ anuppādadhammo, doso pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim̐ anuppādadhammo, moho pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim̐ anuppādadhammo, te loke sugatā”ti.

Those who have given up greed, hate, and delusion—so they’re cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—are Holy Ones in the world.”

“Atthi panāvuso, maggo atthi paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti?

“But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?”

“Atthi kho, āvuso, maggo atthi paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti.

“There is, reverend.”

“Katamo panāvuso, maggo katamā paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti?

“Well, what is it?”

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa rāgassa dosassa mohassa pahānāya, seyyathidaṃ—

“It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti.

This is the path, this is the practice for giving up that greed, hate, and delusion.”

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa rāgassa dosassa mohassa pahānāya.

“This is a fine path, a fine practice, for giving up greed, hate, and delusion.

Alañca panāvuso sāriputta, appamādāyā”ti.

Just this much is enough to be diligent.”

Tatiyaṃ.

Saṃyutta Nikāya 38
Linked Discourses 38

1. Jambukhādakavagga
1. With Jambukhādaka

4. Kimatthiyasutta What's the Purpose

“Kimatthiyaṃ, āvuso sārīputta, samaṇe gotame brahmacariyaṃ vussatī”ti?

“Reverend Sārīputta, what's the purpose of living the spiritual life with the ascetic Gotama?”

“Dukkassa kho, āvuso, pariññatthaṃ bhagavati brahmacariyaṃ vussatī”ti.

“The purpose of living the spiritual life under the Buddha is to completely understand suffering.”

“Atthi panāvuso, maggo atthi paṭipadā etassa dukkassa pariññāyā”ti?

“But, reverend, is there a path and a practice for completely understanding this suffering?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etassa dukkassa pariññāyā”ti?

“There is.” ...

“Katamo panāvuso, maggo katamā paṭipadā, etassa dukkassa pariññāyā”ti?

**“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etassa dukkassa pariññāya, seyyathidaṃ—
sammādiṭṭhi ...pe... sammāsamādhī.**

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā etassa dukkhassa pariññāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa dukkhassa pariññāya.

Alañca panāvuso sāriputta, appamādāyā”ti.

Catuttham.

Saṃyutta Nikāya 38
Linked Discourses 38

1. Jambukhādakavagga
1. With Jambukhādaka

5. Assāsappattasutta Solace

“Assāsappatto, assāsappatto’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘gaining solace’.

Kittāvatā nu kho, āvuso, assāsappatto hotī”ti?
At what point do you gain solace?”

**“Yato kho, āvuso, bhikkhu channaṃ phassāyatanānaṃ
samudayañca atthaṅgamañca assādañca ādīnavañca
nissaraṇaṃca yathābhūtaṃ pajānāti, ettāvatā kho, āvuso,
assāsappatto hotī”ti.**

“When a mendicant truly understands the six fields of contacts’
origin, ending, gratification, drawback, and escape, at that point
they’ve gained solace.”

**“Atthi panāvuso, maggo atthi paṭipadā, etassa assāsassa
sacchikiriyāyā”ti?**

“But, reverend, is there a path and a practice for realizing this
solace?”

**“Atthi kho, āvuso, maggo atthi paṭipadā, etassa assāsassa
sacchikiriyāyā”ti.**

“There is.” ...

**“Katamo panāvuso, maggo katamā paṭipadā, etassa assāsassa
sacchikiriyāyā”ti?**

**“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa
assāsassa sacchikiriyāya, seyyathidaṃ—**

sammādiṭṭhi ...pe... sammāsamādhi.

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etassa assāsassa sacchikiriyāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa assāsassa sacchikiriyāya.

Alañca panāvuso sāriputta, appamādāyā”ti.

Pañcamaṃ.

6. Paramassāsappattasutta Ultimate Solace

“Paramassāsappatto, paramassāsappatto’ti, āvuso sāriputta, vuccati.

“Reverend Sāriputta, they speak of this thing called ‘gaining ultimate solace’.

Kittāvatā nu kho, āvuso, paramassāsappatto hotī’ti?
At what point do you gain ultimate solace?”

“Yato kho, āvuso, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ veditvā anupādāvimutto hoti, ettāvatā kho, āvuso, paramassāsappatto hotī’ti.

“When a mendicant is freed by not grasping after truly understanding the six fields of contacts’ origin, ending, gratification, drawback, and escape, at that point they’ve gained ultimate solace.”

“Atthi panāvuso, maggo atthi paṭipadā, etassa paramassāsassa sacchikiriyāyā’ti?

“But, reverend, is there a path and a practice for realizing this ultimate solace?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etassa paramassāsassa sacchikiriyāyā’ti.

“There is.” ...

“Katamo pana, āvuso, maggo katamā paṭipadā, etassa paramassāsassa sacchikiriyāyā’ti?

**“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa paramassāsassa sacchikiriyāya, seyyathidaṃ—
sammādiṭṭhi ...pe... sammāsamādhī.**

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etassa paramassāsassa sacchikiriyāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa paramassāsassa sacchikiriyāya.

Alañca panāvuso sārīputta, appamādayā”ti.

Chaṭṭhaṃ.

Saṃyutta Nikāya 38
Linked Discourses 38

1. Jambukhādakavagga
1. With Jambukhādaka

7. Vedanāpañhāsutta A Question About Feeling

“**Vedanā, vedanā’ti, āvuso sāriputta, vuccati.**

“Reverend Sāriputta, they speak of this thing called ‘feeling’.

Katamā nu kho, āvuso, vedanā’ti?

What is feeling?”

“**Tisso imāvuso, vedanā.**

“Reverend, there are three feelings.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

Pleasant, painful, and neutral feeling.

imā kho, āvuso, tisso vedanā’ti.

These are the three feelings.”

“**Atthi panāvuso, maggo atthi paṭipadā, etāsaṃ tissannaṃ
vedanānaṃ pariññāyā’ti?**

“But reverend, is there a path and a practice for completely understanding these three feelings?”

“**Atthi kho, āvuso, maggo atthi paṭipadā, etāsaṃ tissannaṃ
vedanānaṃ pariññāyā’ti.**

“There is.” ...

“**Katamo panāvuso, maggo katamā paṭipadā, etāsaṃ tissannaṃ
vedanānaṃ pariññāyā’ti?**

**“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etāsaṃ tissannaṃ vedanānaṃ pariññāya, seyyathidaṃ—
sammādiṭṭhi ...pe... sammāsamādhī.**

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etāsaṃ tissannaṃ vedanānaṃ pariññāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etāsaṃ tissannaṃ vedanānaṃ pariññāya.

Alañca paṇāvuso sārīputta, appamādayā”ti.

Sattamaṃ.

Saṃyutta Nikāya 38
Linked Discourses 38

1. Jambukhādakavagga
1. With Jambukhādaka

8. Āsavapañhāsutta A Question About Defilements

“**Āsavo, āsavo’ti, āvuso sārīputta, vuccati.**

“Reverend Sārīputta, they speak of this thing called ‘defilement’.

Katamo nu kho, āvuso, āsavo’ti?

What is defilement?”

“**Tayo me, āvuso, āsavā.**

“Reverend, there are three defilements.

Kāmāsavo, bhavāsavo, avijjāsavo—

The defilements of sensuality, desire to be reborn, and ignorance.

ime kho, āvuso, tayo āsavā’ti.

These are the three defilements.”

“**Atthi panāvuso, maggo atthi paṭipadā etesaṃ āsavānaṃ
pahānāyā’ti?**

“But, reverend, is there a path and a practice for completely understanding these three defilements?”

“**Atthi kho, āvuso, maggo atthi paṭipadā etesaṃ āsavānaṃ
pahānāyā’ti.**

“There is.” ...

“**Katamo panāvuso, maggo katamā paṭipadā etesaṃ āsavānaṃ
pahānāyā’ti?**

“**Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etesaṃ
āsavānaṃ pahānāya, seyyathidaṃ—**

sammādiṭṭhi ...pe... sammāsamādhī.

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etesaṃ āsavānaṃ pahānāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṃ āsavānaṃ pahānāya.

Alaṅca paṇāvuso sāriputta, appamādayā”ti.

Aṭṭhamaṃ.

Saṃyutta Nikāya 38
Linked Discourses 38

1. Jambukhādakavagga
1. With Jambukhādaka

9. Avijjāpañhāsutta A Question About Ignorance

“Avijjā, avijjā’ti, āvuso sāriputta, vuccati.

“Reverend Sāriputta, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā”ti?

What is ignorance?”

**“Yaṃ kho, āvuso, dukkhe aññāṇaṃ, dukkhasamudaye
aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā
paṭipadāya aññāṇaṃ—**

“Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṃ vuccatāvuso, avijjā”ti.

This is called ignorance.”

**“Atthi panāvuso, maggo atthi paṭipadā, etissā avijjāya
pahānāyā”ti?**

“But, reverend, is there a path and a practice for giving up that ignorance?”

**“Atthi kho, āvuso, maggo atthi paṭipadā, etissā avijjāya
pahānāyā”ti.**

“There is.” ...

**“Katamo panāvuso, maggo katamā paṭipadā, etissā avijjāya
pahānāyā”ti?**

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etissā avijjāya pahānāya, seyyathidaṃ—

sammādiṭṭhi ...pe... sammāsamādhī.

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etissā avijjāya pahānāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etissā avijjāya pahānāya.

Alaṅca paṇāvuso sāriputta, appamādayā”ti.

Navamaṃ.

Saṃyutta Nikāya 38
Linked Discourses 38

1. Jambukhādakavagga
1. With Jambukhādaka

10. Taṇhāpañhāsutta A Question About Craving

“Taṇhā, taṇhā’ti, āvuso sāriputta, vuccati.

“Reverend Sāriputta, they speak of this thing called ‘craving’.

Katamā nu kho, āvuso, taṇhā’ti?

What is craving?”

“Tisso imā, āvuso, taṇhā.

“Reverend, there are these three cravings.

Kāmataṇhā, bhavataṇhā, vibhavataṇhā—

Craving for sensual pleasures, craving to continue existence, and craving to end existence.

imā kho, āvuso, tisso taṇhā’ti.

These are the three cravings.”

**“Atthi panāvuso, maggo atthi paṭipadā, etāsaṃ taṇhānaṃ
pahānāyā’ti?**

“But, reverend, is there a path and a practice for completely understanding these cravings?”

**“Atthi kho, āvuso, maggo atthi paṭipadā, etāsaṃ taṇhānaṃ
pahānāyā’ti.**

“There is.” ...

**“Katamo panāvuso, maggo katamā paṭipadā, etāsaṃ taṇhānaṃ
pahānāyā’ti?**

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etāsaṃ taṇhānaṃ pahānāya, seyyathidaṃ—

sammādiṭṭhi ...pe... sammāsamādhī.

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etāsaṃ taṇhānaṃ pahānāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etāsaṃ taṇhānaṃ pahānāya.

Alaṅca paṇāvuso sārīputta, appamādayā”ti.

Dasamaṃ.

Saṃyutta Nikāya 38
Linked Discourses 38

1. Jambukhādakavagga
1. With Jambukhādaka

11. Oghapañhāsutta A Question About Floods

“Ogho, ogho’ti, āvuso sārīputta, vuccati.

“Reverend Sārīputta, they speak of this thing called ‘a flood’.

Katamo nu kho, āvuso, ogho”ti?

What is a flood?”

“Cattārome, āvuso, oghā.

“Reverend, there are these four floods.

Kāmogho, bhavogho, diṭṭhogho, avijjogho—

The floods of sensuality, desire to be reborn, views, and ignorance.

ime kho, āvuso, cattāro oghā”ti.

These are the four floods.”

**“Atthi panāvuso, maggo atthi paṭipadā, etesaṃ oghānaṃ
pahānāyā”ti?**

“But, reverend, is there a path and a practice for completely understanding these floods?”

**“Atthi kho, āvuso, maggo atthi paṭipadā, etesaṃ oghānaṃ
pahānāyā”ti.**

“There is.” ...

**“Katamo panāvuso, maggo katamā paṭipadā, etesaṃ oghānaṃ
pahānāyā”ti?**

**“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etesaṃ
oghānaṃ pahānāya, seyyathidaṃ—**

sammādiṭṭhi ...pe... sammāsamādhi.

**Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etesaṃ oghānaṃ
pahānāyā”ti.**

**“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṃ oghānaṃ
pahānāya.**

Alaṅca paṇāvuso sāriputta, appamādayā”ti.

Ekādasamaṃ.

12. Upādānapañhāsutta A Question About Grasping

“**Upādānaṃ, upādānan’ti, āvuso sārīputta, vuccati.**

“Reverend Sārīputta, they speak of this thing called ‘grasping’.

Katamaṃ nu kho, āvuso, upādānan’ti?

What is grasping?”

“**Cattārimāni, āvuso, upādānāni.**

“Reverend, there are these four kinds of grasping.

**Kāmupādānaṃ, diṭṭhupādānaṃ sīlabbatupādānaṃ,
attavādupādānaṃ—**

Grasping at sensual pleasures, views, precepts and observances,
and theories of a self.

imāni kho, āvuso, cattāri upādānānī’ti.

These are the four kinds of grasping.”

“**Atthi panāvuso, maggo atthi paṭipadā, etesaṃ upādānānaṃ
pahānāyā’ti?**

“But, reverend, is there a path and a practice for completely
understanding these four kinds of grasping?”

“**Atthi kho, āvuso, maggo atthi paṭipadā, etesaṃ upādānānaṃ
pahānāyā’ti.**

“There is.” ...

“**Katamo panāvuso, maggo katamā paṭipadā, etesaṃ
upādānānaṃ pahānāyā’ti?**

**“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etesaṃ
upādānānaṃ pahānāya, seyyathidaṃ—
sammādiṭṭhi ...pe... sammāsamādhī.**

**Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etesaṃ upādānānaṃ
pahānāyā”ti.**

**“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṃ
upādānānaṃ pahānāya.**

Alaṅca paṇāvuso sārīputta, appamādayā”ti.

Dvādasamaṃ.

13. Bhavapañhāsutta A Question About States of Existence

“**Bhavo, bhavo’ti, āvuso sāriputta, vuccati.**

“Reverend Sāriputta, they speak of these things called ‘states of existence’.

Katamo nu kho, āvuso, bhavo’ti?

What are states of existence?”

“**Tayome, āvuso, bhavā.**

“Reverend, there are these three states of existence.

Kāmabhavo, rūpabhavo, arūpabhavo—

Existence in the sensual realm, the realm of luminous form, and the formless realm.

ime kho, āvuso, tayo bhavā’ti.

These are the three states of existence.”

“**Atthi panāvuso, maggo atthi paṭipadā, etesaṃ bhavānaṃ pariññāyā’ti?**

“But, reverend, is there a path and a practice for completely understanding these three states of existence?”

“**Atthi kho, āvuso, maggo atthi paṭipadā, etesaṃ bhavānaṃ pariññāyā’ti.**

“There is.” ...

“**Katamo, panāvuso, maggo katamā paṭipadā, etesaṃ bhavānaṃ pariññāyā’ti?**

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etesaṃ bhavānaṃ pariññāya, seyyathidaṃ—

sammādiṭṭhi ...pe... sammāsamādhī.

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etesaṃ bhavānaṃ pariññāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṃ bhavānaṃ pariññāya.

Alaṅca paṇāvuso sāriputta, appamādayā”ti.

Terasamaṃ.

14. Dukkhaṇhāsutta A Question About Suffering

“**Dukkhaṃ, dukkhan’ti, āvuso sāriputta, vuccati.**

“Reverend Sāriputta, they speak of this thing called ‘suffering’.

Katamaṃ nu kho, āvuso, dukkhan’ti?

What is suffering?”

“**Tisso imā, āvuso, dukkhatā.**

“Reverend, there are these three forms of suffering.

Dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā—

The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing.

imā kho, āvuso, tisso dukkhatā”ti.

These are the three forms of suffering.”

“**Atthi panāvuso maggo atthi paṭipadā, etāsaṃ dukkhatānaṃ pariññāyā”ti?**

“But, reverend, is there a path and a practice for completely understanding these three forms of suffering?”

“**Atthi kho, āvuso, maggo atthi paṭipadā, etāsaṃ dukkhatānaṃ pariññāyā”ti.**

“There is.” ...

“**Katamo panāvuso, maggo katamā paṭipadā, etāsaṃ dukkhatānaṃ pariññāyā”ti?**

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etāsaṃ dukkhatānaṃ pariññāya, seyyathidaṃ—

sammādiṭṭhi ...pe... sammāsamādhī.

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etāsaṃ dukkhatānaṃ pariññāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etāsaṃ dukkhatānaṃ pariññāya.

Alaṅca paṇāvuso sāriputta, appamādayā”ti.

Cuddasamaṃ.

15. Sakkāyapañhāsutta A Question About Identity

“Sakkāyo, sakkāyo’ti, āvuso sāriputta, vuccati.

“Reverend Sāriputta, they speak of this thing called ‘identity’.

Katamo nu kho, āvuso, sakkāyo”ti?

What is identity?”

**“Pañcime, āvuso, upādānakkhandhā sakkāyo vutto bhagavatā,
seyyathidaṃ—**

“Reverend, the Buddha said that these five grasping aggregates are identity. That is,

**rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārupādānakkhandho,
viññāṇupādānakkhandho.**

form, feeling, perception, choices, and consciousness.

**Ime kho, āvuso, pañcupādānakkhandhā sakkāyo vutto
bhagavatā”ti.**

The Buddha said that these five grasping aggregates are identity.”

**“Atthi panāvuso, maggo atthi paṭipadā, etassa sakkāyassa
pariññāyā”ti?**

“But, reverend, is there a path and a practice for completely understanding this identity?”

**“Atthi kho, āvuso, maggo atthi paṭipadā, etassa sakkāyassa
pariññāyā”ti.**

“There is.” ...

“Katamo panāvuso, maggo katamā paṭipadā, etassa sakkāyassa pariññāyā”ti?

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etassa sakkāyassa pariññāya, seyyathidaṃ—

sammādiṭṭhi ...pe... sammāsamādhī.

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etassa sakkāyassa pariññāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa sakkāyassa pariññāya.

Alañca panāvuso sāriputta, appamādayā”ti.

Pannarasamaṃ.

16. Dukkarapañhāsutta A Question About What's Hard to Do

“Kiṃ nu kho, āvuso sāriputta, imasmiṃ dhammavinaye dukkaran”ti?

“Reverend Sāriputta, in this teaching and training, what is hard to do?”

“Pabbajjā kho, āvuso, imasmiṃ dhammavinaye dukkarā”ti.

“Going forth, reverend, is hard to do in this teaching and training.”

“Pabbajitena panāvuso, kiṃ dukkaran”ti?

“But what's hard to do for someone who has gone forth?”

“Pabbajitena kho, āvuso, abhirati dukkarā”ti.

“When you've gone forth it's hard to be satisfied.”

“Abhiratena panāvuso, kiṃ dukkaran”ti?

“But what's hard to do for someone who is satisfied?”

“Abhiratena kho, āvuso, dhammānudhammappaṭipatti dukkarā”ti.

“When you're satisfied, it's hard to practice in line with the teaching.”

“Kīvaciraṃ panāvuso, dhammānudhammappaṭipanno bhikkhu arahaṃ assā”ti?

“But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?”

“Naciraṃ, āvuso”ti.

“Not long, reverend.”

Soḷasamaṃ.

Jambukhādakaśaṃyuttaṃ samattaṃ.

The Linked Discourses with Jambukhādaka are complete.

Tassuddānaṃ

Nibbānaṃ arahattañca,

dhammavādī kimatthiyaṃ;

Assāso paramassāso,

vedanā āsavāvijjā;

Taṇhā oghā upādānaṃ,

bhavo dukkhañca sakkāyo.

Imasmiṃ dhammavinaye dukkaranti.

39. Sāmaṇḍaka Saṃyutta:
With Sāmaṇḍaka

Saṃyutta Nikāya 39
Linked Discourses 39

1. Sāmaṇḍakavagga
1. With Sāmaṇḍaka

1. Sāmaṇḍakasutta With Sāmaṇḍaka on Extinguishment

Ekam̐ samayaṃ āyasmā sārīputto vajjīsu viharati ukkacelāyaṃ gaṅgāya nadiyā tīre.

At one time Venerable Sārīputta was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river.

Atha kho sāmaṇḍako paribbājako yenāyasmā sārīputto tenupasaṅkami; upasaṅkamtivā āyasmatā sārīputtena saddhiṃ sammodi.

Then the wanderer Sāmaṇḍaka went up to Venerable Sārīputta and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sāmaṇḍako paribbājako āyasmantaṃ sārīputtaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to Sārīputta:

“Nibbānaṃ, nibbānaṃ”ti, āvuso sārīputta, vuccati.

“Reverend Sārīputta, they speak of this thing called ‘extinguishment’.

Katamaṃ nu kho, āvuso, nibbānaṃ”ti?

What is extinguishment?”

“Yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—

“Reverend, the ending of greed, hate, and delusion

idaṃ vuccati nibbānaṃ”ti.

is called extinguishment.”

“Atthi panāvuso, maggo atthi paṭipadā, etassa nibbānassa sacchikiriyāyā”ti?

“But, reverend, is there a path and a practice for realizing this extinguishment?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etassa nibbānassa sacchikiriyāyā”ti.

“There is, reverend.”

“Katamo panāvuso, maggo katamā paṭipadā etassa nibbānassa sacchikiriyāyā”ti?

“Well, what is it?”

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etassa nibbānassa sacchikiriyāya, seyyathidaṃ—

“It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etassa nibbānassa sacchikiriyāyā”ti.

This is the path, the practice, for realizing this extinguishment.”

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa nibbānassa sacchikiriyāya.

“Reverend, this is a fine path, a fine practice, for realizing this extinguishment.

Alañca panāvuso sāriputta, appamādāyā”ti.

Just this much is enough to be diligent.”

Paṭhamam.

(Yathā jambukhādakasamyuttam, tathā vitthāretabbam.)

(These should be expanded in the same way as the Linked Discourses with Jambukhādaka.)

Saṃyutta Nikāya 39
Linked Discourses 39

1. Sāmaṇḍakavagga
1. With Sāmaṇḍaka

16. Dukkarasutta Hard to Do

“Kiṃ nu kho, āvuso sāriputta, imasmiṃ dhammavinaye dukkaran”ti?

“Reverend Sāriputta, in this teaching and training, what is hard to do?”

“Pabbajjā kho, āvuso, imasmiṃ dhammavinaye dukkarā”ti.

“Going forth, reverend, is hard to do in this teaching and training.”

“Pabbajitena panāvuso, kiṃ dukkaran”ti?

“But what’s hard to do for someone who has gone forth?”

“Pabbajitena kho, āvuso, abhirati dukkarā”ti.

“When you’ve gone forth it’s hard to be satisfied.”

“Abhiratena panāvuso, kiṃ dukkaran”ti?

“But what’s hard to do for someone who is satisfied?”

“Abhiratena kho, āvuso, dhammānudhammappaṭipatti dukkarā”ti.

“When you’re satisfied, it’s hard to practice in line with the teaching.”

“Kīvaciraṃ panāvuso, dhammānudhammappaṭipanno bhikkhu araham assā”ti?

“But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?”

“Naciraṃ, āvuso”ti.

“Not long, reverend.”

Soḷasamaṃ.

(Purimakasadiṣaṃ uddānaṃ.)

Sāmaṇḍakasaṃyuttaṃ samattaṃ.

The Linked Discourses with Sāmaṇḍaka are complete.

40. Moggallāna Saṃyutta:
With Moggallāna

Saṃyutta Nikāya 40
Linked Discourses 40

1. Moggallānavagga
1. By Moggallāna

1. Paṭhamajhānapañhāsutta A Question About the First Absorption

Ekam̐ samayaṃ āyasmā mahāmoggaḷāno sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time Venerable Mahāmoggaḷāna was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho āyasmā mahāmoggaḷāno bhikkhū āmantesi:

There Venerable Mahāmoggaḷāna addressed the mendicants:

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato mahāmoggaḷānassa paccassosum̐.

“Reverend,” they replied.

Āyasmā mahāmoggaḷāno etadavoca:

Venerable Mahāmoggaḷāna said this:

“Idha mayham̐, āvuso, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

“Just now, reverends, as I was in private retreat this thought came to mind:

‘paṭhamaṃ jhānaṃ, paṭhamaṃ jhānaṃ’ti vuccati.

‘They speak of this thing called the “first absorption”.

Katamaṃ nu kho paṭhamaṃ jhānanti?

What is the first absorption?’

Tassa mayham̐, āvuso, etadahosi:

It occurred to me:

‘idha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati.

‘It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Idam vuccati paṭhamam jhānan’ti.

This is called the first absorption.’

So khvāham, āvuso, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharāmi.

And so ... I was entering and remaining in the first absorption.

Tassa mayham, āvuso, iminā vihārena viharato kāmasahagatā saññāmanasikārā samudācaranti.

While I was in that meditation, perceptions and attentions accompanied by sensual pleasures beset me.

Atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, paṭhamam jhānam pamādo, paṭhame jhāne cittaṃ saṅghapehi, paṭhame jhāne cittaṃ ekodiṃ karohi, paṭhame jhāne cittaṃ samādahā’ti.

Don’t neglect the first absorption, brahmin! Settle your mind in the first absorption; unify your mind and immerse it in the first absorption.’

So khvāham, āvuso, aparena समयena vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam

pītisukhaṃ paṭhamam̐ jhānam̐ upasampajja vihāsim̐.

And so, after some time ... I entered and remained in the first absorption.

Yañhi taṃ, āvuso, sammā vadamāno vadeyya:

So if anyone should be rightly called

‘sathārānuggahito sāvako mahābhiññatam̐ patto’ti, mamaṃ taṃ sammā vadamāno vadeyya:

a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

‘sathārānuggahito sāvako mahābhiññatam̐ patto’”ti.

Paṭhamam̐.

Saṃyutta Nikāya 40
Linked Discourses 40

1. Moggallānavagga
1. By Moggallāna

2. Dutiyajhānapañhāsutta

A Question About the Second Absorption

“**Dutiyam̐ jhānam̐, dutiyam̐ jhānan’ti vuccati.**

“They speak of this thing called the 'second absorption'.

Katamaṃ nu kho dutiyam̐ jhānanti?

What is the second absorption?”

Tassa mayham̐, āvuso, etadahosi:

It occurred to me:

**‘idha bhikkhu vitakkavicārānam̐ vūpasamā ajjhataṃ
sampasādanam̐ cetaso ekodibhāvam̐ avitakkam̐ avicāram̐
samādhijam̐ pītisukham̐ dutiyam̐ jhānam̐ upasampajja viharati.**

‘As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Idam̐ vuccati dutiyam̐ jhānan’ti.

This is called the second absorption.’

**So khvāham̐, āvuso, vitakkavicārānam̐ vūpasamā ajjhataṃ
sampasādanam̐ cetaso ekodibhāvam̐ avitakkam̐ avicāram̐
samādhijam̐ pītisukham̐ dutiyam̐ jhānam̐ upasampajja viharāmi.**

And so ... I was entering and remaining in the second absorption.

**Tassa mayham̐, āvuso, iminā vihārena viharato vitakkasahagatā
saññāmanasikārā samudācaranti.**

While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me.

**Atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamtivā
etadavoca:**

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

**Mā, brāhmaṇa, dutiyaṃ jhānaṃ pamādo, dutiye jhāne cittaṃ
saṅṭhapehi, dutiye jhāne cittaṃ ekodiṃ karohi, dutiye jhāne
cittaṃ samādahā’ti.**

Don’t neglect the second absorption, brahmin! Settle your mind in the second absorption; unify your mind and immerse it in the second absorption.’

**So khvāhaṃ, āvuso, aparena samayena vitakkavicārānaṃ
vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ
avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ
upasampajja vihāsim.**

And so, after some time ... I entered and remained in the second absorption.

Yañhi taṃ, āvuso, sammā vadamāno vadeyya:

So if anyone should be rightly called

**‘sathārānuggahito sāvako mahābhiññataṃ patto’ti, mamaṃ
taṃ sammā vadamāno vadeyya:**

a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

‘sathārānuggahito sāvako mahābhiññataṃ patto’”ti.

Dutiyaṃ.

Saṃyutta Nikāya 40
Linked Discourses 40

1. Moggallānavagga
1. By Moggallāna

3. Tatiyajhānapañhāsutta A Question About the Third Absorption

“**Tatiyaṃ jhānaṃ, tatiyaṃ jhānaṃ’ti vuccati.**

“They speak of this thing called the ‘third absorption’.

Katamaṃ nu kho tatiyaṃ jhānanti?

What is the third absorption?

Tassa mayhaṃ, āvuso, etadahosi—

It occurred to me:

idha bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

‘With the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”

Idaṃ vuccati tatiyaṃ jhānanti.

This is called the third absorption.’

So khvāhaṃ, āvuso, pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena paṭisaṃvedemi. Yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharāmi.

And so ... I was entering and remaining in the third absorption.

Tassa mayhaṃ, āvuso, iminā vihārena viharato pītisahagatā saññāmanasikārā samudācaranti.

While I was in that meditation, perceptions and attentions accompanied by rapture beset me.

Atha kho mañ, āvuso, bhagavā iddhiyā upasañkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, tatiyañ jhānañ pamādo, tatiye jhāne cittañ sañṭhapehi, tatiye jhāne cittañ ekodiñ karohi, tatiye jhāne cittañ samādahā’ti.

Don’t neglect the third absorption, brahmin! Settle your mind in the third absorption; unify your mind and immerse it in the third absorption.’

So khvāhañ, āvuso, aparena samayena pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena paṭisañvedemi, yañ tañ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyañ jhānañ upasampajja vihāsiñ.

And so, after some time ... I entered and remained in the third absorption.

Yañhi tañ āvuso sammā vadamāno vadeyya ...pe... mahābhiññatañ patto’ti.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

Tatiyañ.

Saṃyutta Nikāya 40
Linked Discourses 40

1. Moggallānavagga
1. By Moggallāna

4. Catutthajhānapañhāsutta A Question About the Fourth Absorption

“**Catutthaṃ jhānaṃ, catutthaṃ jhānan’ti vuccati.**
“They speak of this thing called the ‘fourth absorption’.

Katamaṃ nu kho catutthaṃ jhānanti?
What is the fourth absorption?

Tassa mayhaṃ, āvuso, etadahosi:
It occurred to me:

**‘idha bhikkhu sukhasa ca pahānā dukkhasa ca pahānā
pubbeva somanassadomanassānaṃ atthaṅgamā
adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ
upasampajja viharati.**

‘It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Idaṃ vuccati catutthaṃ jhānan’ti.
This is called the fourth absorption.’

**So khvāhaṃ, āvuso, sukhasa ca pahānā dukkhasa ca pahānā
pubbeva somanassadomanassānaṃ atthaṅgamā
adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ
upasampajja viharāmi.**

And so ... I was entering and remaining in the fourth absorption.

**Tassa mayhaṃ, āvuso, iminā vihārena viharato sukhasahagatā
saññāmanasikārā samudācaranti.**

While I was in that meditation, perceptions and attentions accompanied by pleasure beset me.

Atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamtivā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, catutthaṃ jhānaṃ pamādo, catutthe jhāne cittaṃ saṅghapehi, catutthe jhāne cittaṃ ekodiṃ karohi, catutthe jhāne cittaṃ samādahā’ti.

Don’t neglect the fourth absorption, brahmin! Settle your mind in the fourth absorption; unify your mind and immerse it in the fourth absorption.’

So khvāhaṃ, āvuso, aparena samayena sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim.

And so, after some time ... I entered and remained in the fourth absorption.

Yañhi taṃ, āvuso, sammā vadamāno vadeyya ...pe... mahābhiññataṃ patto”ti.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

Catutthaṃ.

Saṃyutta Nikāya 40
Linked Discourses 40

1. Moggallānavagga
1. By Moggallāna

5. Ākāsānañcāyatanapañhāsutta

A Question About the Dimension of Infinite Space

“**Ākāsānañcāyatanam, ākāsānañcāyatanan'ti vuccati.**

“They speak of this thing called the ‘dimension of infinite space’.

Katamam nu kho ākāsānañcāyatananti?

What is the dimension of infinite space?

Tassa mayham, āvuso, etadahosi:

It occurred to me:

**‘idha bhikkhu sabbaso rūpasaññānam samatikkamā
paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā
ananto ākāsoti ākāsānañcāyatanam upasampajja viharati.**

‘It’s when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that “space is infinite”, enters and remains in the dimension of infinite space.

Idam vuccati ākāsānañcāyatanan'ti.

This is called the dimension of infinite space.’

**So khvāham, āvuso, sabbaso rūpasaññānam samatikkamā
paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā
ananto ākāsoti ākāsānañcāyatanam upasampajja viharāmi.**

And so ... I was entering and remaining in the dimension of infinite space.

**Tassa mayham, āvuso, iminā vihārena viharato rūpasahagatā
saññāmanasikārā samudācaranti.**

While I was in that meditation, perceptions and attentions accompanied by forms beset me.

**Atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamtivā
etadavoca:**

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

**Mā, brāhmaṇa, ākāsānañcāyatanaṃ pamādo, ākāsānañcāyatane
cittaṃ saṅṭhapehi, ākāsānañcāyatane cittaṃ ekodiṃ karohi,
ākāsānañcāyatane cittaṃ samādahā’ti.**

Don’t neglect the dimension of infinite space, brahmin! Settle your mind in the dimension of infinite space; unify your mind and immerse it in the dimension of infinite space.’

**So khvāhaṃ, āvuso, aparena samayena sabbaso
rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā
nānattasaññānaṃ amanasikārā ananto ākāsoti
ākāsānañcāyatanaṃ upasampajja vihāsiṃ.**

And so, after some time ... I entered and remained in the dimension of infinite space.

**Yañhi taṃ, āvuso, sammā vadamāno vadeyya ...pe...
mahābhiññataṃ patto”ti.**

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

Pañcamaṃ.

6. Viññāṇañcāyatanapañhāsutta

A Question About the Dimension of Infinite Consciousness

“**Viññāṇañcāyatanaṃ, viññāṇañcāyatanaṃ’ti vuccati.**

“They speak of this thing called the ‘dimension of infinite consciousness’.

Katamaṃ nu kho viññāṇañcāyatananti?

What is the dimension of infinite consciousness?

Tassa mayhaṃ, āvuso, etadahosi:

It occurred to me:

**‘idha bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma
anantaṃ viññāṇanti viññāṇañcāyatanaṃ upasampajja viharati.**

‘It’s when a mendicant, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enters and remains in the dimension of infinite consciousness.

Idaṃ vuccati viññāṇañcāyatanaṃ’ti.

This is called the dimension of infinite consciousness.’

**So khvāhaṃ, āvuso, sabbaso ākāsānañcāyatanaṃ
samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanaṃ
upasampajja viharāmi.**

And so ... I was entering and remaining in the dimension of infinite consciousness.

**Tassa mayhaṃ, āvuso, iminā vihārena viharato
ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti.**

While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite space beset me.

**Atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamtivā
etadavoca:**

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

**Mā, brāhmaṇa, viññāṇaṅcāyatanaṃ pamādo, viññāṇaṅcāyatane
cittaṃ saṅṭhapehi, viññāṇaṅcāyatane cittaṃ ekodiṃ karohi,
viññāṇaṅcāyatane cittaṃ samādahā’ti.**

Don’t neglect the dimension of infinite consciousness, brahmin!
Settle your mind in the dimension of infinite consciousness; unify
your mind and immerse it in the dimension of infinite consciousness.’

**So khvāhaṃ, āvuso, aparena samayena sabbaso
ākāsānaṅcāyatanaṃ samatikkamma anantaṃ viññāṇanti
viññāṇaṅcāyatanaṃ upasampajja vihāsim.**

And so, after some time ... I entered and remained in the dimension
of infinite consciousness.

**Yaṅhi taṃ, āvuso, sammā vadamāno vadeyya ...pe...
mahābhiññataṃ patto’ti.**

So if anyone should be rightly called a disciple who attained to great
direct knowledge with help from the Teacher, it’s me.”

Chaṭṭhaṃ.

7. Ākiñcaññāyatanapañhāsutta

A Question About the Dimension of Nothingness

“**Ākiñcaññāyatanam, ākiñcaññāyatanaṃ’ti vuccati.**

‘They speak of this thing called the ‘dimension of nothingness’.

Katamaṃ nu kho ākiñcaññāyatananti?

What is the dimension of nothingness?

Tassa mayham, āvuso, etadahosi:

It occurred to me:

**‘idha bhikkhu sabbaso viññāṇañcāyatanam samatikkamma
natthi kiñcīti ākiñcaññāyatanam upasampajja viharati.**

‘It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enters and remains in the dimension of nothingness.

Idam vuccati ākiñcaññāyatanaṃ’ti.

This is called the dimension of nothingness.’

**So khvāham, āvuso, sabbaso viññāṇañcāyatanam
samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja
viharāmi.**

And so ... I was entering and remaining in the dimension of nothingness.

**Tassa mayham, āvuso, iminā vihārena viharato
viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti.**

While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite consciousness beset me.

**Atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamtivā
etadavoca:**

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

**Mā, brāhmaṇa, ākiñcaññāyatanaṃ pamādo, ākiñcaññāyatane
cittaṃ saṅṭhapehi, ākiñcaññāyatane cittaṃ ekodiṃ karohi,
ākiñcaññāyatane cittaṃ samādahā’ti.**

Don’t neglect the dimension of nothingness, brahmin! Settle your mind in the dimension of nothingness; unify your mind and immerse it in the dimension of nothingness.’

**So khvāhaṃ, āvuso, aparena samayena sabbaso
viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti
ākiñcaññāyatanaṃ upasampajja vihāsim.**

And so, after some time ... I entered and remained in the dimension of nothingness.

**Yañhi taṃ, āvuso, sammā vadamāno vadeyya ...pe...
mahābhiññataṃ patto’ti.**

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

Sattamaṃ.

8. Nevasaññānāsaññāyatanaṃ pañhāsutta

A Question About the Dimension of Neither Perception Nor Non-Perception

“**Nevasaññānāsaññāyatanaṃ, nevasaññānāsaññāyatanaṃ**’ti
vuccati.

“They speak of this thing called the ‘dimension of neither perception nor non-perception’.

Katamaṃ nu kho nevasaññānāsaññāyatanaṃ?

What is the dimension of neither perception nor non-perception?

Tassa mayhaṃ, āvuso, etadahosi:

It occurred to me:

**’idha bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma
nevasaññānāsaññāyatanaṃ upasampajja viharati.**

‘It’s when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Idaṃ vuccati nevasaññānāsaññāyatanaṃ’ti.

This is called the dimension of neither perception nor non-perception.’

**So khvāhaṃ, āvuso, sabbaso ākiñcaññāyatanaṃ
samatikkamma nevasaññānāsaññāyatanaṃ upasampajja
viharāmi.**

And so ... I was entering and remaining in the dimension of neither perception nor non-perception.

**Tassa mayhaṃ, āvuso, iminā vihārena viharato
ākiñcaññāyatanaṃ sahaḡatā saññāmanasikārā samudācaranti.**

While I was in that meditation, perceptions and attentions accompanied by the dimension of nothingness beset me.

Atha kho mañ, āvuso, bhagavā iddhiyā upasañkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

**Mā, brāhmaṇa, nevasaññānāsaññāyatanañ pamādo,
nevasaññānāsaññāyatane cittañ sañṭhapehi,
nevasaññānāsaññāyatane cittañ ekodiñ karohi,
nevasaññānāsaññāyatane cittañ samādahā’ti.**

Don’t neglect the dimension of neither perception nor non-perception, brahmin! Settle your mind in the dimension of neither perception nor non-perception; unify your mind and immerse it in the dimension of neither perception nor non-perception.’

**So khvāhañ, āvuso, aparena samayena sabbaso
ākiñcaññāyatanañ samatikkamma nevasaññānāsaññāyatanañ
upasampajja vihāsim.**

And so, after some time ... I entered and remained in the dimension of neither perception nor non-perception.

**Yañhi tañ, āvuso, sammā vadamāno vadeyya ...pe...
mahābhiññatañ patto’ti.**

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

Aṭṭhamañ.

Saṃyutta Nikāya 40
Linked Discourses 40

1. Moggallānavagga
1. By Moggallāna

9. Animittapañhāsutta A Question About the Signless

“**Animitto cetosamādhī, animitto cetosamādhī’ti vuccati.**

“They speak of this thing called the ‘signless immersion of the heart’.

Katamo nu kho animitto cetosamādhīti?

What is the signless immersion of the heart?

Tassa mayhaṃ, āvuso, etadahosi:

It occurred to me:

**‘idha bhikkhu sabbanimittānaṃ amanasikārā animittaṃ
cetosamādhīṃ upasampajja viharati.**

‘It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart.

Ayaṃ vuccati animitto cetosamādhī’ti.

This is called the signless immersion of the heart.’

**So khvāhaṃ, āvuso, sabbanimittānaṃ amanasikārā animittaṃ
cetosamādhīṃ upasampajja viharāmi.**

And so ... I was entering and remaining in the signless immersion of the heart.

**Tassa mayhaṃ, āvuso, iminā vihārena viharato nimittānusāri
viññāṇaṃ hoti.**

While I was in that meditation, my consciousness followed after signs.

**Atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamtivā
etadavoca:**

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

**Mā, brāhmaṇa, animittaṃ cetosamādhim pamādo, animitte
cetosamādhismim cittaṃ saṅghapehi, animitte
cetosamādhismim cittaṃ ekodim karohi, animitte
cetosamādhismim cittaṃ samādahā’ti.**

Don’t neglect the signless immersion of the heart, brahmin! Settle your mind in the signless immersion of the heart; unify your mind and immerse it in the signless immersion of the heart.’

**So khvāhaṃ, āvuso, aparena samayena sabbanimittānaṃ
amanasikārā animittaṃ cetosamādhim upasampajja vihāsim.**

And so, after some time ... I entered and remained in the signless immersion of the heart.

Yañhi taṃ, āvuso, sammā vadamāno vadeyya:

So if anyone should be rightly called

**‘satthārānuggahito sāvako mahābhiññataṃ patto’ti, mamaṃ
taṃ sammā vadamāno vadeyya:**

a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

‘satthārānuggahito sāvako mahābhiññataṃ patto’”ti.

Navamaṃ.

Saṃyutta Nikāya 40
Linked Discourses 40

1. Moggallānavagga
1. By Moggallāna

10. Sakkasutta

With Sakka

Atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—jetavane antarahito devesu tāvatimsesu pāturahosi.

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta’s Grove and reappeared among the gods of the Thirty-Three.

Atha kho sakko devānamindo pañcahi devatāsatehi saddhiṃ yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamtivā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca:

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

“Sādhu kho, devānaminda, buddhasaraṇagamaṇaṃ hoti.

“Lord of gods, it’s good to go for refuge to the Buddha.

Buddhasaraṇagamaṇahetu kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjanti.

It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, devānaminda, dhammasaraṇagamaṇaṃ hoti.

It’s good to go for refuge to the teaching.

**Dhammasaraṇagamanahetu kho, devānaminda,
evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapajjanti.**

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhū kho, devānaminda, saṅghasaraṇagamaṇaṃ hoti.

It's good to go for refuge to the Saṅgha.

**Saṅghasaraṇagamanahetu kho, devānaminda, evam'idhekacce
sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ
upapajjanti'ti.**

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Sādhū kho, mārisa moggallāna, buddhasaraṇagamaṇaṃ hoti.

"My good Moggallāna, it's good to go for refuge to the Buddha ...

**Buddhasaraṇagamanahetu kho, mārisa moggallāna,
evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapajjanti.**

Sādhū kho, mārisa moggallāna, dhammasaraṇagamaṇaṃ hoti.

the teaching ...

**Dhammasaraṇagamanahetu kho, mārisa moggallāna,
evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapajjanti.**

Sādhū kho, mārisa moggallāna, saṅgha ...pe...

the Saṅgha.

sugatiṃ saggaṃ lokaṃ upapajjanti'ti.

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

(...)

**Atha kho sakko devānamindo chahi devatāsatehi saddhiṃ ...
pe...**

Then Sakka, lord of gods, with six hundred deities ...

**atha kho sakko devānamindo sattahi devatāsatehi saddhiṃ ...
pe...**

Then Sakka, lord of gods, with seven hundred deities ...

**atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhiṃ ...
pe...**

Then Sakka, lord of gods, with eight hundred deities ...

**atha kho sakko devānamindo asītiyā devatāsahashehi saddhiṃ
yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ
aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho sakkam devānamindaṃ āyasmā
mahāmoggallāno etadvoca:**

Then Sakka, lord of gods, with eighty thousand deities ...

“Sādhu kho, devānaminda, buddhasaraṇagamanam hoti.

**Buddhasaraṇagamanahetu kho, devānaminda, evam’idhekacce
sattā kāyassa bhedaṃ paramaṃ maraṇā sugatim saggaṃ lokam
upapajjanti.**

Sādhu kho, devānaminda, dhammasaraṇagamanam hoti.

**Dhammasaraṇagamanahetu kho, devānaminda,
evam’idhekacce sattā kāyassa bhedaṃ paramaṃ maraṇā sugatim
saggaṃ lokam upapajjanti.**

Sādhu kho, devānaminda, saṅghasaraṇagamanam hoti.

**Saṅghasaraṇagamanahetu kho, devānaminda, evam’idhekacce
sattā kāyassa bhedaṃ paramaṃ maraṇā sugatim saggaṃ lokam
upapajjanti”ti.**

“Sādhu kho, mārīsa moggallāna, buddhasaraṇagamaṇaṃ hoti.

**Buddhasaraṇagamaṇaṇaḥetu kho, mārīsa moggallāna,
evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatīṃ
saggaṃ lokaṃ upapajjanti.**

**Sādhu kho, mārīsa moggallāna, dhammasaraṇagamaṇaṃ hoti
...pe...**

sādhu kho, mārīsa moggallāna, saṅghasaraṇagamaṇaṃ hoti.

**Saṅghasaraṇagamaṇaṇaḥetu kho, mārīsa moggallāna,
evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatīṃ
saggaṃ lokaṃ upapajjanti”ti.**

(...)

**Atha kho sakko devānamindo pañcahi devatāsatehi saddhiṃ
yenāyasmā mahāmoggallāno tenupasaṅkamaṃ; upasaṅkamitvā
āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ
aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā
mahāmoggallāno etadavoca:**

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

**“Sādhu kho, devānaminda, buddhe aveccappasādena
samannāgamaṇaṃ hoti:**

“Lord of gods, it’s good to have experiential confidence in the Buddha:

**‘itipi so bhagavā arahamaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world,

supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Buddhe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bheda param maraṇā sugatim saggam lokam upapajjanti.

It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, devānaminda, dhamme aveccappasādena samannāgamanam hoti:

It’s good to have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhī’ti.

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Dhamme aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bheda param maraṇā sugatim saggam lokam upapajjanti.

It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, devānaminda, saṅghe aveccappasādena samannāgamanam hoti:

It’s good to have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakaṅgho, ujuppaṭipanno bhagavato sāvakaṅgho, ñāyappaṭipanno bhagavato sāvakaṅgho, sāmīcippaṭipanno bhagavato sāvakaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhetam lokassā’ti.

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four

pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

Saṅghe aveccappasādena samannāgamanahetu kho, devānaminda, evam'idhekacce sattā kāyassa bhedaṃ paramaṃ maraṇā sugatimaṃ saggamaṃ lokamaṃ upapajjanti.

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, devānaminda, ariyakantehi sīlehi samannāgamanamaṃ hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

It's good to have the ethical conduct that's loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ariyakantehi sīlehi samannāgamanahetu kho, devānaminda, evam'idhekacce sattā kāyassa bhedaṃ paramaṃ maraṇā sugatimaṃ saggamaṃ lokamaṃ upapajjanti"ti.

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamanamaṃ hoti:

"My good Moggallāna, it's good to have experiential confidence in the Buddha ...

'itipi so ...pe... satthā devamanussānaṃ buddho bhagavā'ti.

Buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedaṃ paramaṃ maraṇā sugatimaṃ saggamaṃ lokamaṃ upapajjanti.

Sādhu kho, mārisa moggallāna, dhamme aveccappasādena samannāgamanamaṃ hoti:

the teaching ...

‘svākkhāto bhagavatā dhammo ...pe... paccattam veditabbo viññūhī’ti.

Dhamme aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bheda param maraṇā sugatim saggaṃ lokam upapajjanti.

Sādhu kho, mārisa moggallāna, saṅhe aveccappasādena samannāgamanam hoti:

the Saṅgha ...

‘suppaṭipanno bhagavato sāvakaṣaṅgho ...pe... anuttaram puññakkhetam lokassa’ti.

Saṅhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bheda param maraṇā sugatim saggaṃ lokam upapajjanti.

Sādhu kho, mārisa moggallāna, ariyakantehi silehi samannāgamanam hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

and to have the ethical conduct that’s loved by the noble ones ...

Ariyakantehi silehi samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bheda param maraṇā sugatim saggaṃ lokam upapajjanti’ti.

It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

(...)

Atha kho sakko devānamindo chahi devatāsatehi saddhim ... pe....

Then Sakka, lord of gods, with six hundred deities ...

Atha kho sakko devānamindo sattahi devatāsatehi saddhim ... pe....

Then Sakka, lord of gods, with seven hundred deities ...

**Atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhiṃ ...
pe....**

Then Sakka, lord of gods, with eight hundred deities ...

**Atha kho sakko devānamindo asītiyā devatāsahashehi saddhiṃ
yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ
aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā
mahāmoggallāno etadavoca:**

Then Sakka, lord of gods, with eighty thousand deities ...

**“Sādhu kho, devānaminda, buddhe aveccappasādena
samannāgamaṃ hoti:**

**‘itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavā’ti.**

**Buddhe aveccappasādena samannāgamaṃ hetu kho,
devānaminda, evam’idhekacce sattā kāyassa bhedaṃ paraṃ
maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.**

**Sādhu kho, devānaminda, dhamme aveccappasādena
samannāgamaṃ hoti:**

**‘svākkhāto bhagavatā dhammo ...pe... paccattaṃ veditabbo
viññūhī’ti.**

**Dhamme aveccappasādena samannāgamaṃ hetu kho,
devānaminda, evam’idhekacce sattā kāyassa bhedaṃ paraṃ
maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.**

**Sādhu kho, devānaminda, saṅghe aveccappasādena
samannāgamaṃ hoti:**

‘suppaṭipanno bhagavato sāvakaśaṅgho ...pe... anuttaraṃ puññakkhettaṃ lokassa’ti.

Saṅghe aveccappasādena samannāgamaṇaṃ kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjanti.

Sādhu kho, devānaminda, ariyakantehi sīlehi samannāgamaṇaṃ hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

Ariyakantehi sīlehi samannāgamaṇaṃ kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjanti’ti.

“Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamaṇaṃ hoti:

‘itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavā’ti.

Buddhe aveccappasādena samannāgamaṇaṃ kho, mārisa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjanti.

Sādhu kho, mārisa moggallāna, dhamme aveccappasādena samannāgamaṇaṃ hoti:

‘svākkhāto bhagavatā dhammo ...pe... paccattaṃ veditabbo viññūhī’ti.

Dhamme aveccappasādena samannāgamaṇaṃ kho, mārisa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjanti.

Sādhu kho, mārisa moggallāna, saṅghe aveccappasādena samannāgamaṇaṃ hoti:

‘suppaṭipanno bhagavato sāvakaśaṅho ...pe... anuttaraṃ puññakkhettaṃ lokassa’ti.

Saṅghe aveccappasādena samannāgamaṇaṇetu kho, mārisa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.

Sādhu kho, mārisa moggallāna, ariyakantehi sīlehi samannāgamaṇaṇaṃ hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

Ariyakantehi sīlehi samannāgamaṇaṇetu kho, mārisa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti”ti.

(...)

Atha kho sakko devānamindo pañcahi devatāsatehi saddhiṃ yenāyasmā mahāmogallāno tenupasaṅkamaṃ ...pe...

Then Sakka, lord of gods, with five hundred deities came up to Mahāmogallāna,

ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmogallāno etadavoca:

bowed, and stood to one side. Mahāmogallāna said to him:

“Sādhu kho, devānaminda, buddhasaraṇagamaṇaṇaṃ hoti.

“Lord of gods, it’s good to go for refuge to the Buddha.

Buddhasaraṇagamaṇaṇetu kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.

It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Te aññe deve dasahi ṭhānehi adhigaṇhanti—

They surpass other gods in ten respects:

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi.

divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

Sādhu kho, devānaminda, dhammasaraṇagamanam hoti.

It's good to go for refuge to the teaching ...

Dhammasaraṇagamanahetu kho, devānaminda, evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokam upapajjanti.

Te aññe deve dasahi ṭhānehi adhigaṇhanti—

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi.

Sādhu kho, devānaminda, saṅghasaraṇagamanam hoti.

It's good to go for refuge to the Saṅgha.

Saṅghasaraṇagamanahetu kho, devānaminda, evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokam upapajjanti.

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Te aññe deve dasahi ṭhānehi adhigaṇhanti—

They surpass other gods in ten respects:

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi”ti.

divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.”

**“Sādhu kho, mārīsa moggallāna, buddhasaraṇagamaṇaṃ hoti.
“My good Moggallāna, it’s good to go for refuge to the Buddha ...”**

**Buddhasaraṇagamaṇaṇetu kho, mārīsa moggallāna,
evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatīṃ
saggaṃ lokaṃ upapajjanti.**

**Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunaṃ ...pe... dibbehi phoṭṭhabbehi.**

**Sādhu kho, mārīsa moggallāna, dhammasaraṇagamaṇaṃ hoti
...pe....**

Sādhu kho, mārīsa moggallāna, saṅghasaraṇagamaṇaṃ hoti.

**Saṅghasaraṇagamaṇaṇetu kho, mārīsa moggallāna,
evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatīṃ
saggaṃ lokaṃ upapajjanti.**

Te aññe deve dasahi ṭhānehi adhigaṇhanti—

**dibbena āyunaṃ, dibbena vaṇṇena, dibbena sukheṇa, dibbena
yaseṇa, dibbena ādhipateyyeṇa, dibbehi rūpehi, dibbehi
saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi
phoṭṭhabbehi”ti.**

(...)

**Atha kho sakko devānamindo chahi devatāsatehi saddhiṃ ...
pe...**

Then Sakka, lord of gods, with six hundred deities ...

**atha kho sakko devānamindo sattahi devatāsatehi saddhiṃ ...
pe...**

Then Sakka, lord of gods, with seven hundred deities ...

**atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhiṃ ...
pe...**

Then Sakka, lord of gods, with eight hundred deities ...

**atha kho sakko devānamindo asītiyā devatāsahasseehi saddhiṃ
yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ
aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā
mahāmoggallāno etadavoca:**

Then Sakka, lord of gods, with eighty thousand deities ...

“Sādhu kho, devānaminda, buddhasaraṇagamanāṃ hoti.

**Buddhasaraṇagamanahetu kho, devānaminda, evam’idhekacce
sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ
upapajjanti.**

Te aññe deve dasahi ṭhānehi adhigaṇhanti—

dibbena āyunā ...pe... dibbehi phoṭṭhabbehi.

Sādhu kho, devānaminda, dhammasaraṇagamanāṃ hoti ...pe....

Sādhu kho, devānaminda, saṅghasaraṇagamanāṃ hoti.

**Saṅghasaraṇagamanahetu kho, devānaminda, evam’idhekacce
sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ
upapajjanti.**

Te aññe deve dasahi ṭhānehi adhigaṇhanti—

**dibbena āyunā, dibbena vaṇṇena, dibbena sukkena, dibbena
yasena, dibbena ādhipeyyena, dibbehi rūpehi, dibbehi
saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi
phoṭṭhabbehi”ti.**

**“Sādhu kho, mārisa moggallāna, buddhasaraṇagamanāṃ hoti
...pe...**

sādhu kho, mārīsa moggallāna, dhammasaraṇagamaṇaṃ hoti ...pe...

sādhu kho, mārīsa moggallāna, saṅghasaraṇagamaṇaṃ hoti.

Saṅghasaraṇagamaṇaṇaṃ hoti kho, mārīsa moggallāna, evaṃ'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjanti.

Te aññe deve dasahi ṭhānehi adhigaṇhanti—

dibbena āyunaṃ, dibbena vaṇṇena, dibbena sukkena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi”ti.

(...)

Atha kho sakko devānamindo pañcahi devatāsatehi saddhīṃ yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamtivā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca:

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

“Sādhu kho, devānaminda, buddhe aveccappasādena samannāgamaṇaṃ hoti:

“Lord of gods, it’s good to have experiential confidence in the Buddha:

‘itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha ... teacher of gods and humans, awakened, blessed.’

**Buddhe aveccappasādena samannāgamanahetu kho,
devānaminda, evam'idhekacce sattā kāyassa bheda param
maraṇā sugatiṃ saggam lokam upapajjanti.**

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Te aññe deve dasahi tḥānehi adhigaṇhanti—

They surpass other gods in ten respects:

dibbena āyunā ...pe... dibbehi phoṭṭhabbehi.

divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

**Sādhu kho, devānaminda, dhamme aveccappasādena
samannāgamanam hoti:**

It's good to have experiential confidence in the teaching ...

**'svākkhāto bhagavatā dhammo ...pe... paccattam veditabbo
viññūhī'ti.**

**Dhamme aveccappasādena samannāgamanahetu kho,
devānaminda, evam'idhekacce sattā kāyassa bheda param
maraṇā sugatiṃ saggam lokam upapajjanti ...pe....**

**Sādhu kho, devānaminda, saṅghe aveccappasādena
samannāgamanam hoti:**

It's good to have experiential confidence in the Saṅgha ...

'suppaṭipanno bhagavato sāvakasaṅgho ...pe... lokassā'ti.

**Saṅghe aveccappasādena samannāgamanahetu kho,
devānaminda, evam'idhekacce sattā kāyassa bheda param
maraṇā sugatiṃ saggam lokam upapajjanti ...pe....**

**Sādhu kho, devānaminda, ariyakantehi sīlehi
samannāgamanam hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

It's good to have the ethical conduct that's loved by the noble ones ...”

Ariyakantehi sīlehi samannāgamanahetu kho, devānaminda, evam'idhekacce sattā kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjanti.

**Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā ...pe... dibbehi phoṭṭhabbehi”ti.**

“Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamanam hoti:

“My good Moggallāna, it's good to have experiential confidence in the Buddha ...”

‘itipi so bhagavā ...pe... satthā devamanussanam buddho bhagavā’ti.

Buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjanti.

**Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā ...pe... dibbehi phoṭṭhabbehi.**

Sādhu kho, mārisa moggallāna, dhamme aveccappasādena samannāgamanam hoti:

‘svākkhāto bhagavatā dhammo ...pe... paccattam veditabbo viññūhi’ti.

Dhamme aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjanti.

**Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā ...pe... dibbehi phoṭṭhabbehi.**

Sādhu kho, mārīsa moggallāna, saṅghe aveccappasādena samannāgamaṇaṃ hoti:

‘suppaṭipanno bhagavato sāvakaṅgaho ...pe... lokassā’ti.

Saṅghe aveccappasādena samannāgamaṇaṃ hetu kho, mārīsa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjanti ...pe....

Sādhu kho, mārīsa moggallāna, ariyakantehi sīlehi samannāgamaṇaṃ hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

Ariyakantehi sīlehi samannāgamaṇaṃ hetu kho, mārīsa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjanti.

**Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā ...pe... dibbehi phoṭṭhabbehi”ti.**

(...)

**Atha kho sakko devānamindo chahi devatāsatehi saddhim ...
pe...**

Then Sakka, lord of gods, with six hundred deities ...

**atha kho sakko devānamindo sattahi devatāsatehi saddhim ...
pe...**

Then Sakka, lord of gods, with seven hundred deities ...

**atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhim ...
pe...**

Then Sakka, lord of gods, with eight hundred deities ...

**atha kho sakko devānamindo asītiyā devatāsahasseehi saddhim
yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā**

**āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ
aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā
mahāmoggallāno etadavoca:**

Then Sakka, lord of gods, with eighty thousand deities ...

**“Sādhu kho, devānaminda, buddhe aveccappasādena
samannāgamaṇaṃ hoti:**

**‘itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā’ti.**

**Buddhe aveccappasādena samannāgamaṇahetu kho,
devānaminda, evam’idhekacce sattā kāyassa bhedaṃ paraṃ
maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.**

Te aññe deve dasahi ṭhānehi adhigaṇhanti—

**dibbena āyunā, dibbena vaṇṇena, dibbena sukkena, dibbena
yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi
saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi
phoṭṭhabbehi.**

**Sādhu kho, devānaminda, dhamme aveccappasādena
samannāgamaṇaṃ hoti:**

**‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko
opaneyyiko paccattaṃ veditabbo viññūhī’ti.**

**Dhamme aveccappasādena samannāgamaṇahetu kho,
devānaminda, evam’idhekacce sattā kāyassa bhedaṃ paraṃ
maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.**

Te aññe deve dasahi ṭhānehi adhigaṇhanti—

dibbena āyunā ...pe... dibbehi phoṭṭhabbehi.

Sādhu kho, devānaminda, saṅghe aveccappasādena samannāgamanam hoti:

‘suppaṭipanno bhagavato sāvakaṅgho, ujuppaṭipanno bhagavato sāvakaṅgho, ñāyappaṭipanno bhagavato sāvakaṅgho, sāmīcippaṭipanno bhagavato sāvakaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā’ti.

Saṅghe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokaṃ upapajjanti.

**Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā ...pe... dibbehi phoṭṭhabbehi.**

Sādhu kho, devānaminda, ariyakantehi sīlehi samannāgamanam hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

Ariyakantehi sīlehi samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokaṃ upapajjanti.

**Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipeyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi”ti.**

“Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamanam hoti:

‘itipi so bhagavā ...pe... satthā devamanussānam buddho bhagavā’ti.

Buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bheda param maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

**Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā ...pe... dibbehi phoṭṭhabbehi.**

Sādhu kho, mārisa moggallāna, dhamme aveccappasādena samannāgamaṇaṃ hoti:

'svākkhāto bhagavatā dhammo ...pe... paccattaṃ veditabbo viññūhī'ti.

Dhamme aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bheda param maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

**Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā ...pe... dibbehi phoṭṭhabbehi.**

Sādhu kho, mārisa moggallāna, saṅghe aveccappasādena samannāgamaṇaṃ hoti:

'suppaṭipanno bhagavato sāvakaṅgho ...pe... anuttaraṃ puññakkhettaṃ lokassa'ti.

Saṅghe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bheda param maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

**Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā ...pe... dibbehi phoṭṭhabbehi.**

**Sādhu kho, mārisa moggallāna, ariyakantehi sīlehi samannāgamaṇaṃ hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

**Ariyakantehi sīlehi samannāgamanahetu kho, mārisa
moggallāna, evam'idhekacce sattā kāyassa bheda param
maraṇā sugatiṃ saggam lokam upapajjanti.**

Te aññe deve dasahi ṭhānehi adhigaṇhanti—

**dibbena āyunā, dibbena vaṇṇena, dibbena sukkena, dibbena
yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi
saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi
phoṭṭhabbehi”ti.**

Dasamam.

Saṃyutta Nikāya 40
Linked Discourses 40

1. Moggallānavagga
1. By Moggallāna

11. Candanasutta With Candana, Etc.

Atha kho candano devaputto ...pe....
Then the god Candana ...

Atha kho suyāmo devaputto ...pe....
the god Suyāma ...

Atha kho santusito devaputto ...pe....
the god Santusita ...

Atha kho sunimmito devaputto ...pe....
the god Sunimmita ...

Atha kho vasavatti devaputto ...pe....
the god Vasavatti ...

(Yathā sakkasuttaṃ tathā ime pañca peyyālā vitthāretabbā.)
(These abbreviated texts should be expanded as in the Discourse
With Sakka.)

Ekādasamaṃ.

Moggallānavaggo paṭhamo.

Tassuddānaṃ

**Savitakkāvitakkañca,
sukhena ca upekkhako;
Ākāsañceva viññāṇaṃ,
ākiñcaṃ nevasaññinā;
Animitto ca sakko ca,
candanekādasena cāti.**

Moggallānasamyuttaṃ samattaṃ.

The Linked Discourses on Moggallāna are complete.

41. Citta Saṃyutta:
With Citta

Samyutta Nikāya 41
Linked Discourses 41

1. Cittavagga
1. With Citta

1. Samyojanasutta
The Fetter

Ekam samayaṃ sambahulā therā bhikkhū macchikāsaṇḍe viharanti ambāṭakavane.

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

Tena kho pana samayena sambahulānaṃ therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātaṭṭikkantānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

Now at that time, after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them:

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā nānābyañjanā udāhu ekatthā byañjanameva nānan’ti?”

“Reverends, the ‘fetter’ and the ‘things prone to being fettered’: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

Tatrekaccehi therehi bhikkhūhi evaṃ byākataṃ hoti:

Some senior mendicants answered like this:

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā cā”ti.

“Reverends, the ‘fetter’ and the ‘things prone to being fettered’: these things differ in both meaning and phrasing.”

Ekaccehi therehi bhikkhūhi evaṃ byākataṃ hoti:

But some senior mendicants answered like this:

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā ekatthā byañjanameva nānan”ti.

“Reverends, the ‘fetter’ and the ‘things prone to being fettered’ mean the same thing; they differ only in the phrasing.”

Tena kho pana samayena citto gahapati migapathakaṃ anuppatto hoti kenacideva karaṇīyena.

Now at that time the householder Citta had arrived at Migapathaka on some business.

Assosi kho citto gahapati sambahulānaṃ kira therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātaṭṭikkantānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

He heard about what those senior mendicants were discussing.

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā nānābyañjanā udāhu ekatthā byañjanameva nānan”ti?

Tatrekaccehi therehi bhikkhūhi evaṃ byākataṃ:

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā cā”ti.

Ekaccehi therehi bhikkhūhi evaṃ byākataṃ:

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā ekatthā byañjanameva nānan”ti.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho citto gahapati there bhikkhū etadavoca:

So he went up to them, bowed, sat down to one side, and said to them,

“sutaṃ metāṃ, bhante, sambahulānaṃ kira therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātaṭikkantānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

“Sirs, I heard that you were discussing whether the ‘fetter’ and the ‘things prone to being fettered’ differ in both meaning and phrasing, or whether they mean the same thing, and differ only in the phrasing.”

‘saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā nānābyañjanā udāhu ekatthā byañjanameva nānan’ti?

Ekaccehi therehi bhikkhūhi evaṃ byākataṃ:

“‘saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā cā’ti.

Ekaccehi therehi bhikkhūhi evaṃ byākataṃ “‘saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā ekatthā byañjanameva nānan’ti.

“Evaṃ, gahapatī’ti.

“That’s right, householder.”

“‘Saṃyojanan’ti vā, bhante, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā ca.

“Sirs, the ‘fetter’ and the ‘things prone to being fettered’: these things differ in both meaning and phrasing.

Tena hi, bhante, upamaṃ vo karissāmi.

Well then, sirs, I shall give you a simile.

Upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, bhante, kāḷo ca balībaddo odāto ca balībaddo ekena dāmena vā yottena vā saṃyuttā assu.

Suppose there was a black ox and a white ox yoked by a single harness or yoke.

Yo nu kho evaṃ vadeyya:

Would it be right to say that

‘kāḷo balībaddo odātassa balībaddassa saṃyojanaṃ, odāto balībaddo kāḷassa balībaddassa saṃyojanan’ti, sammā nu kho so vadamāno vadeyyā’ti?

the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

“No hetam, gahapati.

“No, householder.

Na kho, gahapati, kāḷo balībaddo odātassa balībaddassa saṃyojanaṃ, napi odāto balībaddo kāḷassa balībaddassa saṃyojanaṃ;

The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox.

yena kho te ekena dāmena vā yottena vā saṃyuttā taṃ tattha saṃyojanan’ti.

The yoke there is the single harness or yoke that they’re yoked by.”

“Evameva kho, bhante, na cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ;

“In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye.

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ.

The fetter there is the desire and greed that arises from the pair of them.

Na sotam saddānaṃ ...

The ear ... nose ... tongue ... body ...

na ghānaṃ gandhānaṃ ...

na jivhā rasānaṃ ...

na kāyo phoṭṭhabbānaṃ saṃyojanaṃ, na phoṭṭhabbā kāyassa saṃyojanaṃ;

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ.

Na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ;

mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ”ti.

The fetter there is the desire and greed that arises from the pair of them.”

“Lābhā te, gahapati, suladdhaṃ te, gahapati,

“You’re fortunate, householder, so very fortunate,

yassa te gambhīre buddhavacane paññācakkhu kamaṭī”ti.

to traverse the Buddha’s deep teachings with the eye of wisdom.”

Paṭhamam.

Saṃyutta Nikāya 41
Linked Discourses 41

1. Cittavagga
1. With Citta

2. Paṭhamaisidattasutta
Isidatta (1st)

Ekam̐ samayaṃ sambahulā therā bhikkhū macchikāsaṇḍe viharanti ambāṭakavane.

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho citto gahapati there bhikkhū etadavoca:

Then Citta the householder went up to them, bowed, sat down to one side, and said to them,

“adhivāsentu me, bhante, therā svātanāya bhattan”ti.

“Sirs, may the senior mendicants please accept my offering of tomorrow’s meal.”

Adhivāsesuṃ kho therā bhikkhū tuṅhībhāvena.

They consented in silence.

Atha kho citto gahapati therānaṃ bhikkhūnaṃ adhivāsanāṃ viditvā uṭṭhāyāsanā there bhikkhū abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

Atha kho therā bhikkhū tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena cittassa

gahapatissa nivesanam tenupasaṅkamimsu; upasaṅkamtivā paññatte āsane nisīdimsu.

Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta's home, and sat down on the seats spread out.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho citto gahapati āyasmantaṃ theram etadavoca:

Then Citta went up to them, bowed, sat down to one side, and asked the senior venerable,

“dhātunānattaṃ, dhātunānattaṃ'ti, bhante thera, vuccati.

“Sir, they speak of ‘the diversity of elements’.

Kittāvatā nu kho, bhante, dhātunānattaṃ vuttaṃ bhagavatā”ti?

In what way did the Buddha speak of the diversity of elements?”

Evaṃ vutte, āyasmā thero tuṅhī ahoṣi.

When he said this, the senior venerable kept silent.

Dutiyampi kho citto gahapati āyasmantaṃ theram etadavoca:

For a second time ...

“dhātunānattaṃ, dhātunānattaṃ'ti, bhante thera, vuccati.

Kittāvatā nu kho, bhante, dhātunānattaṃ vuttaṃ bhagavatā”ti?

Dutiyampi kho āyasmā thero tuṅhī ahoṣi.

Tatīyampi kho citto gahapati āyasmantaṃ theram etadavoca:

And for a third time, Citta asked him,

“dhātunānattaṃ, dhātunānattaṃ'ti, bhante thera, vuccati.

“Sir, they speak of ‘the diversity of elements’.

Kittāvatā nu kho, bhante, dhātunānattaṃ vuttaṃ bhagavatā”ti?

In what way did the Buddha speak of the diversity of elements?”

Tatīyampi kho āyasmā thero tuṅhī ahosi.

And a second time and a third time the senior venerable kept silent.

**Tena kho pana samayena āyasmā isidatto tasmim̃
bhikkhusaṅghe sabbanavako hoti.**

Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha.

Atha kho āyasmā isidatto āyasmantaṃ theraṃ etadavoca:

He said to the senior venerable,

**“byākaromahaṃ, bhante thera, cittassa gahapatino etaṃ
pañhan”ti?**

“Sir, may I answer Citta’s question?”

**“Byākarohi tvaṃ, āvuso isidatta, cittassa gahapatino etaṃ
pañhan”ti.**

“Answer it, Reverend Isidatta.”

“Evañhi tvaṃ, gahapati, pucchasi:

“Householder, is this your question:

‘dhātunānattaṃ, dhātunānattanti, bhante thera, vuccati.

‘They speak of “the diversity of elements”.

Kittāvatā nu kho, bhante, dhātunānattaṃ, vuttaṃ bhagavatā”ti?

In what way did the Buddha speak of the diversity of elements?”

“Evaṃ, bhante”.

“Yes, sir.”

“Idaṃ kho, gahapati, dhātunānattaṃ vuttaṃ bhagavatā—

“This is the diversity of elements spoken of by the Buddha.

cakkhudhātu, rūpadhātu, cakkhuviññāṇadhātu ...pe...

The eye element, the sights element, the eye consciousness element ...

manodhātu, dhammadhātu, manoviññāḍadhātu.

The mind element, the thought element, the mind consciousness element.

Ettāvatā kho, gahapati, dhātunānattaṃ vuttaṃ bhagavatā”ti.

This is how the Buddha spoke of the diversity of elements.”

Atha kho citto gahapati āyasmato isidattassa bhāsitaṃ abhinanditvā anumoditvā there bhikkhū paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with a variety of delicious foods.

Atha kho therā bhikkhū bhuttāvino onītapattapāṇino uṭṭhāyāsanā pakkamimsu.

When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.

Atha kho āyasmā thero āyasmantaṃ isidattaṃ etadavoca:

Then the senior venerable said to Venerable Isidatta,

“sādhu kho taṃ, āvuso isidatta, eso paṇho paṭibhāsi, neso paṇho maṃ paṭibhāsi.

“Isidatta, it’s good that you felt inspired to answer that question, because I didn’t.

Tenahāvuso isidatta, yadā aññathāpi evarūpo paṇho āgaccheyya, taññevettha paṭibhāseyyā”ti.

So when a similar question comes up, you should also answer it as you feel inspired.”

Dutiyaṃ.

3. Dutiyaisidattasutta With Isidatta (2nd)

Ekam̐ samayaṃ sambahulā therā bhikkhū macchikāsaṇḍe viharanti ambāṭakavane.

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho citto gahapati there bhikkhū etadavoca:

Then Citta the householder went up to them, bowed, sat down to one side, and said to them,

“adhivāsentu me, bhante therā, svātanāya bhattan”ti.

“Sirs, may the senior mendicants please accept my offering of tomorrow’s meal.”

Adhivāsesuṃ kho therā bhikkhū tuṅhībhāvena.

They consented in silence.

Atha kho citto gahapati therānaṃ bhikkhūnaṃ adhivāsanāṃ viditvā uṭṭhāyāsanā there bhikkhū abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then, knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

Atha kho therā bhikkhū tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena cittassa

gahapatissa nivesanam tenupasaṅkamimsu; upasaṅkamtivā paññatte āsane nisīdimsu.

Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta's home, and sat down on the seats spread out.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho citto gahapati āyasmantaṃ theram etadavoca:

So he went up to them, bowed, sat down to one side, and said to the senior venerable:

“yā imā, bhante therā, anekavihitā diṭṭhiyo loke uppajjanti:

“Sir, there are many different views that arise in the world. For example:

‘sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā.

the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.

Yāni cimāni dvāsaṭṭhi diṭṭhigatāni brahmajāle bhaṇitāni;

And also the sixty-two misconceptions spoken of in the Supreme Net Discourse.

imā nu kho, bhante, diṭṭhiyo kismim sati honti, kismim asati na hontī”ti?

When what exists do these views come to be? When what doesn't exist do these views not come to be?”

Evam vutte, āyasmā thero tuṅhī ahosi.

When he said this, the senior venerable kept silent.

Dutiyampi kho citto gahapati ...pe...

For a second time ...

tatiyampi kho citto gahapati āyasmantaṃ therāṃ etadavoca:

And for a third time, Citta said to him:

“yā imā, bhante thera, anekavihitā diṭṭhiyo loke uppajjanti—

“Sir, there are many different views that arise in the world. ...

**sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā
lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ
sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato
paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti
vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā.**

Yāni cimāni dvāsaṭṭhi diṭṭhigatāni brahmajāle bhaṇitāni;

**imā nu kho, bhante, diṭṭhiyo kismiṃ sati honti, kismiṃ asati na
hontī”ti?**

When what exists do these views come to be? When what doesn't exist do these views not come to be?”

Tatiyampi kho āyasmā thero tuṅhī ahosi.

And a second time and a third time the senior venerable kept silent.

**Tena kho pana samayena āyasmā isidatto tasmim
bhikkhusaṅghe sabbanavako hoti.**

Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha.

Atha kho āyasmā isidatto āyasmantaṃ therāṃ etadavoca:

He said to the senior venerable,

**“byākaromahaṃ, bhante thera, cittassa gahapatino etaṃ
pañhan”ti?**

“Sir, may I answer Citta’s question?”

“Byākarohi tvaṃ, āvuso isidatta, cittassa gahapatino etaṃ pañhan”ti.

“Answer it, Reverend Isidatta.”

“Evañhi tvaṃ, gahapati, pucchasi:

“Householder, is this your question:

‘yā imā, bhante thera, anekavihitā diṭṭhiyo loke uppajjanti—

‘There are many different views that arise in the world ...

sassato lokoti vā ...pe...;

imā nu kho, bhante, diṭṭhiyo kismiṃ sati honti, kismiṃ asati na hontī”ti?

When what exists do these views come to be? When what doesn’t exist do these views not come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Yā imā, gahapati, anekavihitā diṭṭhiyo loke uppajjanti:

“Householder, there are many different views that arise in the world. For example:

‘sassato lokoti vā, asassato lokoti vā, antavā lokoti vā anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā.

the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.

Yāni cimāni dvāsaṭṭhi diṭṭhigatāni brahmajāle bhaṇitāni;

And also the sixty-two misconceptions spoken of in the Supreme Net Discourse.

imā kho, gahapati, diṭṭhiyo sakkāyadiṭṭhiyā sati honti, sakkāyadiṭṭhiyā asati na hontī””ti.

These views come to be when identity view exists. When identity view does not exist they do not come to be.”

“Katham̐ pana, bhante, sakkāyadiṭṭhi hotī””ti?

“But sir, how does identity view come about?”

“Idha, gahapati, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto

“It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmim̐ vā attānaṃ;

They regard form as self, self as having form, form in self, or self in form.

vedanaṃ attato samanupassati ...pe...

They regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññānaṃ attato samanupassati, viññānavantaṃ vā attānaṃ, attani vā viññānaṃ, viññānasmim̐ vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evam̐ kho, gahapati, sakkāyadiṭṭhi hotī”ti.

That’s how identity view comes about.”

“Katham̐ pana, bhante, sakkāyadiṭṭhi na hotī”ti?

“But sir, how does identity view not come about?”

**“Idha, gahapati, sutavā ariyasāvako ariyānaṃ dassāvī
ariyadhammassa kovidō ariyadhamme suvinīto sappurisānaṃ
dassāvī sappurisadhammassa kovidō sappurisadhamme
suvinīto**

“It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

**na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na
attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ;**

They don’t regard form as self, self as having form, form in self, or self in form.

na vedanaṃ ...

They don’t regard feeling ...

na saññaṃ ...

perception ...

na saṅkhāre ...

choices ...

**na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā
attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ.**

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evam̄ kho, gahapati, sakkāyadiṭṭhi na hotī”ti.
That’s how identity view does not come about.”

“Kuto, bhante, ayyo isidatto āgacchati”ti?
“Sir, where has Venerable Isidatta come from?”

“Avantiyā kho, gahapati, āgacchāmī”ti.
“I come from Avanti, householder.”

**“Atthi, bhante, avantiyā isidatto nāma kulaputto amhākaṃ
adiṭṭhasahāyo pabbajito?**
“Sir, there’s a friend of mine called Isidatta who I’ve never met. He’s
gone forth from a good family in Avanti.

Ditṭho so āyasmatā”ti?
Have you met him?”

“Evam̄, gahapati”ti.
“Yes, householder.”

“Kahaṃ nu kho so, bhante, āyasmā etarahi viharatī”ti?
“Sir, where is that venerable now staying?”

Evam̄ vutte, āyasmā isidatto tuṅhī ahosi.
When he said this, Isidatta kept silent.

“Ayyo no, bhante, isidatto”ti?
“Sir, are you that Isidatta?”

“Evam̄, gahapati”ti.
“Yes, householder.”

“Abhramatu, bhante, ayyo isidatto macchikāsaṇḍe.
“Sir, I hope Venerable Isidatta is happy here in Macchikāsaṇḍa,

Ramaṇīyaṃ ambāṭakavanaṃ.

for the Wild Mango Grove is lovely.

**Ahaṃ ayyassa isidattassa ussukkaṃ karissāmi
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ
”ti.**

I’ll make sure that Venerable Isidatta is provided with robes, alms-food, lodgings, and medicines and supplies for the sick.”

“Kalyāṇaṃ vuccati, gahapati”ti.

“That’s nice of you to say, householder.”

**Atha kho citto gahapati āyasmato isidattassa bhāsitaṃ
abhinanditvā anumoditvā there bhikkhū paṇītena khādanīyena
bhojanīyena sahatthā santappesi sampavāresi.**

Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with a variety of delicious foods.

**Atha kho therā bhikkhū bhuttāvino onītapattapāṇino
uṭṭhāyāsanaṃ pakkamimsu.**

When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.

Atha kho āyasmā thero āyasmantaṃ isidattaṃ etadavoca:

Then the senior venerable said to Venerable Isidatta,

“sādhu kho taṃ, āvuso isidatta, eso paṇho paṭibhāsi.

“Isidatta, it’s good that you felt inspired to answer that question, because I didn’t.

Neso paṇho maṃ paṭibhāsi.

**Tenahāvuso isidatta, yadā aññathāpi evarūpo paṇho
āgaccheyya, taññevettha paṭibhāseyyā”ti.**

So when a similar question comes up, you should also answer it as you feel inspired.”

**Atha kho āyasmā isidatto senāsanam saṃsāmetvā
pattacīvaramādāya macchikāsaṇḍamhā pakkāmi.**

But Isidatta set his lodgings in order and, taking his bowl and robe,
left Macchikasaṇḍa,

**Yam macchikāsaṇḍamhā pakkāmi, tathā pakkantova ahosi, na
puna paccāgacchīti.**

never to return.

Tatiyam.

4. Mahakapāṭihāriyasutta Mahaka's Demonstration

Ekam̐ samayaṃ sambahulā therā bhikkhū macchikāsaṅḍe viharanti ambāṭakavane.

At one time several senior mendicants were staying near Macchikāsaṅḍa in the Wild Mango Grove.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho citto gahapati there bhikkhū etadavoca:

Then Citta the householder went up to them, bowed, sat down to one side, and said to them,

“adhivāsentu me, bhante therā, svātanāya gokule bhattan”ti.
“Sirs, may the senior mendicants please accept my offering of tomorrow's meal in my barn.”

Adhivāsesuṃ kho therā bhikkhū tuṅhībhāvena.

They consented in silence.

Atha kho citto gahapati therānaṃ bhikkhūnaṃ adhivāsanāṃ viditvā uṭṭhāyāsanā there bhikkhū abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then, knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

Atha kho therā bhikkhū tassā rattiyā accayena pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena cittassa

gahapatino gokulaṃ tenupasaṅkamim̐su; upasaṅkamitvā paññatte āsane nisīdim̐su.

Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta's barn, and sat down on the seats spread out.

Atha kho citto gahapati there bhikkhū paṇītena sappipāyāsena sahatthā santappesi sampavāresi.

Then Citta served and satisfied the senior mendicants with his own hands with delicious milk-rice made with ghee.

Atha kho therā bhikkhū bhuttāvino onītapattapāṇino uṭṭhāyāsanaṃ pakkamim̐su.

When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.

Cittopi kho gahapati “sesakaṃ vissajjethā”ti vatvā there bhikkhū piṭṭhito piṭṭhito anubandhi.

Citta instructed that the remainder of the food be distributed, then followed behind the senior mendicants.

Tena kho pana samayena uṇhaṃ hoti kuthitaṃ;

Now at that time the heat was sweltering.

te ca therā bhikkhū paveliyamānena maññe kāyena gacchanti, yathā taṃ bhojanaṃ bhuttāvino.

And those senior mendicants walked along as if their bodies were melting, as happens after a meal.

Tena kho pana samayena āyasmā mahako tasmim̐ bhikkhusaṅghe sabbanavako hoti.

Now at that time Venerable Mahaka was the most junior mendicant in that Saṅgha.

Atha kho āyasmā mahako āyasmantaṃ theram̐ etadavoca:

Then Venerable Mahaka said to the senior venerable,

“sādhu khvassa, bhante thera, sītako ca vāto vāyeyya, abbhasampilāpo ca assa, devo ca ekamekaṃ phusāyeyyā”ti.
“Wouldn’t it be nice, sir, if a cool wind blew, a cloud canopy formed, and a gentle rain drizzled down?”

“Sādhu khvassa, āvuso mahaka, yaṃ sītako ca vāto vāyeyya, abbhasampilāpo ca assa, devo ca ekamekaṃ phusāyeyyā”ti.
“It would indeed be nice, Reverend Mahaka.”

Atha kho āyasmā mahako tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhari yathā sītako ca vāto vāyi, abbhasampilāpo ca assa, devo ca ekamekaṃ phusi.

Then Mahaka used his psychic power to will that a cool wind would blow, a cloud canopy would form, and a gentle rain would drizzle down.

Atha kho cittassa gahapatino etadahosi:

Then Citta thought,

“yo kho imasmiṃ bhikkhusaṅghe sabbanavako bhikkhu tassāyaṃ evarūpo iddhānubhāvo”ti.

“The most junior mendicant in this Saṅgha has such psychic power!”

Atha kho āyasmā mahako ārāmaṃ sampāpuṇitvā āyasmantaṃ therāṃ etadavoca:

When they reached the monastery, Mahaka said to the senior venerable,

“alamettāvatā, bhante therā”ti?

“Sir, is that sufficient?”

“Alamettāvatā, āvuso mahaka.

“That’s sufficient, Reverend Mahaka,

Katamettāvatā, āvuso mahaka.

you’ve done enough

Pūjitamettāvatā, āvuso mahakā”ti.

and offered enough.”

Atha kho therā bhikkhū yathāvihāraṃ agamaṃsu.

Then the senior mendicants entered their dwellings,

Āyasmāpi mahako sakaṃ vihāraṃ agamāsi.

and Mahaka entered his own dwelling.

**Atha kho citto gahapati yenāyasmā mahako tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ mahakaṃ abhivādetvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho citto gahapati āyasmantaṃ
mahakaṃ etadavoca:**

Then Citta went up to Mahaka, bowed, sat down to one side, and said to him,

**“sādhu me, bhante, ayyo mahako uttari manussadhammaṃ
iddhipāṭihāriyaṃ dassetū”ti.**

“Sir, please show me a superhuman demonstration of psychic power.”

**“Tena hi tvaṃ, gahapati, ālinde uttarāsaṅgaṃ paññapetvā
tiṇakalāpaṃ okāsehi”ti.**

“Well, then, householder, place your upper robe on the porch and spread a handful of grass on it.”

**“Evaṃ, bhante”ti kho citto gahapati āyasmato mahakassa
paṭissutvā ālinde uttarāsaṅgaṃ paññapetvā tiṇakalāpaṃ
okāsesi.**

“Yes, sir,” replied Citta, and did as he was asked.

**Atha kho āyasmā mahako vihāraṃ pavisitvā sūcighaṭikaṃ datvā
tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhari yathā
tālaccchiggaḷena ca aggaḷantarikāya ca acci nikkhamitvā tiṇāni
jhāpesi, uttarāsaṅgaṃ na jhāpesi.**

Mahaka entered his dwelling and latched the door. Then he used his psychic power to will that a flame shoot out through the keyhole and the chink in the door, and it burned up the grass but not the upper robe.

Atha kho citto gahapati uttarāsaṅgaṃ papphoṭetvā saṃviggo lomahaṭṭhajāto ekamantaṃ aṭṭhāsi.

Then Citta shook out his upper robe and stood to one side, shocked and awestruck.

Atha kho āyasmā mahako vihārā nikkhamitvā cittaṃ gahapatiṃ etadavoca:

Mahaka left his dwelling and said to Citta,

“alamettāvatā, gahapatī”ti?

“Is that sufficient, householder?”

“Alamettāvatā, bhante mahaka.

“That’s sufficient, sir,

Katamettāvatā, bhante, mahaka.

you’ve done enough

Pūjitamettāvatā, bhante mahaka.

and offered enough.

Abhramatu, bhante, ayyo mahako macchikāsaṇḍe.

I hope Venerable Mahaka is happy here in Macchikāsaṇḍa,

Ramaṇīyaṃ ambāṭakavanaṃ.

for the Wild Mango Grove is lovely.

Ahaṃ ayyassa mahakassa ussukkaṃ karissāmi

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ
”ti.

I’ll make sure that Venerable Mahaka is provided with robes, alms-food, lodgings, and medicines and supplies for the sick.”

“Kalyāṇaṃ vuccati, gahapatī”ti.

“That’s nice of you to say, householder.”

**Atha kho āyasmā mahako senāsanam saṃsāmetvā
pattacīvaramādāya macchikāsaṇḍamhā pakkāmi.**

But Mahaka set his lodgings in order and, taking his bowl and robe,
left Macchikasaṇḍa,

**Yaṃ macchikāsaṇḍamhā pakkāmi, tathā pakkantova ahosi;
never to return.**

na puna paccāgacchīti.

Catuttham.

5. Paṭhamakāmbhūsutta With Kāmbhū (1st)

**Ekam̐ samayaṃ āyasmā kāmbhū macchikāsaṇḍe viharati
ambāṭakavane.**

At one time Venerable Kāmbhū was staying near Macchikāsaṇḍa in the Wild Mango Grove.

**Atha kho citto gahapati yenāyasmā kāmbhū tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ kāmbhuṃ abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cittaṃ gahapatiṃ
āyasmā kāmbhū etadavoca:**

Then Citta the householder went up to Venerable Kāmbhū, bowed, and sat down to one side. Kāmbhū said to him,

“Vuttamidam̐, gahapati:

“Householder, there is this saying:

‘Nelaṅgo setapacchādo,

‘With flawless wheel and white canopy,

ekāro vattatī ratho;

the one-spoke chariot rolls on.

Anīghaṃ passa āyantaṃ,

See it come, untroubled,

chinnasotaṃ abandhanan’ti.

with stream cut, unbound.’

**Imassa nu kho, gahapati, saṅkhittena bhāsitassa kathaṃ
vitthārena attho daṭṭhabbo”ti?**

How should we see the detailed meaning of this brief statement?”

“Kiṃ nu kho etaṃ, bhante, bhagavatā bhāsitaṃ”ti?

“Sir, was this spoken by the Buddha?”

“Evaṃ, gahapatī”ti.

“Yes, householder.”

**“Tena hi, bhante, muhuttaṃ āgamehi yāvassa atthaṃ
pekkhāmī”ti.**

“Well then, sir, please wait a moment while I consider the meaning of this.”

**Atha kho citta gahapati muhuttaṃ tuṅhī hutvā āyasmantaṃ
kāmaḥṃ etaḍavoca:**

Then after a short silence Citta said to Kāmaḥṃ:

“Nelaṅgaṇ’ti kho, bhante, sīlānametaṃ adhivacanaṃ.

“Sir, ‘flawless wheel’ is a term for ethics.

‘Setapacchādo’ti kho, bhante, vimuttiyā etaṃ adhivacanaṃ.

‘White canopy’ is a term for freedom.

‘Ekāro’ti kho, bhante, satiyā etaṃ adhivacanaṃ.

‘One spoke’ is a term for mindfulness.

**‘Vattatī’ti kho, bhante, abhikkamaṇṇikamassettaṃ
adhivacanaṃ.**

‘Rolls on’ is a term for going forward and coming back.

**‘Ratho’ti kho, bhante, imassettaṃ cātumahābhūtikassa kāyassa
adhivacanaṃ mātāpettikasambhavassa
odanakummāsūpacayassa**

aniccucchādanaparimaddanabhedanaviddhamśanadhammassa

‘Chariot’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

Rāgo kho, bhante, nīgho, doso nīgho, moho nīgho.

Greed, hate, and delusion are troubles.

**Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā
tālāvatthukatā anabhāvaṅkatā āyatim̐ anuppādadhammā.**

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Tasmā khīṇāsavo bhikkhu ‘anīgho’ti vuccati.

That’s why a mendicant who has ended the defilements is called ‘untroubled’.

‘Āyantān’ti kho, bhante, arahato etaṃ adhivacaṇaṃ.

‘The one who comes’ is a term for the perfected one.

‘Soto’ti kho, bhante, taṇhāyetaṃ adhivacaṇaṃ.

‘Stream’ is a term for craving.

**Sā khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā
tālāvatthukatā anabhāvaṅkatā āyatim̐ anuppādadhammā.**

A mendicant who has ended the defilements has given this up, cut it off at the root, made it like a palm stump, and obliterated it, so it’s unable to arise in the future.

Tasmā khīṇāsavo bhikkhu ‘chinnasoto’ti vuccati.

That’s why a mendicant who has ended the defilements is said to have ‘cut the stream’.

Rāgo kho, bhante, bandhanaṃ, doso bandhanaṃ, moho bandhanaṃ.

Greed, hate, and delusion are bonds.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Tasmā khīṇāsavo bhikkhu ‘abandhano’ti vuccati.

That’s why a mendicant who has ended the defilements is called ‘unbound’.

Iti kho, bhante, yaṃ taṃ bhagavatā vuttaṃ:

So, sir, that’s how I understand the detailed meaning of what the Buddha said in brief:

‘Nelaṅgo setapacchādo,

‘With flawless wheel and white canopy,

ekāro vattatī ratho;

the one-spoke chariot rolls on.

Anīghaṃ passa āyantaṃ,

See it come, untroubled,

chinnasotaṃ abandhanan’ti.

with stream cut, unbound.’”

Imassa kho, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī”ti.

“Lābhā te, gahapati, suladdhaṃ te, gahapati.

“You’re fortunate, householder, so very fortunate,

Yassa te gambhīre buddhavacane paññācakkhu kamatī”ti.

to traverse the Buddha’s deep teachings with the eye of wisdom.”

Pañcamāṅ.

6. Dutiyakāmbhūsutta With Kāmbhū (2nd)

**Ekam̐ samayaṃ āyasmā kāmbhū macchikāsaṇḍe viharati
ambāṭakavane.**

At one time Venerable Kāmbhū was staying near Macchikāsaṇḍa in the Wild Mango Grove.

**Atha kho citto gahapati yenāyasmā kāmbhū tenupasaṅkami;
upasaṅkamtivā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho citto
gahapati āyasmantaṃ kāmbhū etadavoca:**

Then Citta the householder went up to Venerable Kāmbhū, sat down to one side, and said to him:

“kati nu kho, bhante, saṅkhārā”ti?

“Sir, how many processes are there?”

“Tayo kho, gahapati, saṅkhārā—

“Householder, there are three processes.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro”ti.

Physical, verbal, and mental processes.”

**“Sādhu, bhante”ti kho citto gahapati āyasmato kāmbhussa
bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ kāmbhū
uttariṃ pañhaṃ apucchi:**

Saying “Good, sir,” Citta approved and agreed with what Kāmbhū said. Then he asked another question:

**“katamo pana, bhante, kāyasaṅkhāro, katamo vacīsaṅkhāro,
katamo cittasaṅkhāro”ti?**

“But sir, what is the physical process? What’s the verbal process? What’s the mental process?”

“Assāsapassāsā kho, gahapati, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro”ti.

“Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes.”

“Sādhu, bhante”ti kho citto gahapati ...pe... uttarim pañham apucchi:

Saying “Good, sir,” he asked another question:

“kasmā pana, bhante, assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro”ti?

“But sir, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?”

“Assāsapassāsā kho, gahapati, kāyikā. Ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro.

“Breathing is physical. It’s tied up with the body, that’s why breathing is a physical process.

Pubbe kho, gahapati, vitakketvā vicāretvā pacchā vācam bhindati, tasmā vitakkavicārā vacīsaṅkhāro.

First you place the mind and keep it connected, then you break into speech. That’s why placing the mind and keeping it connected are verbal processes.

Saññā ca vedanā ca cetasikā. Ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro”ti.

Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are mental processes.”

“Sādhu ...pe... uttarim̃ pañham̃ apucchi:

Saying “Good, sir,” he asked another question:

“katham̃ pana, bhante, saññāvedayitanirodhasamāpatti hotī”ti?

“But sir, how does someone attain the cessation of perception and feeling?”

“Na kho, gahapati, saññāvedayitanirodham̃ samāpajjantassa bhikkhuno evam̃ hoti:

“A mendicant who is entering such an attainment does not think:

‘aham̃ saññāvedayitanirodham̃ samāpajjissan’ti vā ‘aham̃ saññāvedayitanirodham̃ samāpajjāmī’ti vā ‘aham̃ saññāvedayitanirodham̃ samāpanno’ti vā.

‘I will enter the cessation of perception and feeling’ or ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling.’

Atha khvassa pubbeva tathā cittaṃ bhāvitam̃ hoti yaṃ taṃ tathattāya upanetī”ti.

Rather, their mind has been previously developed so as to lead to such a state.”

“Sādhu ...pe... uttarim̃ pañham̃ apucchi:

Saying “Good, sir,” he asked another question:

“saññāvedayitanirodham̃ samāpajjantassa pana, bhante, bhikkhuno katame dhammā paṭhamam̃ nirujjhanti, yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“But sir, which cease first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?”

“Saññāvedayitanirodham̃ samāpajjantassa kho, gahapati, bhikkhuno vacīsaṅkhāro paṭhamam̃ nirujjhati, tato

kāyasaṅkhāro, tato cittasaṅkhāro”ti.

“Verbal processes cease first, then physical, then mental.”

“Sādhu ...pe... uttarim pañham apucchi:

Saying “Good, sir,” he asked another question:

**“yvāyaṃ, bhante, mato kālaṅkato, yo cāyaṃ bhikkhu
saññāvedayitanirodhaṃ samāpanno, imesaṃ kiṃ
nānākaraṇaṇaṃ”ti?**

“What’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?”

**“Yvāyaṃ, gahapati, mato kālaṅkato tassa kāyasaṅkhāro
niruddho paṭippassaddho, vacīsaṅkhāro niruddho
paṭippassaddho, cittasaṅkhāro niruddho paṭippassaddho, āyu
parikkhīṇo, usmā vūpasantā, indriyāni viparibhinnāni.**

“When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated.

**Yo ca khvāyaṃ, gahapati, bhikkhu saññāvedayitanirodhaṃ
samāpanno, tassapi kāyasaṅkhāro niruddho paṭippassaddho,
vacīsaṅkhāro niruddho paṭippassaddho, cittasaṅkhāro
niruddho paṭippassaddho, āyu aparikkhīṇo, usmā avūpasantā,
indriyāni vipasannāni.**

When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear.

**Yvāyaṃ, gahapati, mato kālaṅkato, yo cāyaṃ bhikkhu
saññāvedayitanirodhaṃ samāpanno, idaṃ nesaṃ
nānākaraṇaṇaṃ”ti.**

That’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling.”

“Sādhu ...pe... uttarim̃ pañham̃ apucchi:

Saying “Good, sir,” he asked another question:

**“katham̃ pana, bhante, saññāvedayitanirodhasamāpattiyā
vuṭṭhānam̃ hotī”ti?**

“But sir, how does someone emerge from the cessation of perception and feeling?”

**“Na kho, gahapati, saññāvedayitanirodhasamāpattiyā
vuṭṭhahantassa bhikkhuno evam̃ hoti:**

“A mendicant who is emerging from such an attainment does not think:

‘aham̃ saññāvedayitanirodhasamāpattiyā vuṭṭhahissan’ti vā

‘aham̃ saññāvedayitanirodhasamāpattiyā vuṭṭhahāmī’ti vā

‘aham̃ saññāvedayitanirodhasamāpattiyā vuṭṭhito’ti vā.

‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’

**Atha khvassa pubbeva tathā cittaṃ bhāvitam̃ hoti, yaṃ taṃ
tathattāya upanetī”ti.**

Rather, their mind has been previously developed so as to lead to such a state.”

“Sādhu, bhante ...pe... uttarim̃ pañham̃ apucchi:

Saying “Good, sir,” he asked another question:

**“saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa pana,
bhante, bhikkhuno katame dhammā paṭhamam̃ uppajjanti, yadi
vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā
cittasaṅkhāro”ti?**

“But sir, which arise first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental processes?”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa, gahapati, bhikkhuno cittasañkhāro paṭhamam̐ uppajjati, tato kāyasañkhāro, tato vacīsañkhāro”ti.

“Mental processes arise first, then physical, then verbal.”

“Sādhu ...pe... uttarim̐ pañham̐ apucchi:

Saying “Good, sir,” he asked another question:

“saññāvedayitanirodhasamāpattiyā vuṭṭhitam̐ pana, bhante, bhikkhum̐ kati phassā phusanti”?

“But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitam̐ kho, gahapati, bhikkhum̐ tayo phassā phusanti—

“They experience three kinds of contact:

suññato phasso, animitto phasso, appaṇihito phasso”ti.

emptiness, signless, and undirected contacts.”

“Sādhu ...pe... uttarim̐ pañham̐ apucchi:

Saying “Good, sir,” he asked another question:

“saññāvedayitanirodhasamāpattiyā vuṭṭhitassa pana, bhante, bhikkhuno kim̐ninnam̐ cittam̐ hoti, kim̐poṇam̐, kim̐pabbhāran”ti?

“But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho, gahapati, bhikkhuno vivekaninnam̐ cittam̐ hoti vivekapoṇam̐ vivekapabbhāran”ti.

“Their mind slants, slopes, and inclines to seclusion.”

“Sādhū, bhante”ti kho citta gahapati āyasmato kāmabhussa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ kāmabhūṃ uttarim pañhaṃ apucchi:

Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question:

“saññāvedayitanirodhasamāpattiyā pana, bhante, kati dhammā bahūpakārā”ti?

“But sir, how many things are helpful for attaining the cessation of perception and feeling?”

“Addhā kho tvaṃ, gahapati, yaṃ paṭhamaṃ pucchitabbaṃ taṃ puchasi.

“Well, householder, you’ve finally asked what you should have asked first!

Api ca tyāhaṃ byākarissāmi.

Nevertheless, I will answer you.

Saññāvedayitanirodhasamāpattiyā kho, gahapati, dve dhammā bahūpakārā—

Two things are helpful for attaining the cessation of perception and feeling:

samatho ca vipassanā cā”ti.

serenity and discernment.”

Chaṭṭhaṃ.

7. Godattasutta With Godatta

**Ekam̐ samayaṃ āyasmā godatto macchikāsaṇḍe viharati
ambāṭakavane.**

At one time Venerable Godatta was staying near Macchikāsaṇḍa in the Wild Mango Grove.

**Atha kho citto gahapati yenāyasmā godatto tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ godattaṃ abhivādetvā ekamantaṃ
nisīdi. Ekamantaṃ nisinnaṃ kho cittaṃ gahapatiṃ āyasmā
godatto etadavoca:**

Then Citta the householder went up to Venerable Godatta, bowed, and sat down to one side. Godatta said to him:

**“yā cāyaṃ, gahapati, appamaṇā cetovimutti, yā ca ākiṅcaññā
cetovimutti, yā ca suññatā cetovimutti, yā ca animittā
cetovimutti, ime dhammā nānatthā nānābyañjanā udāhu ekatthā
byañjanameva nānan”ti?**

“Householder, the limitless heart’s release, and the heart’s release through nothingness, and the heart’s release through emptiness, and the signless heart’s release: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

**“Atthi, bhante, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā
nānatthā ceva nānābyañjanā ca.**

“Sir, there is a way in which these things differ in both meaning and phrasing.

Atthi pana, bhante, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā byañjanameva nānan”ti.

But there’s also a way in which they mean the same thing, and differ only in the phrasing.

“Katamo ca, bhante, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānatthā ceva nānābyañjanā ca?

And what’s the way in which these things differ in both meaning and phrasing?

Idha, bhante, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharivā viharati.

It’s when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ...pe...

They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ...pe...

They meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharivā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Ayaṃ vuccati, bhante, appamaṇā cetovimutti.

This is called the limitless heart's release.

Katamā ca, bhante, ākiñcaññā cetovimutti?

And what is the heart's release through nothingness?

Idha, bhante, bhikkhu sabbaso viññāṇaṅcāyatanam samatikkamma, 'natthi kiñcī'ti ākiñcaññāyatanam upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

Ayaṃ vuccati, bhante, ākiñcaññā cetovimutti.

This is called the heart's release through nothingness.

Katamā ca, bhante, suññatā cetovimutti?

And what is the heart's release through emptiness?

Idha, bhante, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

'suññamidaṃ attena vā attaniyena vā'ti.

'This is empty of a self or what belongs to a self.'

Ayaṃ vuccati, bhante, suññatā cetovimutti.

This is called the heart's release through emptiness.

Katamā ca, bhante, animittā cetovimutti?

And what is the signless heart's release?

Idha, bhante, bhikkhu sabbanimittānam amanasikārā animittam cetosamādhim upasampajja viharati.

It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart.

Ayaṃ vuccati, bhante, animittā cetovimutti.

This is called the signless heart's release.

Ayaṃ kho, bhante, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānatthā ceva nānābyañjanā ca.

This is the way in which these things differ in both meaning and phrasing.

Katamo ca, bhante, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā byañjanameva nānaṃ?

And what's the way in which they mean the same thing, and differ only in the phrasing?

Rāgo, bhante, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo.

Greed, hate, and delusion are makers of limits.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvatā kho, bhante, appamāṇā cetovimuttiyo, akuppā tāsāṃ cetovimutti aggamakkhāyati.

The unshakable heart's release is said to be the best kind of limitless heart's release.

Sā kho pana akuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Rāgo kho, bhante, kiñcanaṃ, doso kiñcanaṃ, moho kiñcanaṃ.

Greed is something, hate is something, and delusion is something.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvatā kho, bhante, ākiñcaññā cetovimuttiyo, akuppā tāsāṃ cetovimutti aggamakkhāyati.

The unshakable heart's release is said to be the best kind of heart's release through nothingness.

Sā kho pana akuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Rāgo kho, bhante, nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo.

Greed, hate, and delusion are makers of signs.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatimā anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvatā kho, bhante, animittā cetovimuttiyo, akuppā tāsāṃ cetovimutti aggamakkhāyati.

The unshakable heart's release is said to be the best kind of signless heart's release.

Sā kho pana akuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Ayaṃ kho, bhante, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā byañjanameva nānan"ti.

This is the way in which they mean the same thing, and differ only in the phrasing."

“Lābhā te, gahapati, suladdham̃ te, gahapati.

“You’re fortunate, householder, so very fortunate,

Yassa te gambhīre buddhavadane paññācakkhu kamatī”ti.

to traverse the Buddha’s deep teachings with the eye of wisdom.”

Sattamaṃ.

8. Nigaṇṭhanāṭaputtasutta Nigaṇṭha Nāṭaputta

Tena kho pana samayena nigaṇṭho nāṭaputto macchikāsaṇḍaṃ anupatto hoti mahatīyā nigaṇṭhaparisāya saddhiṃ.

Now at that time Nigaṇṭha Nāṭaputta had arrived at Macchikāsaṇḍa together with a large assembly of Jain ascetics.

Assosi kho citto gahapati: “nigaṇṭho kira nāṭaputto macchikāsaṇḍaṃ anupatto mahatīyā nigaṇṭhaparisāya saddhin”ti.

Citta the householder heard that they had arrived.

Atha kho citto gahapati sambahulehi upāsakehi saddhiṃ yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamtivā nigaṇṭhena nāṭaputtena saddhiṃ sammodi.

Together with several lay followers, he went up to Nigaṇṭha Nāṭaputta and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cittaṃ gahapatiṃ nigaṇṭho nāṭaputto etadavoca:

When the greetings and polite conversation were over, he sat down to one side. Nigaṇṭha Nāṭaputta said to him,

“saddhasi tvaṃ, gahapati, samaṇassa gotamassa—

“Householder, do you have faith in the ascetic Gotama’s claim that

atthi avitakko avicāro samādhī, atthi vitakkavicārānaṃ nirodho”ti?

there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and

keeping it connected?”

“Na khvāhaṃ ettha, bhante, bhagavato saddhāya gacchāmi.

“Sir, in this case I don’t rely on faith in the Buddha’s claim that

Atthi avitakko avicāro samādhi, atthi vitakkavicārānaṃ nirodho”ti.

there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected.”

Evaṃ vutte, nigaṇṭho nāṭaputto ulloketvā etadavoca:

When he said this, Nigaṇṭha Nātaputta looked up at his assembly and said,

“idaṃ bhavanto passantu, yāva ujuko cāyaṃ citto gahapati, yāva asaṭho cāyaṃ citto gahapati, yāva amāyāvī cāyaṃ citto gahapati, vātaṃ vā so jālena bādhetabbaṃ maññeyya, yo vitakkavicāre nirodhetabbaṃ maññeyya, sakamuṭṭhinā vā so gaṅgāya sotam āvāretabbaṃ maññeyya, yo vitakkavicāre nirodhetabbaṃ maññeyyā”ti.

“See, good sirs, how straightforward this householder Citta is! He’s not devious or deceitful at all. To imagine that you can stop placing the mind and keeping it connected would be like imagining that you can catch the wind in a net, or dam the Ganges river with your own hand.”

“Taṃ kiṃ maññasi, bhante,

“What do you think, sir?

katamaṃ nu kho paṇītaram—ñāṇaṃ vā saddhā vā”ti?

Which is better—knowledge or faith?”

“Saddhāya kho, gahapati, ñāṇaṃyeva paṇītataran”ti.

“Knowledge is definitely better than faith, householder.”

“Ahaṃ kho, bhante, yāvadeva ākaṅkhāmi, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi.

“Well sir, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ahaṃ kho, bhante, yāvadeva ākaṅkhāmi, vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, as the placing of the mind and keeping it connected are stilled ... I enter and remain in the second absorption.

Ahaṃ kho, bhante, yāvadeva ākaṅkhāmi, pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, with the fading away of rapture ... I enter and remain in the third absorption.

Ahaṃ kho, bhante, yāvadeva ākaṅkhāmi, sukhasa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, giving up pleasure and pain ... I enter and remain in the fourth absorption.

Na so khvāhaṃ, bhante, evaṃ jānanto evaṃ passanto kassa aññassa samaṇassa vā brāhmaṇassa vā saddhāya gamissāmi?

And so, sir, since I know and see like this, why should I rely on faith in another ascetic or brahmin who claims that

Atthi avitakko avicāro samādhi, atthi vitakkavicārānaṃ nirodho”ti.

there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?”

Evaṃ vutte, nigaṇṭho nāṭaputto sakaṃ parisāṃ apaloketvā etadavoca:

When he said this, Nigaṇṭha Nātaputta looked askance at his own assembly and said,

“idaṃ bhavanto passantu, yāva anujuko cāyaṃ citto gahapati, yāva saṭho cāyaṃ citto gahapati, yāva māyāvī cāyaṃ citto gahapatī”ti.

“See, good sirs, how crooked this householder Citta is! He’s so devious and deceitful!”

“Idāneva kho te mayaṃ, bhante, bhāsitaṃ:

“Sir, just now I understood you to say:

‘evaṃ ājānāma idaṃ bhavanto passantu, yāva ujuko cāyaṃ citto gahapati, yāva asaṭho cāyaṃ citto gahapati, yāva amāyāvī cāyaṃ citto gahapatī’ti.

‘See, good sirs, how straightforward this householder Citta is! He’s not devious or deceitful at all.’

Idāneva ca pana mayaṃ, bhante, bhāsitaṃ:

But then I understood you to say:

‘evaṃ ājānāma idaṃ bhavanto passantu, yāva anujuko cāyaṃ citto gahapati, yāva saṭho cāyaṃ citto gahapati, yāva māyāvī cāyaṃ citto gahapatī’ti.

‘See, good sirs, how crooked this householder Citta is! He’s so devious and deceitful!’

Sace te, bhante, purimaṃ saccaṃ, pacchimaṃ te micchā.

If your first statement is true, the second is wrong.

Sace pana te, bhante, purimaṃ micchā, pacchimaṃ te saccaṃ.

If your first statement is wrong, the second is true.

Ime kho pana, bhante, dasa sahadhammikā pañhā āgacchanti.

And also, sir, these ten legitimate questions are relevant.

Yadā nesaṃ atthaṃ ājāneyyāsi, atha maṃ paṭihareyyāsi saddhiṃ nigaṇṭhaparisāya.

When you understand what they mean, then, together with your assembly of Jain ascetics, you can rebut me.

Eko pañho, eko uddeso, ekaṃ veyyākaraṇaṃ.

‘One thing: question, summary, and answer. Two ... three ... four ... five ... six ... seven ... eight ... nine ... ten things: question, summary, and answer.’”

Dve pañhā, dve uddesā, dve veyyākaraṇāni.

Tayo pañhā, tayo uddesā, tīṇi veyyākaraṇāni.

Cattāro pañhā, cattāro uddesā, cattāri veyyākaraṇāni.

Pañca pañhā, pañca uddesā, pañca veyyākaraṇāni.

Cha pañhā, cha uddesā, cha veyyākaraṇāni.

Satta pañhā, satta uddesā, satta veyyākaraṇāni.

Aṭṭha pañhā, aṭṭha uddesā, aṭṭha veyyākaraṇāni.

Nava pañhā, nava uddesā, nava veyyākaraṇāni.

Dasa pañhā, dasa uddesā, dasa veyyākaraṇāni”ti.

Atha kho citto gahapati nigaṇṭhaṃ nāṭaputtaṃ ime dasa sahadhammike pañhe āpucchitvā uṭṭhāyāsanā pakkāmīti.

Then Citta got up from his seat and left without asking Nigaṇṭha Nāṭaputta these ten legitimate questions.

Aṭṭhamaṃ.

9. Acelakassapasutta With Kassapa, the Naked Ascetic

**Tena kho pana samayena acelo kassapo macchikāsaṇḍaṃ
anuppatto hoti cittassa gahapatino purāṇagihisahāyo.**

Now at that time the naked ascetic Kassapa, who in lay life was an old friend of Citta, had arrived at Macchikāsaṇḍa.

**Assosi kho citto gahapati: “acelo kira kassapo
macchikāsaṇḍaṃ anuppatto amhākaṃ purāṇagihisahāyo”ti.**

Citta the householder heard that he had arrived.

**Atha kho citto gahapati yena acelo kassapo tenupasaṅkami;
upasaṅkamtivā acelena kassapena saddhiṃ sammodi.**

So he went up to him, and they exchanged greetings.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho citto gahapati acelaṃ kassapaṃ
etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the naked ascetic Kassapa,

“kīvaciraṃ pabbajitassa, bhante kassapā”ti?

“Sir, Kassapa, how long has it been since you went forth?”

“Timsamattāni kho me, gahapati, vassāni pabbajitassā”ti.

“It’s been thirty years, householder.”

**“Imehi pana te, bhante, timsamattehi vassehi atthi koci uttari
manussadhammā alamariyañāṇadassanaviseso adhigato
phāsuvihāro”ti?**

“But sir, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

“Imehi kho me, gahapati, tiṃsamattehi vassehi pabbajitassa natthi koci uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro, aññatra naggeyyā ca muṇḍeyyā ca pāvaḷanipphoṭanāya cā”ti.

“I have no such achievement, householder, only nakedness, baldness, and pokes in the buttocks.”

Evam vutte, citto gahapati acelaṃ kassapaṃ etadavoca:

Citta said to him,

“acchariyaṃ vata, bho, abbhutaṃ vata, bho.

“It’s incredible, it’s amazing,

Dhammassa svākkhātātā yatra hi nāma tiṃsamattehi vassehi na koci uttari manussadhammā alamariyañāṇadassanaviseso adhigato abhavissa phāsuvihāro, aññatra naggeyyā ca muṇḍeyyā ca pāvaḷanipphoṭanāya cā”ti.

how well explained the teaching is. For in thirty years you have achieved no superhuman distinction in knowledge and vision worthy of the noble ones, no meditation at ease, only nakedness, baldness, and pokes in the buttocks.”

“Tuyhaṃ pana, gahapati, kīvaciraṃ upāsakattaṃ upagatassā”ti?

“But householder, how long have you been a lay follower?”

“Mayhampi kho pana, bhante, tiṃsamattāni vassāni upāsakattaṃ upagatassā”ti.

“It’s been thirty years, sir.”

“Imehi pana te, gahapati, timsamattehi vassehi atthi koci uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

“But householder, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

“Gihinopi siyā, bhante.

“How, sir, could I not?”

Ahañhi, bhante, yāvadeva ākañkhāmi, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi.

For whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ahañhi, bhante, yāvadeva ākañkhāmi, vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, as the placing of the mind and keeping it connected are stilled ... I enter and remain in the second absorption.

Ahañhi, bhante, yāvadeva ākañkhāmi, pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, with the fading away of rapture ... I enter and remain in the third absorption.

Ahañhi, bhante, yāvadeva ākañkhāmi, sukhasa ca pahānā ... pe... catutthaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, giving up pleasure and pain ... I enter and remain in the fourth absorption.

Sace kho panāhaṃ, bhante, bhagavato paṭhamataraṃ kālaṃ kareyyaṃ, anacchariyaṃ kho panetaṃ yaṃ maṃ bhagavā evaṃ byākareyya:

If I pass away before the Buddha, it wouldn't be surprising if the Buddha declares of me:

‘natthi taṃ saṃyojanaṃ yena saṃyojanena saṃyutto citto gahapati puna imaṃ lokaṃ āgaccheyyā’”ti.

‘The householder Citta is bound by no fetter that might return him to this world.’”

Evaṃ vutte, acelo kassapo cittaṃ gahapatiṃ etadavoca:

When this was said, Kassapa said to Citta,

“acchariyaṃ vata bho, abbhutaṃ vata bho.

“It’s incredible, it’s amazing,

Dhammassa svākkhātātā, yatra hi nāma gihī odātavasano evarūpaṃ uttari manussadhammā

alamariyañāṇadassanavisesaṃ adhigamissati phāsuvihāraṃ.

how well explained the teaching is. For a white-clothed layperson can achieve such a superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease.

Labheyyāhaṃ, gahapati, imasmiṃ dhammavinaye pabbajjaṃ, labheyyaṃ upasampadan’”ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

Atha kho citto gahapati acelaṃ kassapaṃ ādāya yena therā

bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū

etadavoca:

Then Citta the householder took the naked ascetic Kassapa to see the senior mendicants, and said to them:

“ayaṃ, bhante, acelo kassapo amhākaṃ purāṇagihisahāyo.

“Sirs, this is the naked ascetic Kassapa, who in lay life was an old friend of mine.

Imaṃ therā pabbājentu upasampādentu.

May the senior monks give him the going forth, the ordination.

**Ahamassa ussukkaṃ karissāmi
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānan
”ti.**

I’ll make sure that he’s provided with robes, alms-food, lodgings, and medicines and supplies for the sick.”

**Alattha kho acelo kassapo imasmim̐ dhammavinaye pabbajjāṃ,
alattha upasampadaṃ.**

And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training.

**Acirūpasampanno ca panāyasmā kassapo eko vūpakaṭṭho
appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya
kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti,
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme
sayāṃ abhiññā sacchikatvā upasampajja vihāsi.**

Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā”ti abhhaññāsi.**

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā kassapo arahataṃ ahoṣīti.

And Venerable Kassapa became one of the perfected.

Navamaṃ.

10. Gilānadassanasutta Seeing the Sick

**Tena kho pana samayena citto gahapati ābādhiko hoti dukkhito
bāḷhagilāno.**

Now at that time the householder Citta was sick, suffering, gravely ill.

**Atha kho sambahulā ārāmadevatā vanadevatā rukkhadevatā
osadhitiṇavanappatīsu adhivatthā devatā saṅgamma
samāgamma cittaṃ gahapatiṃ etadavocum:**

Then several deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees came together and said to Citta,

**“paṇidhehi, gahapati, anāgatamaddhānaṃ rājā assaṃ
cakkavattī”ti.**

“Householder, make a wish to become a wheel-turning monarch in the future!”

**Evaṃ vutte, citto gahapati tā ārāmadevatā vanadevatā
rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā
etadavoca:**

When they said this, Citta said to them,

“tampi aniccaṃ, tampi addhavaṃ, tampi pahāya gamanīyaṃ”ti.

“That too is impermanent! That too will pass! That too will be left behind!”

**Evaṃ vutte, cittassa gahapatino mittāmaccā ñātisālohitā cittaṃ
gahapatiṃ etadavocum:**

When he said this, his friends and colleagues, relatives and family members said,

“satim, ayyaputta, upaṭṭhapehi, mā vippalapī”ti.

“Be mindful, lord! Don’t babble.”

“Kim tāhaṃ vadāmi yaṃ maṃ tumhe evaṃ vadetha:

“What have I said that makes you say that?”

‘satim, ayyaputta, upaṭṭhapehi, mā vippalapī’”ti?

“Evaṃ kho tvaṃ, ayyaputta, vadesi:

“It’s because you said:

‘tampi aniccaṃ, tampi addhavaṃ, tampi pahāya gamanīyan’”ti.

‘That too is impermanent! That too will pass! That too will be left behind!’”

**“Tathā hi pana maṃ ārāmadevatā vanadevatā rukkhadevatā
osadhitiṇavanappatīsu adhivatthā devatā evamāhaṃsu:**

“Oh, well, that’s because the deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees said to me:

**‘paṇidhehi, gahapati, anāgatamaddhānaṃ rājā assaṃ
cakkavattī’”ti.**

‘Householder, make a wish to become a wheel-turning monarch in the future!’

Tāhaṃ evaṃ vadāmi:

So I said to them:

‘tampi aniccaṃ ...pe... tampi pahāya gamanīyan’”ti.

‘That too is impermanent! That too will pass! That too will be left behind!’”

**“Kim pana tā, ayyaputta, ārāmadevatā vanadevatā rukkhadevatā
osadhitiṇavanappatīsu adhivatthā devatā atthavasāṃ
samppassamānā evamāhaṃsu:**

“But what reason do they see for saying that to you?”

‘paṇidhehi, gahapati, anāgatamaddhānaṃ rājā assaṃ cakkavattī’”ti?

“Tāsaṃ kho ārāmadevatānaṃ vanadevatānaṃ rukkhadevatānaṃ osadhitiṇavanappatīsu adhivatthānaṃ devatānaṃ evaṃ hoti:

“They think:

‘ayaṃ kho citta gahapati, sīlavā kalyāṇadhammo.

‘This householder Citta is ethical, of good character.

Sace paṇidahissati—

If he makes a wish to

anāgatamaddhānaṃ rājā assaṃ cakkavattī’ti, ‘tassa kho ayaṃ ijjhissati, sīlavato cetopaṇidhi visuddhattā dhammiko dhammikaṃ phalaṃ anupassatī’ti.

become a wheel-turning monarch in the future, his heart’s wish will succeed because of the purity of his ethics. And then as a proper, principled king he will provide proper spirit-offerings.’

Imaṃ kho tā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā atthavasāṃ sampassamānā evamāhaṃsu:

That’s the reason they see for saying to me:

‘paṇidhehi, gahapati, anāgatamaddhānaṃ rājā assaṃ cakkavattī’ti.

‘Householder, make a wish to become a wheel-turning monarch in the future!’

Tāhaṃ evaṃ vadāmi:

So I said to them:

‘tampi aniccaṃ, tampi addhuvaṃ, tampi pahāya gamanīyaṃ’”ti.

‘That too is impermanent! That too will pass! That too will be left behind!’”

“Tena hi, ayyaputta, amhepi ovadāhī”ti.

“Then, lord, advise us!”

“Tasmā hi vo evaṃ sikkhitabbaṃ—

“So you should train like this:

buddhe aveccappasādena samannāgatā bhavissāma:

We will have experiential confidence in the Buddha:

**‘itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Dhamme aveccappasādena samannāgatā bhavissāma:

We will have experiential confidence in the teaching:

**‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko
opaneyyiko paccattaṃ veditabbo viññūhī’ti.**

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Saṅghe aveccappasādena samannāgatā bhavissāma:

We will have experiential confidence in the Saṅgha:

**‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno
bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato
sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho,
yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa
bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo
añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti.**

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

**Yaṃ kho pana kiñci kule deyyadhammaṃ sabbaṃ taṃ
appaṭivibhattaṃ bhavissati sīlavantehi kalyāṇadhammehi
evaṃhi vo sikkhitabbaṃ”ti.**

And we will share without reservation all the gifts available to give in our family with those who are ethical and of good character.”

**Atha kho citta gahapati mittāmacce ñātisālohite buddhe ca
dhamme ca saṅghe ca cāge ca samādapetvā kālamakāsīti.**

Then, after Citta had encouraged his friends and colleagues, relatives and family members in the Buddha, the teaching, the Saṅgha, and generosity, he passed away.

Dasamaṃ.

Cittavaggo paṭhamo.

Tassuddānaṃ

**Samyojanaṃ dve isidattā,
Mahako kāmabhūpi ca;
Godatto ca nigaṇṭho ca,
Acelena gilānadassananti.**

Cittasamyuttaṃ samattaṃ.

The Linked Discourses on Citta the Householder are complete.

42. Gāmaṇi Saṃyutta:
With Chiefs

Saṃyutta Nikāya 42
Linked Discourses 42

1. Gāmaṇivagga
1. Chiefs

1. Caṇḍasutta Vicious

Sāvattihinidānaṃ.

At Sāvattihī.

**Atha kho caṇḍo gāmaṇi yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho caṇḍo gāmaṇi bhagavantaṃ
etadavoca:**

Then the chief named Fury went up to the Buddha, bowed, sat down to one side, and said to him:

**“ko nu kho, bhante, hetu, ko paccayo yena midhekacco caṇḍo
caṇḍotveva saṅkhaṃ gacchati.**

“What is the cause, sir, what is the reason why some people are regarded as furious,

**Ko pana, bhante, hetu, ko paccayo yena midhekacco sorato
soratotveva saṅkhaṃ gacchati”ti?**

while others are regarded as sweet-natured?”

“Idha, gāmaṇi, ekaccassa rāgo appahīno hoti.

“Take someone who hasn’t given up greed.

**Rāgassa appahīnattā pare kopenti, parehi kopiyamāno koparṃ
pātukaroti.**

So they get annoyed by others, and they show it.

So caṇḍotveva saṅkhaṃ gacchati.

They’re regarded as furious.

Doso appahīno hoti.

They haven't given up hate.

Dosassa appahīnattā pare kopenti, parehi kopiyamāno kopam pātukaroti.

So they get annoyed by others, and they show it.

So caṇḍotveva saṅkham gacchati.

They're regarded as furious.

Moho appahīno hoti.

They haven't given up delusion.

Mohassa appahīnattā pare kopenti, parehi kopiyamāno kopam pātukaroti.

So they get annoyed by others, and they show it.

So caṇḍotveva saṅkham gacchati.

They're regarded as furious.

Ayam kho, gāmaṇi, hetu, ayam paccayo yena midhekacco caṇḍo caṇḍotveva saṅkham gacchati.

This is the cause, this is the reason why some people are regarded as furious.

Idha pana, gāmaṇi, ekaccassa rāgo pahīno hoti.

But take someone who has given up greed.

Rāgassa pahīnattā pare na kopenti, parehi kopiyamāno kopam na pātukaroti.

So they don't get annoyed by others, and don't show it.

So soratotveva saṅkham gacchati.

They're regarded as sweet-natured.

Doso pahīno hoti.

They've given up hate.

Dosassa pahīnattā pare na kopenti, parehi kopiyamāno kopam na pātukaroti.

So they don't get annoyed by others, and don't show it.

So soratotveva saṅkhaṃ gacchati.

They're regarded as sweet-natured.

Moho pahīno hoti.

They've given up delusion.

Mohassa pahīnattā pare na kopenti, parehi kopiyamāno kopāṃ na pātukaroti.

So they don't get annoyed by others, and don't show it.

So soratotveva saṅkhaṃ gacchati.

They're regarded as sweet-natured.

Ayaṃ kho, gāmaṇi, hetu ayaṃ paccayo yena midhekacco sorato soratotveva saṅkhaṃ gacchati”ti.

This is the cause, this is the reason why some people are regarded as sweet-natured.”

Evaṃ vutte, caṇḍo gāmaṇi bhagavantaṃ etadavoca:

When he said this, the chief named Fury said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī”ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Paṭhamam.

Saṃyutta Nikāya 42
Linked Discourses 42

1. Gāmaṇivagga
1. Chiefs

2. Tālapuṭasutta With Tālapuṭa

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho tālapuṭo naṭagāmaṇi yena bhagavā tenupasaṅkama;
upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho tālapuṭo naṭagāmaṇi bhagavantam̐
etadavoca:**

Then Tālapuṭa the dancing master came up to the Buddha, bowed, sat down to one side, and said to the Buddha:

**“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ
naṭānaṃ bhāsamānānaṃ:**

“Sir, I have heard that the dancers of the past who were teachers of teachers said:

**‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṃ
hāseti rameti, so kāyassa bhedā param̐ maraṇā pahāsānaṃ
devānaṃ saḥabyataṃ upapajjati’**ti.

‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.’

Idha bhagavā kimāhā”ti?

What does the Buddha say about this?”

“Alaṃ, gāmaṇi, tiṭṭhatetaṃ. Mā maṃ etaṃ pucchī”ti.

“Enough, chief, let it be. Don't ask me that.”

Dutiyampi kho tālapuṭo naṭagāmaṇi bhagavantam etadavoca:

For a second time ...

**“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ
naṭānaṃ bhāsamānānaṃ:**

**‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṃ
hāseti rameti, so kāyassa bhedaṃ paraṃ maraṇā pahāsānaṃ
devānaṃ saḥabyataṃ upapajjatī’ti.**

Idha bhagavā kimāhā”ti?

“Alaṃ, gāmaṇi, tiṭṭhatetaṃ. Mā maṃ etaṃ pucchī”ti.

Tatīyampi kho tālapuṭo naṭagāmaṇi bhagavantam etadavoca:

And for a third time Tālapuṭa said to the Buddha:

**“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ
naṭānaṃ bhāsamānānaṃ:**

“Sir, I have heard that the dancers of the past who were teachers of
teachers said:

**‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṃ
hāseti rameti, so kāyassa bhedaṃ paraṃ maraṇā pahāsānaṃ
devānaṃ saḥabyataṃ upapajjatī’ti.**

‘Suppose a dancer entertains and amuses people on a stage or at a
festival with truth and lies. When their body breaks up, after death,
they’re reborn in the company of laughing gods.’

Idha bhagavā kimāhā”ti?

What does the Buddha say about this?”

“Addhā kho tyāhaṃ, gāmaṇi, na labhāmi:

“Clearly, chief, I’m not getting through to you when I say:

‘alaṃ, gāmaṇi, tiṭṭhatetaṃ,

‘Enough, chief, let it be.

mā maṃ etaṃ pucchī'ti.

Don't ask me that.'

Api ca tyāhaṃ byākarissāmi.

Nevertheless, I will answer you.

Pubbe kho, gāmaṇi, sattā avītarāgā rāgabandhanabaddhā.

When sentient beings are still not free of greed, and are still bound by greed,

Tesaṃ naṭo raṅgamajjhe samajjamajjhe ye dhammā rajanīyā te upasaṃharati bhīyyoso mattāya.

a dancer in a stage or festival presents them with even more arousing things.

Pubbe kho, gāmaṇi, sattā avītadosā dosabandhanabaddhā.

When sentient beings are still not free of hate, and are still bound by hate,

Tesaṃ naṭo raṅgamajjhe samajjamajjhe ye dhammā dosanīyā te upasaṃharati bhīyyoso mattāya.

a dancer in a stage or festival presents them with even more hateful things.

Pubbe kho, gāmaṇi, sattā avītamohā mohabandhanabaddhā.

When sentient beings are still not free of delusion, and are still bound by delusion,

Tesaṃ naṭo raṅgamajjhe samajjamajjhe ye dhammā mohanīyā te upasaṃharati bhīyyoso mattāya.

a dancer in a stage or festival presents them with even more delusory things.

So attanā matto pamatto pare madetvā pamādetvā kāyassa bhedaṃ paraṃ maraṇā pahāso nāma nirayo tattha upapajjati.

And so, being heedless and negligent themselves, they've encouraged others to be heedless and negligent. When their body breaks up, after death, they're reborn in the hell called 'Laughter'.

Sace kho panassa evaṃdiṭṭhi hoti:

But if you have such a view:

**‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janam
hāseti rameti, so kāyassa bhedā param maraṇā pahāsānam
devānam saḥabyataṃ upapajjati’**ti, sāssa hoti micchādiṭṭhi.

‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they’re reborn in the company of laughing gods.’ This is your wrong view.

**Micchādiṭṭhikassa kho panāham, gāmaṇi, purisapuggalassa
dvinnam gatīnam aññataram gatim vadāmi—**

An individual with wrong view is reborn in one of two places, I say:

nirayam vā tiracchānayanim vā”ti.

hell or the animal realm.”

Evaṃ vutte, tālapuṭo naṭagāmaṇi parodi assūni pavattesi.

When he said this, Tālapuṭa cried and burst out in tears.

“Etaṃ kho tyāham, gāmaṇi, nālattham:

“This is what I didn’t get through to you when I said:

‘alam, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī’”ti.

‘Enough, chief, let it be. Don’t ask me that.’”

“Nāham, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha;

“Sir, I’m not crying because of what the Buddha said.

**api cāham, bhante, pubbakehi ācariyapācariyehi naṭehi
dīgharattaṃ nikato vañcito paluddho:**

But sir, for a long time I’ve been cheated, tricked, and deceived by the dancers of the past who were teachers of teachers, who said:

**‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janam
hāseti rameti so kāyassa bhedā param maraṇā pahāsānam
devānam saḥabyataṃ upapajjati’**”ti.

‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they’re reborn in the company of laughing gods.’

“Abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

Alattha kho tālapuṭo naṭagāmaṇi bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

And the dancing master Tālapuṭa received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno ca panāyasmā tālapuṭo ...pe...

Not long after his ordination, Venerable Tālapuṭa

arahataṃ ahoṣīti.

became one of the perfected.

Dutiyam.

Saṃyutta Nikāya 42
Linked Discourses 42

1. Gāmaṇivagga
1. Chiefs

3. Yodhājīvasutta A Warrior

**Atha kho yodhājīvo gāmaṇi yena bhagavā tenupasaṅkami;
upasaṅkamtivā ...pe... ekamantaṃ nisinno kho yodhājīvo
gāmaṇi bhagavantaṃ etadavoca:**

Then Dustin the warrior chief went up to the Buddha, bowed, sat down to one side, and said to him:

**“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ
yodhājīvānaṃ bhāsamānānaṃ:**

“Sir, I have heard that the warriors of the past who were teachers of teachers said:

**‘yo so yodhājīvo saṅgāme ussahati vāyamati, tarenaṃ
ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī, so
kāyassa bhedaṃ paraṃ maraṇā parajitānaṃ devānaṃ
sahabyataṃ upapajjati’ti.**

‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’

Idha bhagavā kimāhā”ti?

What does the Buddha say about this?”

“Alaṃ, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti.

“Enough, chief, let it be. Don’t ask me that.”

Dutiyampi kho ...pe...

For a second time ...

tatiyampi kho yodhājīvo gāmaṇi bhagavantam etadavoca:

And for a third time the warrior chief said to the Buddha:

**“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ
yodhājīvānaṃ bhāsamānānaṃ:**

“Sir, I have heard that the warriors of the past who were teachers of teachers said:

**‘yo so yodhājīvo saṅgāme ussahati vāyamati, tamenam
ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī, so
kāyassa bhedaṃ paraṃ maraṇā parajitānaṃ devānaṃ
sahabyataṃ upapajjati’**ti.

‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’

Idha bhagavā kimāhā”ti?

What does the Buddha say about this?”

“Addhā kho tyāhaṃ, gāmaṇi, na labhāmi:

“Clearly, chief, I’m not getting through to you when I say:

‘alam, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī’ti.

‘Enough, chief, let it be. Don’t ask me that.’

Api ca tyāhaṃ byākarissāmi.

Nevertheless, I will answer you.

**Yo so, gāmaṇi, yodhājīvo saṅgāme ussahati vāyamati, tassa
taṃ cittaṃ pubbe gahitaṃ dukkaṭaṃ duppaṇihitaṃ:**

When a warrior strives and struggles in battle, their mind is already low, degraded, and misdirected as they think:

**‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu
vā mā vā ahesuṃ iti vā’**ti.

‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

Tamenam ussahantam vāyamantam pare hananti pariyāpādentī;
His foes kill him and finish him off, and

so kāyassa bheda param maraṇā parajito nāma nirayo tattha upapajjati.

when his body breaks up, after death, he's reborn in the hell called 'The Fallen'.

Sace kho panassa evam ditthi hoti:

But if you have such a view:

'yo so yodhājīvo saṅgāme ussahati vāyamati tamenam ussahantam vāyamantam pare hananti pariyāpādentī, so kāyassa bheda param maraṇā parajitānam devānam saḥabyatam upapajjati'ti, sāssa hoti micchādītthi.

'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' This is your wrong view.

Micchādītthikassa kho panāham, gāmaṇi, purisapuggalassa dvinnam gatīnam aññataram gatim vadāmi—

An individual with wrong view is reborn in one of two places, I say:

nirayam vā tiracchānayonim vā'ti.

hell or the animal realm."

Evam vutte, yodhājīvo gāmaṇi parodi, assūni pavattesi.

When he said this, Dustin the warrior chief cried and burst out in tears.

"Etam kho tyāham, gāmaṇi, nālattham:

"This is what I didn't get through to you when I said:

'alam, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī'ti.

'Enough, chief, let it be. Don't ask me that.'"

“Nāhaṃ, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha;
“Sir, I’m not crying because of what the Buddha said.

api cāhaṃ, bhante, pubbakehi ācariyapācariyehi yodhājīvehi
dīgharattaṃ nikato vañcito paluddho:

But sir, for a long time I’ve been cheated, tricked, and deceived by the warriors of the past who were teachers of teachers, who said:

‘yo so yodhājīvo saṅgāme ussahati vāyamati, tamenāṃ
ussahantaṃ vāyamantaṃ pare hananti pariyāpādenti, so
kāyassa bhedaṃ paraṃ maraṇā parajitānaṃ devānaṃ
sahabyataṃ upapajjati’”ti.

‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’

“Abhikkantaṃ, bhante ...pe...

Excellent, sir! Excellent! ...

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Tatiyaṃ.

Saṃyutta Nikāya 42
Linked Discourses 42

1. Gāmaṇivagga
1. Chiefs

4. Hatthārohasutta An Elephant Warrior

**Atha kho hatthāroho gāmaṇi yena bhagavā tenupasaṅkami;
upasaṅkamtivā ...pe...**

Then an elephant warrior chief went up to the Buddha ...

ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

“From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Catutthaṃ.

Saṃyutta Nikāya 42
Linked Discourses 42

1. Gāmaṇivagga
1. Chiefs

5. Assārohasutta A Cavalryman

**Atha kho assāroho gāmaṇi yena bhagavā tenupasaṅkami;
upasaṅkamtivā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho
assāroho gāmaṇi bhagavantaṃ etadavoca:**

Then a cavalry chief went up to the Buddha ...

**“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ
assārohānaṃ bhāsamānānaṃ:**

**‘yo so assāroho saṅgāme ussahati vāyamati, tamenāṃ
ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī, so
kāyassa bhedaṃ paraṃ maraṇā parajitānaṃ devānaṃ
sahabyataṃ upapajjatī’ti.**

Idha bhagavā kimāhā”ti?

“Alaṃ, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti.

Dutiyampi kho ...pe...

tatīyampi kho assāroho gāmaṇi bhagavantaṃ etadavoca:

**“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ
assārohānaṃ bhāsamānānaṃ:**

**‘yo so assāroho saṅgāme ussahati vāyamati, tamenāṃ
ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī, so
kāyassa bhedaṃ paraṃ maraṇā parajitānaṃ devānaṃ
sahabyataṃ upapajjatī’ti.**

Idha bhagavā kimāhā”ti?

“Addhā kho tyāhaṃ, gāmaṇi, na labhāmi:

‘alam, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī’ti.

Api ca kho tyāhaṃ byākarissāmi.

**Yo so, gāmaṇi, assāroho saṅgāme ussahati vāyamati tassa taṃ
cittaṃ pubbe gahitaṃ dukkaṭaṃ duppaṇihitaṃ:**

**‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu
vā mā ahesuṃ iti vā’**ti.

**Tamenaṃ ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī,
so kāyassa bhedaṃ paraṃ maraṇā parajito nāma nirayo tattha
upapajjati.**

Sace kho panassa evaṃ diṭṭhi hoti:

**‘yo so assāroho saṅgāme ussahati vāyamati, tamenaṃ
ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī, so
kāyassa bhedaṃ paraṃ maraṇā parajitānaṃ devānaṃ
sahabyataṃ upapajjati’**ti, sāssa hoti micchādiṭṭhi.

**Micchādiṭṭhikassa kho panāhaṃ, gāmaṇi, purisapuggalassa
dvinnaṃ gatīnaṃ aññataraṃ gatīṃ vadāmi—**

nirayaṃ vā tiracchānayaṇiṃ vā’ti.

Evaṃ vutte, assāroho gāmaṇi parodi, assūni pavattesi.

“Etaṃ kho tyāhaṃ, gāmaṇi, nālatthaṃ:

‘alam, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī’”ti.

“Nāhaṃ, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha.

**Api cāhaṃ, bhante, pubbakehi ācariyapācariyehi assārohehi
dīgharattaṃ nikato vañcito paluddho:**

**‘yo so assāroho saṅgāme ussahati vāyamati, tamenaṃ
ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī, so
kāyassa bhedaṃ paraṃ maraṇā parajitānaṃ devānaṃ
sahabyataṃ upapajjati’**”ti.

“Abhikkantaṃ, bhante ...pe...

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

“From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Pañcamaṃ.

6. Asibandhakaḥputtasutta With Asibandhaka's Son

**Ekam̐ samayaṃ bhagavā nālandāyaṃ viharati
pāvārikambavane.**

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

**Atha kho asibandhakaḥputto gāmaṇi yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho asibandhakaḥputto
gāmaṇi bhagavantaṃ etadavoca:**

Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him:

**“brāhmaṇā, bhante, pacchā bhūmakā kāmaṇḍalukā
sevālamālikā udakorohakā aggiparicārakā.**

“Sir, there are western brahmins draped with moss who carry pitchers, immerse themselves in water, and serve the sacred flame.

**Te mataṃ kālaṅkataṃ uyyāpentī nāma saññāpentī nāma
saggaṃ nāma okkāmenti.**

When someone has passed away, they truly lift them up, raise them up, and guide them along to heaven.

**Bhagavā pana, bhante, araham̐ sammāsambuddho pahoti tathā
kātuṃ yathā sabbo loko kāyassa bhedaṃ paraṃ maraṇā sugatim̐
saggaṃ lokaṃ upapajjeyyā”ti?**

But what about the Blessed One, the perfected one, the fully awakened Buddha: is he able to ensure that the whole world will be

reborn in a good place, a heavenly realm when their body breaks up, after death?”

“Tena hi, gāmaṇi, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsīti.

“Well then, chief, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

**idhassa puriso paṇātipātī adinnādāyī kāmesumicchācārī
musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu
byāpannacitto micchādiṭṭhiko.**

Take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view.

**Tamenam mahājanakāyo saṅgamma samāgamma āyāceyya
thomeyya pañjaliko anuparisakkeyya:**

And a large crowd comes together to offer up prayers and praise, circumambulating them with joined palms and saying:

**‘ayaṃ puriso kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam
lokaṃ upapajjatū’ti.**

‘When this person’s body breaks up, after death, may they be reborn in a good place, a heavenly realm!’

Taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

**api nu so puriso mahato janakāyassa āyācanahetu vā
thomanahetu vā pañjalikā anuparisakkanahetu vā kāyassa
bhedaṃ paraṃ maraṇā sugatiṃ saggam lokaṃ upapajjeyyā’ti?**
Would that person be reborn in heaven because of their prayers?”

“No hetam, bhante”.

“No, sir.”

“Seyyathāpi, gāmaṇi, puriso mahatiṃ puthusilaṃ gambhīre udakarahade pakkhipeyya.

“Chief, suppose a person were to throw a broad rock into a deep lake.

Tamenam mahā janakāyo saṅgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya:

And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms, and saying:

‘ummujja, bho puthusile, uplava, bho puthusile, thalamuplava, bho puthusile’ti.

‘Rise, good rock! Float, good rock! Float to shore, good rock!’

Tam kiṃ maññasi, gāmaṇi,

What do you think, chief?

api nu sā puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikā anuparisakkanahetu vā ummujjeyya vā uplaveyya vā thalam vā uplaveyyā”ti?

Would that broad rock rise up or float because of their prayers?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, gāmaṇi, yo so puriso paṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhiko.

“In the same way, take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view.

Kiñcāpi tam mahā janakāyo saṅgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya:

Even though a large crowd comes together to offer up prayers and praise ...

**‘ayaṃ puriso kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam
lokaṃ upapajjatū’ti, atha kho so puriso kāyassa bhedaṃ paraṃ
maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.**
when their body breaks up, after death, they’re reborn in a place of
loss, a bad place, the underworld, hell.

Taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

**idhassa puriso paṇātipātā paṭivirato adinnādānā paṭivirato
kāmesumicchācārā paṭivirato musāvādā paṭivirato pisuṇāya
vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā
paṭivirato anabhijjhālu abyāpannacitto sammādiṭṭhiko.**
Take a person who doesn’t kill living creatures, steal, or commit
sexual misconduct. They don’t use speech that’s false, divisive,
harsh, or nonsensical. And they’re contented, kind-hearted, and
have right view.

**Tamevaṃ mahā janakāyo saṅgama samāgama āyāceyya
thomeyya pañjaliko anuparisakkeyya:**

And a large crowd comes together to offer up prayers and praise,
circumambulating them with joined palms and saying:

**‘ayaṃ puriso kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjatū’ti.**

‘When this person’s body breaks up, after death, may they be reborn
in a place of loss, a bad place, the underworld, hell!’

Taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

**api nu so puriso mahato janakāyassa āyācanahetu vā
thomanahetu vā pañjalikā anuparisakkanahetu vā kāyassa
bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjeyyā”ti?**

Would that person be reborn in hell because of their prayers?”

“No hetam, bhante”.

“No, sir.”

“Seyyathāpi, gāmaṇi, puriso sappikumbhaṃ vā telakumbhaṃ vā gambhīre udakarahade ogāhetvā bhindeyya. Tatra yāssa sakkharā vā kaṭhalā vā sā adhogāmī assa; yañca khvassa tatra sappi vā telaṃ vā taṃ uddhaṃ gāmi assa.

“Chief, suppose a person were to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up.

Tamenam mahā janakāyo saṅgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya:

And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms and saying:

‘osīda, bho sappitela, saṃsīda, bho sappitela, adho gaccha, bho sappitelā’ti.

‘Sink, good ghee or oil! Descend, good ghee or oil! Go down, good ghee or oil!’”

Taṃ kiṃ maññasi, gāmaṇi,

What do you think, chief?

api nu taṃ sappitelaṃ mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikā anuparisakkanahetu vā osīdeyya vā saṃsīdeyya vā adho vā gaccheyyā’ti?

Would that ghee or oil sink and descend because of their prayers?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, gāmaṇi, yo so puriso paṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, pisuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu, abyāpannacitto, sammādiṭṭhiko,

“In the same way, take a person who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, and have right view.

kiñcāpi taṃ mahā janakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya:

Even though a large crowd comes together to offer up prayers and praise ...

‘ayaṃ puriso kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatū’ti, atha kho so puriso kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjeyyā’ti.

when their body breaks up, after death, they’re reborn in a good place, a heavenly realm.”

Evaṃ vutte, asibandhakaputto gāmaṇi bhagavantaṃ etadavoca:

When he said this, Asibandhaka’s son the chief said to the Buddha,

“abhikkantaṃ, bhante ...pe...

“Excellent, sir! ...

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ’ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 42
Linked Discourses 42

1. Gāmaṇivagga
1. Chiefs

7. Khettūpamasutta The Simile of the Field

**Ekam̐ samayaṃ bhagavā nālandāyaṃ viharati
pāvārikambavane.**

At one time the Buddha was staying near Nālandā in Pāvārika’s mango grove.

**Atha kho asibandhakaputto gāmaṇi yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantam̐ abhivādetvā
ekamantam̐ nisīdi. Ekamantam̐ nisinno kho asibandhakaputto
gāmaṇi bhagavantam̐ etadavoca:**

Then Asibandhaka’s son the chief went up to the Buddha, bowed, sat down to one side, and said to him:

**“nanu, bhante, bhagavā sabbapāṇabhūtahitānukampī
viharatī”ti?**

“Sir, doesn’t the Buddha live full of compassion for all living beings?”

**“Evaṃ, gāmaṇi, tathāgato sabbapāṇabhūtahitānukampī
viharatī”ti.**

“Yes, chief.”

**“Atha kiñcarahi, bhante, bhagavā ekaccānaṃ sakkaccaṃ
dhammaṃ deseti, ekaccānaṃ no tathā sakkaccaṃ dhammaṃ
desetī”ti?**

“Well, sir, why exactly do you teach some people thoroughly and others less thoroughly?”

“Tena hi, gāmaṇi, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi.

“Well then, chief, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, gāmaṇi, idhassu kassakassa gahapatino tīṇi khettāni—ekaṃ khettaṃ aggaṃ, ekaṃ khettaṃ majjhimaṃ, ekaṃ khettaṃ hīnaṃ jaṅgalaṃ ūsaraṃ pāpabhūmi.

What do you think? Suppose a farmer has three fields: one’s good, one’s average, and one’s poor—bad ground of sand and salt.

Taṃ kiṃ maññasi, gāmaṇi, asu kassako gahapati bījāni paṭiṭṭhāpetukāmo kattha paṭhamaṃ paṭiṭṭhāpeyya, yaṃ vā aduṃ khettaṃ aggaṃ, yaṃ vā aduṃ khettaṃ majjhimaṃ, yaṃ vā aduṃ khettaṃ hīnaṃ jaṅgalaṃ ūsaraṃ pāpabhūmī”ti?

What do you think? When that farmer wants to plant seeds, where would he plant them first: the good field, the average one, or the poor one?”

“Asu, bhante, kassako gahapati bījāni paṭiṭṭhāpetukāmo yaṃ aduṃ khettaṃ aggaṃ tattha paṭiṭṭhāpeyya. Tattha paṭiṭṭhāpetvā yaṃ aduṃ khettaṃ majjhimaṃ tattha paṭiṭṭhāpeyya. Tattha paṭiṭṭhāpetvā yaṃ aduṃ khettaṃ hīnaṃ jaṅgalaṃ ūsaraṃ pāpabhūmi tattha paṭiṭṭhāpeyyapi, nopi paṭiṭṭhāpeyya.

“Sir, he’d plant them first in the good field, then the average, then he may or may not plant seed in the poor field.

Taṃ kissa hetu?

Why is that?

Antamaso gobhattampi bhavissatī”ti.

Because at least it can be fodder for the cattle.”

“Seyyathāpi, gāmaṇi, yaṃ aduṃ khettaṃ aggaṃ; evameva mayhaṃ bhikkhubhikkhuniyo.

“To me, the monks and nuns are like the good field.

**Tesāhaṃ dhammaṃ desemi—ādikalyāṇaṃ majjhekalyāṇaṃ
pariyosānakalyāṇaṃ, sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ pakāseṃi.**

I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

Taṃ kissa hetu?

Why is that?

**Ete hi, gāmaṇi, maṃdīpā maṃleṇā maṃtāṇā maṃsaraṇā
viharanti.**

Because they live with me as their island, protection, shelter, and refuge.

**Seyyathāpi, gāmaṇi, yaṃ aduṃ khettaṃ majjhimaṃ; evameva
mayhaṃ upāsakaupāsikāyo.**

To me, the laymen and laywomen are like the average field.

**Tesaṃ pāhaṃ dhammaṃ desemi—ādikalyāṇaṃ
majjhekalyāṇaṃ pariyosānakalyāṇaṃ, sātthaṃ sabyañjanaṃ
kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseṃi.**

I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

Taṃ kissa hetu?

Why is that?

**Ete hi, gāmaṇi, maṃdīpā maṃleṇā maṃtāṇā maṃsaraṇā
viharanti.**

Because they live with me as their island, protection, shelter, and refuge.

**Seyyathāpi, gāmaṇi, yaṃ aduṃ khettaṃ hīnaṃ jaṅgalaṃ
ūsaraṃ pāpabhūmi; evameva mayhaṃ aññatitthiyā
samaṇabrāhmaṇaparibbājakā.**

To me, the ascetics, brahmins, and wanderers who follow other paths are like the poor field, the bad ground of sand and salt.

**Tesaṃ pāhaṃ dhammaṃ desemi—ādikalyāṇaṃ
majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ,
kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsemi.**

I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

Taṃ kissa hetu?

Why is that?

**Appeva nāma ekaṃ padampi ājāneyyumaṃ taṃ nesaṃ assa
dīgharattaṃ hitāya sukhāyāti.**

Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness.

**Seyyathāpi, gāmaṇi, purisassa tayo udakamaṇikā—eko
udakamaṇiko acchiddo ahārī aparihārī, eko udakamaṇiko
acchiddo hārī parihārī, eko udakamaṇiko chiddo hārī parihārī.**

Suppose a person had three water jars: one that's uncracked and nonporous; one that's uncracked but porous; and one that's cracked and porous.

**Taṃ kiṃ maññasi, gāmaṇi, asu puriso udakaṃ nikkhipitukāmo
kattha paṭhamaṃ nikkhipeya, yo vā so udakamaṇiko acchiddo
ahārī aparihārī, yo vā so udakamaṇiko acchiddo hārī parihārī,
yo vā so udakamaṇiko chiddo hārī parihārī”ti?**

What do you think? When that person wants to store water, where would they store it first: in the jar that's uncracked and nonporous, the one that's uncracked but porous, or the one that's cracked and porous?”

**“Asu, bhante, puriso udakaṃ nikkhipitukāmo, yo so
udakamaṇiko acchiddo ahārī aparihārī tattha nikkhipeya, tattha
nikkhipitvā, yo so udakamaṇiko acchiddo hārī parihārī tattha**

nikkhipeyya, tattha nikkhipitvā, yo so udakamaṇiko chiddo hārī parihārī tattha nikkhipeyyapi, nopi nikkhipeyya.

“Sir, they’d store water first in the jar that’s uncracked and nonporous, then the one that’s uncracked but porous, then they may or may not store water in the one that’s cracked and porous.

Taṃ kissa hetu?

Why is that?

Antamaso bhaṇḍadhovanampi bhavissatī”ti.

Because at least it can be used for washing the dishes.”

“Seyyathāpi, gāmaṇi, yo so udakamaṇiko acchiddo ahārī aparihārī; evameva mayhaṃ bhikkhubhikkhuniyo.

“To me, the monks and nuns are like the water jar that’s uncracked and nonporous.

Tesāhaṃ dhammaṃ desemi—ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsemi.

I teach them the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that’s entirely full and pure.

Taṃ kissa hetu?

Why is that?

Ete hi, gāmaṇi, maṃdīpā maṃleṇā maṃtāṇā maṃsaraṇā viharanti.

Because they live with me as their island, protection, shelter, and refuge.

Seyyathāpi, gāmaṇi, yo so udakamaṇiko acchiddo hārī parihārī; evameva mayhaṃ upāsakaupāsikāyo.

To me, the laymen and laywomen are like the water jar that’s uncracked but porous.

Tesāhaṃ dhammaṃ desemi—ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ

parisuddham brahmacariyam pakāsemi.

I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

Tam kissa hetu?

Why is that?

Ete hi, gāmaṇi, maṁdīpā maṁleṇā maṁtāṇā maṁsaraṇā viharanti.

Because they live with me as their island, protection, shelter, and refuge.

Seyyathāpi, gāmaṇi, yo so udakamaṇiko chiddo hārī parihārī; evameva mayham aññatitthiyā samaṇabrāhmaṇaparibbājakā.

To me, the ascetics, brahmins, and wanderers who follow other paths are like the water jar that's cracked and porous.

Tesāham dhammam desemi—ādikalyāṇam majjhekalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyam pakāsemi.

I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

Tam kissa hetu?

Why is that?

Appeva nāma ekaṁ padampi ājāneyyum, tam nesaṁ assa dīgharattam hitāya sukhāyā”ti.

Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness.”

Evam vutte, asibandhakaputto gāmaṇi bhagavantaṁ etadavoca:

When he said this, Asibandhaka's son the chief said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante ...pe...

“Excellent, sir! Excellent! ...

upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Sattamaṃ.

8. Saṅkhadhamasutta A Horn Blower

**Ekam̐ samayaṃ bhagavā nālandāyaṃ viharati
pāvārikambavane.**

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

**Atha kho asibandhakaputto gāmaṇi nigaṇṭhasāvako yena
bhagavā tenupasaṅkama; upasaṅkamtivā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho asibandhakaputtaṃ gāmaṇiṃ
bhagavā etadavoca:**

Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to the Buddha, and sat down to one side. The Buddha said to him,

**“kathaṃ nu kho, gāmaṇi, nigaṇṭho nāṭaputto sāvakaṇaṃ
dhammaṃ deseti”ti?**

“Chief, how does Nigaṇṭha Nāṭaputta teach his disciples?”

**“Evaṃ kho, bhante, nigaṇṭho nāṭaputto sāvakaṇaṃ dhammaṃ
deseti:**

“Sir, this is how Nigaṇṭha Nāṭaputta teaches his disciples:

**‘yo koci pāṇaṃ atipāṭeti, sabbo so āpāyiko nerayiko, yo koci
adinnaṃ ādiyati, sabbo so āpāyiko nerayiko, yo koci kāmesu
micchā carati, sabbo so āpāyiko nerayiko, yo koci musā bhaṇati
sabbo, so āpāyiko nerayiko.**

‘Everyone who kills a living creature, steal, commits sexual misconduct, or lies goes to a place of loss, to hell.

Yambahulaṃ yambahulaṃ viharati, tena tena nīyatī’ti.

You're led on by what you usually live by.'

Evam̄ kho, bhante, nigaṇṭho nāṭaputto sāvakaṇaṃ dhammaṃ deseti”ti.

This is how Nigaṇṭha Nāṭaputta teaches his disciples.”

“Yambahulaṃ yambahulaṅca, gāmaṇi, viharati, tena tena nīyati’, evaṃ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṃ.

“You're led on by what you usually live by’: if this were true, then, according to what Nigaṇṭha Nāṭaputta says, no-one would go to a place of loss, to hell.

Taṃ kiṃ mañṇasi, gāmaṇi,

What do you think, chief?

yo so puriso pāṇātipātī rattiyā vā divasassa vā samayāsamayaṃ upādāya, katamo bahutaro samayo, yaṃ vā so pāṇamatipāṭeti, yaṃ vā so pāṇaṃ nātipāṭeti”ti?

Take a person who kills living creatures. If we compare periods of time during the day and night, which is more frequent: the occasions when they're killing or when they're not killing?”

“Yo so, bhante, puriso pāṇātipātī rattiyā vā divasassa vā samayāsamayaṃ upādāya, appatāro so samayo yaṃ so pāṇamatipāṭeti, atha kho sveva bahutaro samayo yaṃ so pāṇaṃ nātipāṭeti”ti.

“The occasions when they're killing are less frequent, while the occasions when they're not killing are more frequent.”

“Yambahulaṃ yambahulaṅca, gāmaṇi, viharati tena tena nīyati’ti, evaṃ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṃ.

“You're led on by what you usually live by’: if this were true, then, according to what Nigaṇṭha Nāṭaputta says, no-one would go to a place of loss, to hell.

Taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

**yo so puriso adinnādāyī rattiyā vā divasassa vā
samayāsamayaṃ upādāya, katamo bahutaro samayo, yaṃ vā
so adinnaṃ ādiyati, yaṃ vā so adinnaṃ nādiyatī”ti.**
Take a person who steals ...

**“Yo so, bhante, puriso adinnādāyī rattiyā vā divasassa vā
samayāsamayaṃ upādāya appataro so samayo, yaṃ so
adinnaṃ ādiyati, atha kho sveva bahutaro samayo, yaṃ so
adinnaṃ nādiyatī”ti.**

**“Yaṃbahulaṃ yaṃbahulañca, gāmaṇi, viharati tena tena
nīyatī”ti, evaṃ sante na koci āpāyiko nerayiko bhavissati, yathā
nigaṇṭhassa nāṭaputtassa vacanaṃ.**

**Taṃ kiṃ maññasi, gāmaṇi, yo so puriso kāmesumicchācārī
rattiyā vā divasassa vā samayāsamayaṃ upādāya, katamo
bahutaro samayo, yaṃ vā so kāmesu micchā carati, yaṃ vā so
kāmesu micchā na caratī”ti?**
Take a person who commits sexual misconduct ...

**“Yo so, bhante, puriso kāmesumicchācārī rattiyā vā divasassa
vā samayāsamayaṃ upādāya, appataro so samayo yaṃ so
kāmesu micchā carati, atha kho sveva bahutaro samayo, yaṃ
so kāmesu micchā na caratī”ti.**

**“Yaṃbahulaṃ yaṃbahulañca, gāmaṇi, viharati tena tena
nīyatī”ti, evaṃ sante na koci āpāyiko nerayiko bhavissati, yathā
nigaṇṭhassa nāṭaputtassa vacanaṃ.**

**Taṃ kiṃ maññasi, gāmaṇi, yo so puriso musāvādī rattiyā vā
divasassa vā samayāsamayaṃ upādāya, katamo bahutaro
samayo, yaṃ vā so musā bhaṇati, yaṃ vā so musā na
bhaṇatī”ti?**

Take a person who lies. If we compare periods of time during the day and night, which is more frequent: the occasions when they're lying or when they're not lying?"

“Yo so, bhante, puriso musāvādī rattiyā vā divasassa vā samayāsamayaṃ upādāya, appataro so samayo, yaṃ so musā bhaṇati, atha kho sveva bahutaro samayo, yaṃ so musā na bhaṇatī”ti.

“The occasions when they're lying are less frequent, while the occasions when they're not lying are more frequent.”

“Yaṃbahulaṃ yaṃbahulañca, gāmaṇi, viharati tena tena nīyatī”ti, evaṃ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṃ.

“You're led on by what you usually live by': if this were true, then, according to what Nigaṇṭha Nātaputta says, no-one would go to a place of loss, to hell.

Idha, gāmaṇi, ekacco satthā evaṃvādī hoti evaṃdiṭṭhi:

Take some teacher who has this doctrine and view:

‘yo koci pāṇamatipāteti, sabbo so āpāyiko nerayiko, yo koci adinnaṃ ādiyati, sabbo so āpāyiko nerayiko, yo koci kāmesu micchā carati, sabbo so āpāyiko nerayiko, yo koci musā bhaṇati, sabbo so āpāyiko nerayiko’ti.

‘Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.’

Tasmīṃ kho pana, gāmaṇi, satthari sāvako abhippasanno hoti.

And there's a disciple who is devoted to that teacher.

Tassa evaṃ hoti:

They think:

‘mayhaṃ kho satthā evaṃvādī evaṃdiṭṭhi—

‘My teacher has this doctrine and view:

yo koci pāṇamatipāteti, sabbo so āpāyiko nerayikoti.

‘Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.’

Atthi kho pana mayā pāṇo atipātito, ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati.

But I’ve killed living creatures ...

Taṃ, gāmaṇi, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Mayhaṃ kho satthā evaṃvādī evaṃdiṭṭhi—

yo koci adinnaṃ ādiyati, sabbo so āpāyiko nerayikoti.

Atthi kho pana mayā adinnaṃ adinnaṃ ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati.

stolen ...

Taṃ, gāmaṇi, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Mayhaṃ kho satthā evaṃvādī evaṃdiṭṭhi—

yo koci kāmesu micchā carati, sabbo so āpāyiko nerayiko’ti.

Atthi kho pana mayā kāmesu micchā ciṇṇaṃ.

committed sexual misconduct ...

‘Ahampamhi āpāyiko nerayiko’ti diṭṭhiṃ paṭilabhati.

Taṃ, gāmaṇi, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Mayhaṃ kho satthā evaṃvādī evaṃdiṭṭhi—

yo koci musā bhaṇati, sabbo so āpāyiko nerayikoti.

Atthi kho pana mayā musā bhaṇitaṃ.

or lied.

‘Ahampamhi āpāyiko nerayiko’ti diṭṭhiṃ paṭilabhati.

They get the view: ‘I too am going to a place of loss, to hell.’

Taṃ, gāmaṇi, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.

**Idha pana, gāmaṇi, tathāgato loke uppajjati araham̃
sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho
bhagavā.**

But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

**So anekapariyāyena pāṇātipātāṃ garahati vigarahati,
'pāṇātipātā viramathā'ti cāha.**

In many ways he criticizes and denounces killing living creatures, saying: 'Stop killing living creatures!'

**Adinnādānaṃ garahati vigarahati, 'adinnādānā viramathā'ti
cāha.**

He criticizes and denounces stealing ...

**Kāmesumicchācāraṃ garahati, vigarahati 'kāmesumicchācārā
viramathā'ti cāha.**

sexual misconduct ...

**Musāvādaṃ garahati vigarahati 'musāvādā viramathā'ti cāha.
lying, saying: 'Stop lying!'**

**Tasmiṃ kho pana, gāmaṇi, satthari sāvako abhippasanno hoti.
And there's a disciple who is devoted to that teacher.**

So iti paṭisañcikkhati:

Then they reflect:

**'bhagavā kho anekapariyāyena pāṇātipātāṃ garahati vigarahati,
pāṇātipātā viramathāti cāha.**

'In many ways the Buddha criticizes and denounces killing living creatures, saying: "Stop killing living creatures!"

Atthi kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā.

But I have killed living creatures to a certain extent.

Yo kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā, taṃ na suṭṭhu, taṃ na sādhu.

That's not right, it's not good,

Ahañceva kho pana tappaccayā vippaṭisārī assaṃ.

and I feel remorseful because of it.

Na metaṃ pāpaṃ kammaṃ akataṃ bhavissatī'ti.

But I can't undo what I have done.'

So iti paṭisaṅkhāya tañceva pāṇātipātaṃ pajahati.

Reflecting like this, they give up killing living creatures,

Āyatiñca pāṇātipātā paṭivirato hoti.

and in future they don't kill living creatures.

Evametassa pāpassa kammaṃ pahānaṃ hoti.

That's how to give up this bad deed

Evametassa pāpassa kammaṃ samatikkamo hoti.

and get past it.

'Bhagavā kho anekapariyāyena adinnādānaṃ garahati vigarahati, adinnādānā viramathāti cāha.

'In many ways the Buddha criticizes and denounces stealing ...

Atthi kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā.

Yaṃ kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā taṃ na suṭṭhu, taṃ na sādhu.

Ahañceva kho pana tappaccayā vippaṭisārī assaṃ, na metaṃ pāpaṃ kammaṃ akataṃ bhavissatī'ti.

So iti paṭisaṅkhāya tañceva adinnādānaṃ pajahati.

Āyatiñca adinnādānā paṭivirato hoti.

Evametassa pāpassa kammaṃ pahānaṃ hoti.

Evametassa pāpassa kammassa samatikkamo hoti.

‘Bhagavā kho pana anekapariyāyena kāmesumicchācāraṃ garahati vigarahati, kāmesumicchācārā viramathāti cāha.

‘In many ways the Buddha criticizes and denounces sexual misconduct ...

Atthi kho pana mayā kāmesu micchā ciṇṇaṃ yāvatakaṃ vā tāvatakaṃ vā.

Yaṃ kho pana mayā kāmesu micchā ciṇṇaṃ yāvatakaṃ vā tāvatakaṃ vā taṃ na suṭṭhu, taṃ na sādhu.

Ahañceva kho pana tappaccayā vippaṭisārī assaṃ, na metaṃ pāpaṃ kammaṃ akataṃ bhavissatī’ti.

So iti paṭisaṅkhāya tañceva kāmesumicchācāraṃ pajahati, āyatiñca kāmesumicchācārā paṭivirato hoti.

Evametassa pāpassa kammassa pahānaṃ hoti.

Evametassa pāpassa kammassa samatikkamo hoti.

‘Bhagavā kho pana anekapariyāyena musāvādaṃ garahati vigarahati, musāvādā viramathāti cāha.

‘In many ways the Buddha criticizes and denounces lying, saying: “Stop lying!”

Atthi kho pana mayā musā bhaṇitaṃ yāvatakaṃ vā tāvatakaṃ vā.

But I have lied to a certain extent.

Yaṃ kho pana mayā musā bhaṇitaṃ yāvatakaṃ vā tāvatakaṃ vā taṃ na suṭṭhu, taṃ na sādhu. Ahañceva kho pana tappaccayā vippaṭisārī assaṃ, na metaṃ pāpaṃ kammaṃ akataṃ bhavissatī’ti.

That’s not right, it’s not good, and I feel remorseful because of it. But I can’t undo what I have done.’

So iti paṭisaṅkhāya tañceva musāvādaṃ pajahati, āyatiñca musāvādā paṭivirato hoti.

Reflecting like this, they give up lying, and in future they refrain from lying.

Evametassa pāpassa kammassa pahānaṃ hoti. Evametassa pāpassa kammassa samatikkamo hoti.

That's how to give up this bad deed and get past it.

So paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti.

They give up killing living creatures.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti.

They give up stealing.

Kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti.

They give up sexual misconduct.

Musāvādaṃ pahāya musāvādā paṭivirato hoti.

They give up lying.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti.

They give up divisive speech.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti.

They give up harsh speech.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti.

They give up talking nonsense.

Abhijjhaṃ pahāya anabhijjhālu hoti.

They give up covetousness.

Byāpādappadosaṃ pahāya abyāpannacitto hoti.

They give up ill will and malevolence.

Micchādiṭṭhiṃ pahāya sammādiṭṭhiko hoti.

They give up wrong view and have right view.

**Sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho
vigatabyāpādo asammūḷho sampajāno paṭissato
mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā
dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena
cetasā vipulena mahaggatena appamāṇena averena
abyāpajjena pharivā viharati.**

That noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Seyyathāpi, gāmaṇi, balavā saṅkhadhamo appakasireneva
catuddisā viññāpeyya;**

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

**evameva kho, gāmaṇi, evaṃ bhāvitāya mettāya cetovimuttiyā
evaṃ bahulīkatāya yaṃ pamāṇakataṃ kammaṃ, na taṃ
tatrāvasissati, na taṃ tatrāvatiṭṭhati.**

In the same way, when the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

**Sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho
vigatabyāpādo asammūḷho sampajāno paṭissato
karuṇāsahagatena cetasā ...pe...**

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ...pe....

They meditate spreading a heart full of rejoicing ...

**Upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā
dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ**

**sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena
cetasā vipulena mahaggatena appamāṇena averena
abyāpajjena pharivā viharati.**

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Seyyathāpi, gāmaṇi, balavā saṅkhadhamo appakasireneva
catuddisā viññāpeyya;**

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

**evameva kho, gāmaṇi, evam bhāvitāya upekkhāya cetovimuttiyā
evam bahulīkatāya yaṁ pamāṇakataṁ kammaṁ na taṁ
tatrāvasissati, na taṁ tatrāvatiṭṭhatī”ti.**

In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.”

Evam vutte, asibandhakaputto gāmaṇi bhagavantam etadavoca:

When he said this, Asibandhaka's son the chief said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante ...pe...

“Excellent, sir! Excellent! ...

**upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ
gatan”ti.**

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Aṭṭhamaṁ.

9. Kulasutta Families

Ekam̐ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena nāḷandā tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at Nāḷandā.

Tatra sudam̐ bhagavā nāḷandāyaṃ viharati pāvārikambavane.
There he stayed near Nāḷandā in Pāvārika's mango grove.

Tena kho pana samayena nāḷandā dubbhikkhā hoti dvīhitikā setaṭṭhikā salākāvuttā.

Now that was a time of famine and scarcity in Nāḷandā, with blighted crops turned to straw.

Tena kho pana samayena nigaṇṭho nāṭaputto nāḷandāyaṃ paṭivasati mahatiyā nigaṇṭhapaṇisāya saddhiṃ.

At that time Nigaṇṭha Nāṭaputta was residing at Nāḷandā together with a large assembly of Jain ascetics.

Atha kho asibandhakaputto gāmaṇi nigaṇṭhasāvako yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamtivā nigaṇṭham nāṭaputtam̐ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho asibandhakaputtam̐ gāmaṇim̐ nigaṇṭho nāṭaputto etadavoca:

Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to Nigaṇṭha Nāṭaputta, bowed, and sat down to one side. Nigaṇṭha Nāṭaputta said to him:

“ehi tvam̐, gāmaṇi, samaṇassa gotamassa vādam̐ āropehi.

“Come, chief, refute the ascetic Gotama’s doctrine.

Evaṃ te kalyāṇo kittisaddo abbhuggacchissati:

Then you will get a good reputation:

**‘asibandhakaputtēna gāmaṇinā samaṇassa gotamassa
evaṃmahiddhikassa evaṃmahānubhāvassa vādo āropito’”ti.**

‘Asibandhaka’s son the chief refuted the doctrine of the ascetic Gotama, so mighty and powerful!’”

**“Kathaṃ panāhaṃ, bhante, samaṇassa gotamassa
evaṃmahiddhikassa evaṃmahānubhāvassa vādaṃ
āropessāmi”ti?**

“But sir, how am I to do this?”

**“Ehi tvaṃ, gāmaṇi, yena samaṇo gotamo tenupasaṅkama;
upasaṅkamtivā samaṇaṃ gotamaṃ evaṃ vadehi:**

“Here, brahmin, go to the ascetic Gotama and say to him:

**‘nanu, bhante, bhagavā anekapariyāyena kulānaṃ anuddayaṃ
vaṇṇeti, anurakkhaṃ vaṇṇeti, anukampaṃ vaṇṇeti’”ti?**

‘Sir, don’t you in many ways praise kindness, protection, and compassion for families?’

**Sace kho, gāmaṇi, samaṇo gotamo evaṃ puṭṭho evaṃ
byākaroti:**

When he’s asked this, if he answers:

**‘evaṃ, gāmaṇi, tathāgato anekapariyāyena kulānaṃ anuddayaṃ
vaṇṇeti, anurakkhaṃ vaṇṇeti, anukampaṃ vaṇṇeti’”ti, tamenāṃ
tvaṃ evaṃ vadeyyāsi:**

‘Indeed I do, chief,’ say this to him:

**‘atha kiñcaraḥi, bhante, bhagavā dubbhikkhe dvīhitike
setaṭṭhike salākāvutte mahatā bhikkhusaṅghena saddhiṃ
cārikaṃ carati?**

‘So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw?’

Ucchedāya bhagavā kulānaṃ paṭipanno, anayāya bhagavā kulānaṃ paṭipanno, upaghātāya bhagavā kulānaṃ paṭipanno'ti.
The Buddha is practicing to annihilate, collapse, and ruin families!

Imaṃ kho te, gāmaṇi, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho neva sakkhati uggilituṃ, neva sakkhati ogilituṃ'ti.
When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down."

"Evaṃ, bhante'ti kho asibandhakaputto gāmaṇi nigaṇṭhassa nāṭaputtassa paṭissutvā uṭṭhāyāsanā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho asibandhakaputto gāmaṇi bhagavantaṃ etadavoca:

"Yes, sir," replied Asibandhaka's son. He got up from his seat, bowed, and respectfully circled Nigaṇṭha Nāṭaputta, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him:

"Nanu, bhante, bhagavā anekapariyāyena kulānaṃ anuddayaṃ vaṇṇeti, anurakkhaṃ vaṇṇeti, anukampaṃ vaṇṇeti'ti?
"Sir, don't you in many ways praise kindness, protection, and compassion for families?"

"Evaṃ, gāmaṇi, tathāgato anekapariyāyena kulānaṃ anuddayaṃ vaṇṇeti, anurakkhaṃ vaṇṇeti, anukampaṃ vaṇṇeti'ti.
"Indeed I do, chief."

"Atha kiñcarahi, bhante, bhagavā dubbhikkhe dvīhitike setatṭhike salākāvutte mahatā bhikkhusaṅghena saddhiṃ cārikaṃ carati?

"So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with

blighted crops turned to straw?

Ucchedāya bhagavā kulānaṃ paṭipanno, anayāya bhagavā kulānaṃ paṭipanno, upaghātāya bhagavā kulānaṃ paṭipanno”ti.
The Buddha is practicing to annihilate, collapse, and ruin families!”

“Ito so, gāmaṇi, ekanavutikappe yamahaṃ anussarāmi, nābhijānāmi kiñci kulaṃ pakkabhikkhānuppadānamattena upahatapubbaṃ.

“Well, chief, I recollect ninety eons back but I’m not aware of any family that’s been ruined merely by offering some cooked alms-food.

Atha kho yāni tāni kulāni aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajatāni pahūtavittūpakaraṇāni pahūtadhanadhaññāni, sabbāni tāni dānasambhūtāni ceva saccasambhūtāni ca sāmaññasambhūtāni ca.

Rather, rich, affluent, and wealthy families—with lots of gold and silver, lots of property and assets, and lots of money and grain—all acquired their wealth because of generosity, truth, and restraint.

Aṭṭha kho, gāmaṇi, hetū, aṭṭha paccayā kulānaṃ upaghātāya.
Chief, there are eight causes and conditions for the ruin of families.

Rājato vā kulāni upaghātaṃ gacchanti, corato vā kulāni upaghātaṃ gacchanti, aggito vā kulāni upaghātaṃ gacchanti, udakato vā kulāni upaghātaṃ gacchanti, nihitaṃ vā ṭhānā vigacchati, duppayuttā vā kammantā vipajjanti, kule vā kulaṅgāroti uppajjati, yo te bhoge vikirati vidhamati viddhamseti, aniccatāyeva aṭṭhamīti.

Their ruin stems from rulers, bandits, fire, or flood. Or their savings vanish. Or their business fails due to not applying themselves to work. Or a wastrel is born into the family who squanders and fritters away their wealth. And impermanence is the eighth.

Ime kho, gāmaṇi, aṭṭha hetū, aṭṭha paccayā kulānaṃ upaghātāya.

These are the eight causes and conditions for the ruin of families.

**Imesu kho, gāmaṇi, aṭṭhasu hetūsu, aṭṭhasu paccayesu
saṁvijjamānesu yo maṁ evaṁ vadeyya:**

Given that these eight reasons are found, suppose someone says
this:

**‘ucchedāya bhagavā kulānaṁ paṭipanno, anayāya bhagavā
kulānaṁ paṭipanno, upaghātāya bhagavā kulānaṁ paṭipanno’ti,**
‘The Buddha is practicing to annihilate, collapse, and ruin families!’

**taṁ, gāmaṇi, vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ
appaṭinissajjitvā yathābhataṁ nikkhitto evaṁ niraye”ti.**

Unless they give up that speech and thought, and let go of that view,
they will be cast down to hell.”

Evaṁ vutte, asibandhakaputto gāmaṇi bhagavantaṁ etadavoca:

When he said this, Asibandhaka’s son the chief said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante ...pe...

“Excellent, sir! Excellent! ...

**upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ
gataṁ”ti.**

From this day forth, may the Buddha remember me as a lay follower
who has gone for refuge for life.”

Navamaṁ.

Saṃyutta Nikāya 42
Linked Discourses 42

1. Gāmaṇivagga
1. Chiefs

10. Maṇicūḷakasutta With Maṇicūḷaka

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena rājantepure rājaparisāya
sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:**

Now at that time while the king's retinue was sitting together in the royal compound this discussion came up among them,

**“kappati samaṇānaṃ sakyaputtiyānaṃ jātarūparajataṃ,
sādiyanti samaṇā sakyaputtiyā jātarūparajataṃ, paṭiggaṇhanti
samaṇā sakyaputtiyā jātarūparajatan”ti.**

“Gold and money are proper for Sakyan ascetics. They accept and receive gold and money.”

**Tena kho pana samayena maṇicūḷako gāmaṇi tassaṃ
parisāyaṃ nisinno hoti.**

Now at that time the chief Maṇicūḷaka was sitting in that assembly.

Atha kho maṇicūḷako gāmaṇi taṃ parisam̐ etadavoca:

He said to that retinue,

“mā ayyo evaṃ avacuttha.

“Good sirs, don't say that.

**Na kappati samaṇānaṃ sakyaputtiyānaṃ jātarūparajataṃ, na
sādiyanti samaṇā sakyaputtiyā jātarūparajataṃ,
nappaṭiggaṇhanti samaṇā sakyaputtiyā jātarūparajataṃ,**

**nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā
apetajātarūparajatā”ti.**

Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money.”

Asakkhi kho maṇicūḷako gāmaṇi taṃ parisam saññāpetum.
He was able to persuade that assembly.

**Atha kho maṇicūḷako gāmaṇi yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho maṇicūḷako gāmaṇi bhagavantaṃ
etadavoca:**

Then Maṇicūḷaka went up to the Buddha, bowed, sat down to one side, and told him what had happened. He then said,

**“idha, bhante, rājantepure rājaparisāya sannisinnānaṃ
sannipatitānaṃ ayamantarākathā udapādi:**

**‘kappati samaṇānaṃ sakyaputtiyānaṃ jātarūparajataṃ,
sādiyanti samaṇā sakyaputtiyā jātarūparajataṃ, paṭiggaṇhanti
samaṇā sakyaputtiyā jātarūparajatan’ti.**

Evaṃ vutte, ahaṃ, bhante, taṃ parisam etadavocaṃ:

‘mā ayyo evaṃ avacuttha.

**Na kappati samaṇānaṃ sakyaputtiyānaṃ jātarūparajataṃ, na
sādiyanti samaṇā sakyaputtiyā jātarūparajataṃ,
nappaṭiggaṇhanti samaṇā sakyaputtiyā jātarūparajataṃ,
nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā
apetajātarūparajatā’ti.**

Asakkhiṃ khvāhaṃ, bhante, taṃ parisam saññāpetum.

**Kaccāhaṃ, bhante, evaṃ byākaramāno vuttavādī ceva
bhagavato homi, na ca bhagavantaṃ abhūtena abbhācikkhāmi,
dhammassa cānudhammaṃ byākaromi, na ca koci
sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī”ti?**

“Answering this way, I trust that I repeat what the Buddha has said, and don’t misrepresent him with an untruth. I trust my explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Taggha tvaṃ, gāmaṇi, evaṃ byākaramāno vuttavādī ceva me hosi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati.

“Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

Na hi, gāmaṇi, kappati samaṇānaṃ sakyaputtiyānaṃ jātarūparajataṃ, na sādiyanti samaṇā sakyaputtiyā jātarūparajataṃ, nappaṭiggaṇhanti samaṇā sakyaputtiyā jātarūparajataṃ, nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā apetajātarūparajatā.

Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money.

Yassa kho, gāmaṇi, jātarūparajataṃ kappati, pañcapi tassa kāmaguṇā kappanti.

If gold and money were proper for them, then the five kinds of sensual stimulation would also be proper.

Yassa pañca kāmaguṇā kappanti (...), ekaṃsenetaṃ, gāmaṇi, dhāreyyāsi assamaṇadhammo asakyaputtiyadhammoti.

And if the five kinds of sensual stimulation are proper for them, you should definitely regard them as not having the qualities of an ascetic or a follower of the Sakyan.

Api cāhaṃ, gāmaṇi, evaṃ vadāmi—

Rather, chief, I say this:

**tiṇaṃ tiṇatthikena pariyesitabbaṃ, dāru dārutthikena
pariyesitabbaṃ, sakaṭaṃ sakaṭatthikena pariyesitabbaṃ, puriso
purisatthikena pariyesitabbo.**

Straw may be looked for by one needing straw; wood may be looked for by one needing wood; a cart may be looked for by one needing a cart; a workman may be looked for by one needing a workman.

**Na tvevāhaṃ, gāmaṇi, kenaci pariyāyena ‘jātarūparajataṃ
sāditabbaṃ pariyesitabban’ti vadāmī”ti.**

But I say that there is no way they can accept or look for gold and money.”

Dasamaṃ.

Saṃyutta Nikāya 42
Linked Discourses 42

1. Gāmaṇivagga
1. Chiefs

11. Bhadrakasutta

With Bhadraka

Ekam̐ samayaṃ bhagavā mallesu viharati uruvelakappaṃ nāma mallānaṃ nigamo.

At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa.

Atha kho bhadrako gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho bhadrako gāmaṇi bhagavantam̐ etadavoca:

Then Bhadraka the village chief went up to the Buddha, bowed, sat down to one side, and said to him:

“sādhu me, bhante, bhagavā dukkhassa samudayaṅca atthaṅgamaṅca desetū”ti.

“Please, sir, teach me the origin and cessation of suffering.”

“Ahaṅce te, gāmaṇi, atītamaddhānaṃ ārabba dukkhassa samudayaṅca atthaṅgamaṅca deseyyaṃ:

“Chief, if I were to teach you about the origin and ending of suffering in the past, saying

‘evaṃ ahosi atītamaddhānan’ti, tatra te siyā kaṅkhā, siyā vimati.

‘this is how it was in the past,’ you might have doubts or uncertainties about that.

Ahaṅce te, gāmaṇi, anāgatamaddhānaṃ ārabba dukkhassa samudayaṅca atthaṅgamaṅca deseyyaṃ:

If I were to teach you about the origin and ending of suffering in the future, saying

‘evaṃ bhavissati anāgamaddhānan’ti, tatrāpi te siyā kaṅkhā, siyā vimati.

‘this is how it will be in the future,’ you might have doubts or uncertainties about that.

Api cāhaṃ, gāmaṇi, idheva nisinno ettheva te nisinnassa dukkhassa samudayaṅca atthaṅgamaṅca desessāmi.

Rather, chief, I will teach you about the origin and ending of suffering as I am sitting right here and you are sitting right there.

Taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho bhadrako gāmaṇi bhagavato paccassosi.

“Yes, sir,” Bhadraka replied.

Bhagavā etadavoca:

The Buddha said this:

“Taṃ kiṃ maññasi, gāmaṇi,

“What do you think, chief?

atthi te uruvelakappe manussā yesaṃ te vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā”ti?

Are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would cause you sorrow, lamentation, pain, sadness, and distress?”

“Atthi me, bhante, uruvelakappe manussā yesaṃ me vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā”ti.

“There are, sir.”

“Atthi pana te, gāmaṇi, uruvelakappe manussā yesaṃ te vadhena vā bandhena vā jāniyā vā garahāya vā nuppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā”ti?

“But are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would not cause you sorrow, lamentation, pain, sadness, and distress?”

“Atthi me, bhante, uruvelakappe manussā yesaṃ me vadhena vā bandhena vā jāniyā vā garahāya vā nuppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā”ti.

“There are, sir.”

“Ko nu kho, gāmaṇi, hetu, ko paccayo yena te ekaccānaṃ uruvelakappiyānaṃ manussānaṃ vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā”ti?

“What’s the cause, chief, what’s the reason why, if this was to happen to some people it could cause you sorrow, while if it happens to others it does not?”

“Yesaṃ me, bhante, uruvelakappiyānaṃ manussānaṃ vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā, atthi me tesu chandarāgo.

“The people regarding whom this would give rise to sorrow are those I desire and love.

Yesaṃ pana, bhante, uruvelakappiyānaṃ manussānaṃ vadhena vā bandhena vā jāniyā vā garahāya vā nuppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā, natthi me tesu chandarāgo”ti.

The people regarding whom this would not give rise to sorrow are those I don’t desire and love.”

“Iminā tvaṃ, gāmaṇi, dhammena diṭṭhena viditena akālikena pattena pariyogāḷhena atītānāgate nayaṃ nehi:

“With this present phenomenon that is seen, known, immediate, attained, and fathomed, you may infer to the past and future:

**‘yaṃ kho kiñci atītamaddhānaṃ dukkhaṃ uppajjamānaṃ
uppajji sabbaṃ taṃ chandamūlakaṃ chandanidānaṃ.**

‘All the suffering that arose in the past was rooted and sourced in desire.

Chando hi mūlaṃ dukkhassa.

For desire is the root of suffering.

**Yampi hi kiñci anāgatamaddhānaṃ dukkhaṃ uppajjamānaṃ
uppajjissati, sabbaṃ taṃ chandamūlakaṃ chandanidānaṃ.**

All the suffering that will arise in the future will be rooted and sourced in desire.

Chando hi mūlaṃ dukkhassā’”ti.

For desire is the root of suffering.”

“Acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!

Yāva subhāsitañcidaṃ, bhante, bhagavatā:

How well said this was by the Buddha!

**‘yaṃ kiñci dukkhaṃ uppajjamānaṃ uppajjati, sabbaṃ taṃ
chandamūlakaṃ chandanidānaṃ.**

‘All the suffering that arises is rooted and sourced in desire.

Chando hi mūlaṃ dukkhassā’ti.

For desire is the root of suffering.’

**Atthi me, bhante, ciravāsī nāma kumāro bahi āvasathe
paṭivasati.**

I have a boy called Ciravāsi, who resides in a house away from here.

So khvāhaṃ, bhante, kālasseva vuṭṭhāya purisaṃ uyyojemi:

I rise early and send someone, saying:

‘gaccha, bhane, ciravāsiraṃ kumāraṃ jānāhi’ti.

‘Go, my man, and check on my boy Ciravāsi.’

Yāvakīvañca, bhante, so puriso nāgacchati, tassa me hoteva aññathattaṃ:

Until they get back I worry:

‘mā heva ciravāsissa kumārassa kiñci ābādhayitthā’”ti.

‘I hope nothing’s wrong with Ciravāsi!’”

“Taṃ kiṃ maññasi, gāmaṇi,

“What do you think, chief?

ciravāsissa kumārassa vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyuraṃ

sokaparidevadukkhadomanassupāyāsā’”ti?

If Ciravāsi was executed, imprisoned, fined, or condemned, would it cause you sorrow, lamentation, pain, sadness, and distress?”

“Ciravāsissa me, bhante, kumārassa vadhena vā bandhena vā jāniyā vā garahāya vā jīvitassapi siyā aññathattaṃ, kiṃ pana me nuppajjissanti sokaparidevadukkhadomanassupāyāsā’”ti.

“How could it not, sir?”

“Imināpi kho etaṃ, gāmaṇi, pariyāyena veditabbaṃ:

“This too is a way to understand:

‘yaṃ kiñci dukkhaṃ uppajjamānaṃ uppajjati, sabbaṃ taṃ chandaṃ mūlaṃ chandaṇidānaṃ.

‘All the suffering that arises is rooted and sourced in desire.

Chando hi mūlaṃ dukkhassā’”ti.

For desire is the root of suffering.’

Taṃ kiṃ maññasi, gāmaṇi,

What do you think, chief?

yadā te ciravāsīmātā adiṭṭhā ahosi, assutā ahosi, te ciravāsīmātuyā chando vā rāgo vā pemaṃ vā’”ti?

Before you'd seen or heard of Ciravāsi's mother, did you have any desire or love or fondness for her?"

“No hetam, bhante”.

“No, sir.”

“Dassanam vā te, gāmaṇi, āgamma savanam vā evam te ahosi:

“Then was it because you saw or heard of her that you had

‘ciravāsimātuyā chando vā rāgo vā pemaṃ vā’”ti?

desire or love or fondness for her?"

“Evaṃ, bhante”.

“Yes, sir.”

“Tam kiṃ maññasi, gāmaṇi,

“What do you think, chief?

**ciravāsimātuyā te vadhena vā bandhena vā jāniyā vā garahāya
vā uppajjeyyum sokaparidevadukkhadomanassupāyāsā”ti?**

If Ciravāsi's mother was executed, imprisoned, fined, or condemned, would it cause you sorrow, lamentation, pain, sadness, and distress?"

“Ciravāsimātuyā me, bhante, vadhena vā bandhena vā jāniyā vā

garahāya vā jīvitassapi siyā aññathattam, kiṃ pana me

nuppajjissanti sokaparidevadukkhadomanassupāyāsā”ti.

“How could it not, sir?"

“Imināpi kho etam, gāmaṇi, pariyāyena veditabbam:

“This too is a way to understand:

**‘yam kiñci dukkham uppajjamānam uppajjati, sabbam tam
chandamūlakam chandanidānam.**

‘All the suffering that arises is rooted and sourced in desire.

Chando hi mūlaṃ dukkhassā”ti.
For desire is the root of suffering.”

Ekādasamaṃ.

Saṃyutta Nikāya 42
Linked Discourses 42

1. Gāmaṇivagga
1. Chiefs

12. Rāsiyasutta With Rāsiya

**Atha kho rāsiyo gāmaṇi yena bhagavā tenupasaṅkhami;
upasaṅkhamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho rāsiyo gāmaṇi bhagavantam
etadavoca:**

Then Rāsiya the chief went up to the Buddha, bowed, sat down to one side, and said to him:

**“sutaṃ metaṃ, bhante, ‘samaṇo gotamo sabbaṃ tapaṃ
garahati, sabbaṃ tapassim lūkhajivim ekamsena upavadati
upakkosati’ti.**

“Sir, I have heard this: ‘The ascetic Gotama criticizes all forms of mortification. He categorically condemns and denounces those self-mortifiers who live rough.’

**Ye te, bhante, evamaṃsu: ‘samaṇo gotamo sabbaṃ tapaṃ
garahati, sabbaṃ tapassim lūkhajivim ekamsena upavadati
upakkosati’ti, kacci te, bhante, bhagavato vuttavādinō, na ca
bhagavantam abhūtena abbhācikkhanti, dhammassa
cānudhammaṃ byākaronti, na ca koci sahadhammiko
vādānuvādo gārayham ṭhānam āgacchatī’ti?**

Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

**“Ye te, gāmaṇi, evamaṃsu: ‘samaṇo gotamo sabbaṃ tapaṃ
garahati, sabbaṃ tapassim lūkhajivim ekamsena upavadati**

upakkosati'ti, na me te vuttavādino, abbhācikkhanti ca pana maṃ te asatā tucchā abhūtena.

“Chief, those who say this do not repeat what I have said. They misrepresent me with what is false, hollow, and untrue.

Dveme, gāmaṇi, antā pabbajitena na sevitabbā—

These two extremes should not be cultivated by one who has gone forth.

yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anatthasaṃhito.

Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless.

Ete te, gāmaṇi, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā—cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Katamā ca sā, gāmaṇi, majjhimā paṭipadā tathāgatena abhisambuddhā—cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

And what is that middle way of practice?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ kho sā, gāmaṇi, majjhimā paṭipadā tathāgatena abhisambuddhā—cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

This, chief, is the middle way of practice, woken up to by the Realized One, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Tayo kho me, gāmaṇi, kāmabhogino santo saṃvijjamānā lokasmim.

There are these three kinds of pleasure seekers in the world.

Katame tayo?

What three?

Idha, gāmaṇi, ekacco kāmabhogī adhammena bhoge pariyesati, sāhasena adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti na pīṇeti na saṃvibhajati na puññāni karoti.

Take a pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena.

Next, a pleasure seeker seeks wealth using illegitimate, coercive means.

Adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti, na saṃvibhajati na puññāni karoti.

They make themselves happy and pleased, but don't share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena.

Next, a pleasure seeker seeks wealth using illegitimate, coercive means.

Adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti. (1–3.)

They make themselves happy and pleased, and they share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

Dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi na attānaṃ sukheti, na pīṇeti, na saṃvibhajati, na puññāni karoti.

They don't make themselves happy and pleased, or share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

Dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti, na saṃvibhajati, na puññāni karoti.

They don't make themselves happy and pleased, or share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī dhammādhammena bhoge pariyesati, sāhasenapi asāhasenapi.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

Dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti. (4–6.)

They make themselves happy and pleased, and they share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

**Dhammena bhoge pariyesitvā asāhasena na attānaṃ sukheti,
na pīṇeti, na saṃvibhajati, na puññāni karoti.**

They don't make themselves happy and pleased, or share it and make merit.

**Idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge
pariyesati asāhasena.**

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

**Dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti
pīṇeti, na saṃvibhajati, na puññāni karoti.**

They make themselves happy and pleased, but don't share it and make merit.

**Idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge
pariyesati asāhasena.**

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

**Dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti
saṃvibhajati puññāni karoti.**

They make themselves happy and pleased, and they share it and make merit.

**Te ca bhoge gadhito mucchito ajjhopanno anādīnavadassāvī
anissaraṇapañño paribhuñjati.**

They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

**Idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge
pariyesati asāhasena.**

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

**Dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti
saṃvibhajati puññāni karoti.**

They make themselves happy and pleased, and they share it and make merit.

Te ca bhoge agadhito amucchito anajjhopanno ādīnavadassāvī nissaraṇapañño paribhuñjati. (7–9.)

And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Tatra, gāmaṇi, yvāyaṃ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti, na pīṇeti, na saṃvibhajati, na puññāni karoti.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit.

Ayaṃ, gāmaṇi, kāmabhogī tīhi ṭhānehi gārayho.

They may be criticized on three grounds.

Katamehi tīhi ṭhānehi gārayho?

What three?

Adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.

They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

Na attānaṃ sukheti na pīṇetīti, iminā dutiyena ṭhānena gārayho.

They don't make themselves happy and pleased. This is the second ground for criticism.

Na saṃvibhajati, na puññāni karotīti, iminā tatiyena ṭhānena gārayho.

They don't share it and make merit. This is the third ground for criticism.

Ayaṃ, gāmaṇi, kāmabhogī imehi tīhi ṭhānehi gārayho.

This pleasure seeker may be criticized on these three grounds.

Tatra, gāmaṇi, yvāyaṃ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti, na saṃvibhajati, na puññāni karoti.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit.

Ayaṃ, gāmaṇi, kāmabhogī dvīhi ṭhānehi gārayho, ekena ṭhānena pāsaṃso.

This pleasure seeker may be criticized on two grounds, and praised on one.

Katamehi dvīhi ṭhānehi gārayho?

What are the two grounds for criticism?

Adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.

They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

Na saṃvibhajati, na puññāni karotīti, iminā dutiyena ṭhānena gārayho.

They don't share it and make merit. This is the second ground for criticism.

Katamena ekena ṭhānena pāsaṃso?

What is the one ground for praise?

Attānaṃ sukheti pīṇetīti, iminā ekena ṭhānena pāsaṃso.

They make themselves happy and pleased. This is the one ground for praise.

Ayaṃ, gāmaṇi, kāmabhogī imehi dvīhi ṭhānehi gārayho, iminā ekena ṭhānena pāsaṃso. (2)

This pleasure seeker may be criticized on these two grounds, and praised on this one.

Tatra, gāmaṇi, yvāyaṃ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and

pleased, and shares it and makes merit.

Ayaṃ, gāmaṇi, kāmabhogī ekena ṭhānena gārayho, dvīhi ṭhānehi pāsaṃso.

This pleasure seeker may be criticized on one ground, and praised on two.

Katamena ekena ṭhānena gārayho?

What is the one ground for criticism?

Adhammena bhoge pariyesati sāhasenāti, iminā ekena ṭhānena gārayho.

They seek wealth using illegitimate, coercive means. This is the one ground for criticism.

Katamehi dvīhi ṭhānehi pāsaṃso?

What are the two grounds for praise?

Attānaṃ sukheti pīṇetīti, iminā paṭhamena ṭhānena pāsaṃso.

They make themselves happy and pleased. This is the first ground for praise.

Samvibhajati puñṇāni karotīti, iminā dutiyena ṭhānena pāsaṃso.

They share it and make merit. This is the second ground for praise.

Ayaṃ, gāmaṇi, kāmabhogī, iminā ekena ṭhānena gārayho, imehi dvīhi ṭhānehi pāsaṃso. (3)

This pleasure seeker may be criticized on this one ground, and praised on these two.

Tatra, gāmaṇi, yvāyaṃ kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi na attānaṃ sukheti, na pīṇeti, na samvibhajati, na puñṇāni karoti.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, or share it and make merit.

Ayaṃ, gāmaṇi, kāmabhogī ekena ṭhānena pāsaṃso, tīhi ṭhānehi gārayho.

They may be praised on one ground, and criticized on three.

Katamena ekena ṭhānena pāsaṃso?

What is the one ground for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā ekena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the one ground for praise.

Katamehi tīhi ṭhānehi gārayho?

What are the three grounds for criticism?

Adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.

They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

Na attānaṃ sukheti, na pīṇetīti, iminā dutiyena ṭhānena gārayho.

They don't make themselves happy and pleased. This is the second ground for criticism.

Na saṃvibhajati, na puññāni karotīti, iminā tatiyena ṭhānena gārayho.

They don't share it and make merit. This is the third ground for criticism.

Ayaṃ, gāmaṇi, kāmabhogī iminā ekena ṭhānena pāsaṃso, imehi tīhi ṭhānehi gārayho. (4)

This pleasure seeker may be praised on this one ground, and criticized on these three.

Tatra, gāmaṇi, yvāyaṃ kāmabhogī dhammādhhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti, na saṃvibhajati, na puññāni karoti.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and makes themselves happy and pleased, but doesn't share it and make merit.

Ayaṃ, gāmaṇi, kāmabhogī dvīhi ṭhānehi pāsaṃso, dvīhi ṭhānehi gārayho.

They may be praised on two grounds, and criticized on two.

Katamehi dvīhi ṭhānehi pāsaṃso?

What are the two grounds for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

Attānaṃ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṃso.

They make themselves happy and pleased. This is the second ground for praise.

Katamehi dvīhi ṭhānehi gārayho?

What are the two grounds for criticism?

Adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.

They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

Na saṃvibhajati, na puññāni karotīti, iminā dutiyena ṭhānena gārayho.

They don't share it and make merit. This is the second ground for criticism.

Ayaṃ, gāmaṇi, kāmabhogī imehi dvīhi ṭhānehi pāsaṃso, imehi dvīhi ṭhānehi gārayho. (5)

This pleasure seeker may be praised on these two grounds, and criticized on these two.

Tatra, gāmaṇi, yvāyaṃ kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīneti saṃvibhajati puñṇāni karoti.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and makes merit.

Ayaṃ, gāmaṇi, kāmabhogī tīhi ṭhānehi pāsaṃso, ekena ṭhānena gārayho.

They may be praised on three grounds, and criticized on one.

Katamehi tīhi ṭhānehi pāsaṃso?

What are the three grounds for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

Attānaṃ sukheti pīnetīti, iminā dutiyena ṭhānena pāsaṃso.

They make themselves happy and pleased. This is the second ground for praise.

Saṃvibhajati puñṇāni karotīti, iminā tatiyena ṭhānena pāsaṃso.

They share it and make merit. This is the third ground for praise.

Katamena ekena ṭhānena gārayho?

What is the one ground for criticism?

Adhammena bhoge pariyesati sāhasenāti, iminā ekena ṭhānena gārayho.

They seek wealth using illegitimate, coercive means. This is the one ground for criticism.

Ayaṃ, gāmaṇi, kāmabhogī imehi tīhi ṭhānehi pāsaṃso, iminā ekena ṭhānena gārayho. (6)

This pleasure seeker may be praised on these three grounds, and criticized on this one.

Tatra, gāmaṇi, yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena, na attānaṃ sukheti, na pīṇeti, na saṃvibhajati, na puñṇāni karoti.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, but who doesn't make themselves happy and pleased, or share it and make merit.

Ayaṃ, gāmaṇi, kāmabhogī ekena ṭhānena pāsaṃso, dvīhi ṭhānehi gārayho.

They may be praised on one ground, and criticized on two.

Katamena ekena ṭhānena pāsaṃso?

What is the one ground for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā ekena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the one ground for praise.

Katamehi dvīhi ṭhānehi gārayho?

What are the two grounds for criticism?

Na attānaṃ sukheti, na pīṇetīti, iminā paṭhamena ṭhānena gārayho.

They don't make themselves happy and pleased. This is the first ground for criticism.

Na saṃvibhajati, na puñṇāni karotīti, iminā dutiyena ṭhānena gārayho.

They don't share it and make merit. This is the second ground for criticism.

Ayaṃ, gāmaṇi, kāmabhogī iminā ekena ṭhānena pāsaṃso, imehi dvīhi ṭhānehi gārayho. (7)

This pleasure seeker may be praised on this one ground, and criticized on these two.

Tatra, gāmaṇi, yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ

sukheti pīṇeti, na saṁvibhajati, na puññāni karoti.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit.

Ayaṁ, gāmaṇi, kāmabhogī dvīhi ṭhānehi pāsaṁso, ekena ṭhānena gārayho.

This pleasure seeker may be praised on two grounds, and criticized on one.

Katamehi dvīhi ṭhānehi pāsaṁso?

What are the two grounds for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṁso.

They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

Attānaṁ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṁso.

They make themselves happy and pleased. This is the second ground for praise.

Katamena ekena ṭhānena gārayho?

What is the one ground for criticism?

Na saṁvibhajati, na puññāni karotīti, iminā ekena ṭhānena gārayho.

They don't share it and make merit. This is the one ground for criticism.

Ayaṁ, gāmaṇi, kāmabhogī imehi dvīhi ṭhānehi pāsaṁso, iminā ekena ṭhānena gārayho. (8)

This pleasure seeker may be praised on these two grounds, and criticized on this one.

Tatra, gāmaṇi, yvāyaṁ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti, te ca bhoge gadhito

mucchito ajjhopanno anādīnavadassāvī anissaraṇapañño paribhuñjati.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

Ayaṃ, gāmaṇi, kāmabhogī tīhi ṭhānehi pāsaṃso, ekena ṭhānena gārayho.

They may be praised on three grounds and criticized on one.

Katamehi tīhi ṭhānehi pāsaṃso?

What are the three grounds for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

Attānaṃ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṃso.

They make themselves happy and pleased. This is the second ground for praise.

Samvibhajati puññāni karotīti, iminā tatiyena ṭhānena pāsaṃso.

They share it and make merit. This is the third ground for praise.

Katamena ekena ṭhānena gārayho?

What is the one ground for criticism?

Te ca bhoge gadhito mucchito ajjhopanno anādīnavadassāvī anissaraṇapañño paribhuñjatīti, iminā ekena ṭhānena gārayho.

They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism.

Ayaṃ, gāmaṇi, kāmabhogī imehi tīhi ṭhānehi pāsaṃso, iminā ekena ṭhānena gārayho. (9)

This pleasure seeker may be praised on these three grounds, and criticized on this one.

Tatra, gāmaṇi, yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puñṇāni karoti.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit.

Te ca bhoge agadhito amucchito anajjhopanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati.

And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Ayaṃ, gāmaṇi, kāmabhogī catūhi ṭhānehi pāsaṃso.

This pleasure seeker may be praised on four grounds.

Katamehi catūhi ṭhānehi pāsaṃso?

What are the four grounds for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

Attānaṃ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṃso.

They make themselves happy and pleased. This is the second ground for praise.

Saṃvibhajati puñṇāni karotīti, iminā tatiyena ṭhānena pāsaṃso.

They share it and make merit. This is the third ground for praise.

Te ca bhoge agadhito amucchito anajjhopanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjatīti, iminā catutthena ṭhānena pāsaṃso.

They enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise.

Ayaṃ, gāmaṇi, kāmabhogī imehi catūhi ṭhānehi pāsaṃso. (10)

This pleasure seeker may be praised on these four grounds.

Tayome, gāmaṇi, tapassino lūkhajīvino santo saṁvijjamānā lokasmim.

These three self-mortifiers who live rough are found in the world.

Katame tayo?

What three?

Idha, gāmaṇi, ekacco tapassī lūkhajīvī saddhā agārasmā anagāriyaṃ pabbajito hoti:

Take a self-mortifier who has gone forth from the lay life to homelessness, thinking:

‘appeva nāma kusalaṃ dhammaṃ adhigaccheyyaṃ, appeva nāma uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyan’ti.

‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’

So attānaṃ ātāpeti paritāpeti, kusalañca dhammaṃ nādhigacchati, uttari ca manussadhammā alamariyañāṇadassanavisesaṃ na sacchikaroti.

They mortify and torment themselves. But they don’t achieve any skillful quality, or realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Idha pana, gāmaṇi, ekacco tapassī lūkhajīvī saddhā agārasmā anagāriyaṃ pabbajito hoti:

Take another self-mortifier who has gone forth from the lay life to homelessness, thinking:

‘appeva nāma kusalaṃ dhammaṃ adhigaccheyyaṃ, appeva nāma uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyan’ti.

‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’

**So attānaṃ ātāpeti paritāpeti, kusalañhi kho dhammaṃ
adhigacchati, uttari manussadhammā
alamariyañāṇadassanavisesaṃ na sacchikaroti. (2)**

They mortify and torment themselves. And they achieve a skillful quality, but don't realize any superhuman distinction in knowledge and vision worthy of the noble ones.

**Idha pana, gāmaṇi, ekacco tapassī lūkhajīvī saddhā agārasmā
anagāriyaṃ pabbajito hoti:**

Take another self-mortifier who has gone forth from the lay life to homelessness, thinking:

**'appeva nāma kusalaṃ dhammaṃ adhigaccheyyaṃ, appeva
nāma uttari manussadhammā alamariyañāṇadassanavisesaṃ
sacchikareyyan'ti.**

'Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!'

**So attānaṃ ātāpeti paritāpeti, kusalañca dhammaṃ
adhigacchati, uttari ca manussadhammā
alamariyañāṇadassanavisesaṃ sacchikaroti. (3)**

They mortify and torment themselves. And they achieve a skillful quality, and they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

**Tatra, gāmaṇi, yvāyaṃ tapassī lūkhajīvī attānaṃ ātāpeti
paritāpeti, kusalañca dhammaṃ nādhigacchati, uttari ca
manussadhammā alamariyañāṇadassanavisesaṃ na
sacchikaroti. Ayaṃ, gāmaṇi, tapassī lūkhajīvī tīhi ṭhānehi
gārayho.**

In this case, the first self-mortifier may be criticized on three grounds.

Katamehi tīhi ṭhānehi gārayho?

What three?

Attānaṃ ātāpeti paritāpetīti, iminā paṭhamena ṭhānena gārayho.

They mortify and torment themselves. This is the first ground for criticism.

Kusalañca dhammañ nādhigacchatīti, iminā dutiyena ṭhānena gārayho.

They don't achieve a skillful quality. This is the second ground for criticism.

Uttari ca manussadhammā alamariyañāṇadassanavisesaṃ na sacchikarotīti, iminā tatiyena ṭhānena gārayho.

They don't realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the third ground for criticism.

Ayaṃ, gāmaṇi, tapassī lūkhajīvī, imehi tīhi ṭhānehi gārayho.

This self-mortifier may be criticized on these three grounds.

Tatra, gāmaṇi, yvāyaṃ tapassī lūkhajīvī attānaṃ ātāpeti paritāpeti, kusalañhi kho dhammañ adhigacchati, uttari ca manussadhammā alamariyañāṇadassanavisesaṃ na sacchikaroti.

In this case, the second self-mortifier

Ayaṃ, gāmaṇi, tapassī lūkhajīvī dvīhi ṭhānehi gārayho, ekena ṭhānena pāsaṃso.

may be criticized on two grounds, and praised on one.

Katamehi dvīhi ṭhānehi gārayho?

What are the two grounds for criticism?

Attānaṃ ātāpeti paritāpetīti, iminā paṭhamena ṭhānena gārayho.

They mortify and torment themselves. This is the first ground for criticism.

Uttari ca manussadhammā alamariyañāṇadassanavisesaṃ na sacchikarotīti, iminā dutiyena ṭhānena gārayho.

They don't realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for criticism.

Katamena ekena ṭhānena pāsaṃso?

What is the one ground for praise?

Kusalañhi kho dhammaṃ adhigacchatīti, iminā ekena ṭhānena pāsaṃso.

They achieve a skillful quality. This is the one ground for praise.

Ayaṃ, gāmaṇi, tapassī lūkhajīvī imehi dvīhi ṭhānehi gārayho, iminā ekena ṭhānena pāsaṃso. (2)

This self-mortifier may be criticized on these two grounds, and praised on one.

Tatra, gāmaṇi, yvāyaṃ tapassī lūkhajīvī attānaṃ ātāpeti paritāpeti, kusalañca dhammaṃ adhigacchati, uttari ca manussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti. Ayaṃ, gāmaṇi, tapassī lūkhajīvī ekena ṭhānena gārayho, dvīhi ṭhānehi pāsaṃso.

In this case, the third self-mortifier may be criticized on one ground, and praised on two.

Katamena ekena ṭhānena gārayho?

What is the one ground for criticism?

Attānaṃ ātāpeti paritāpetīti, iminā ekena ṭhānena gārayho.

They mortify and torment themselves. This is the one ground for criticism.

Katamehi dvīhi ṭhānehi pāsaṃso?

What are the two grounds for praise?

Kusalañca dhammaṃ adhigacchatīti, iminā paṭhamena ṭhānena pāsaṃso.

They achieve a skillful quality. This is the first ground for praise.

Uttari ca manussadhammā alamariyañāṇadassanavisesaṃ sacchikarotīti, iminā dutiyena ṭhānena pāsaṃso.

They realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for praise.

Ayaṃ, gāmaṇi, tapassī lūkhajīvī iminā ekena ṭhānena gārayho, imehi dvīhi ṭhānehi pāsaṃso. (3)

This self-mortifier may be criticized on this one ground, and praised on two.

Tisso imā, gāmaṇi, sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi.

There are these three kinds of wearing away that are visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves.

Katamā tisso?

What three?

Yaṃ ratto rāgādhikaraṇaṃ attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.

A greedy person, because of greed, intends to hurt themselves, hurt others, and hurt both.

Rāge pahīne nevattabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti.

When they've given up greed they don't have such intentions.

Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi.

This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Yaṃ duṭṭho dosādhikaraṇaṃ attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.

A hateful person, because of hate, intends to hurt themselves, hurt others, and hurt both.

Dose pahīne nevattabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti.

When they've given up hate they don't have such intentions.

Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi.

This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

**Yaṃ mūlho mohādhikaraṇaṃ attabyābādhāyapi ceteti,
parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.**

A deluded person, because of delusion, intends to hurt themselves, hurt others, and hurt both.

**Mohe pahīne nevattabyābādhāya ceteti, na parabyābādhāya
ceteti, na ubhayabyābādhāya ceteti.**

When they've given up delusion they don't have such intentions.

**Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ
veditabbā viññūhi.**

This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

**Imā kho, gāmaṇi, tisso sandiṭṭhikā nijjarā akālikā ehipassikā
opaneyyikā paccattaṃ veditabbā viññūhī”ti.**

These are the three kinds of wearing away that are visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves.”

Evaṃ vutte, rāsiyo gāmaṇi bhagavantaṃ etadavoca:

When he said this, Rāsiya the chief said to the Buddha,

“abhikkantaṃ, bhante ...pe...

“Excellent, sir! Excellent! ...

**upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ
gataṃ”ti.**

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Dvādasamaṃ.

Saṃyutta Nikāya 42
Linked Discourses 42

1. Gāmaṇivagga
1. Chiefs

13. Pāṭaliyasutta With Pāṭaliya

Ekam̐ samayaṃ bhagavā kolyesu viharati uttaram̐ nāma kolyānam̐ nigamo.

At one time the Buddha was staying in the land of the Koliyans, where they have a town called Uttara.

Atha kho pāṭaliyo gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pāṭaliyo gāmaṇi bhagavantam̐ etadavoca:

Then Pāṭaliya the chief went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṃ metaṃ, bhante:

“Sir, I have heard this:

‘samaṇo gotamo māyaṃ jānātī’ti.

‘The ascetic Gotama knows magic.’

Ye te, bhante, evamāhaṃsu: ‘samaṇo gotamo māyaṃ jānātī’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantam̐ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānam̐ āgacchati?

Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?

Anabbhācikkhitukāmā hi mayaṃ, bhante, bhagavantam̐”ti.

For we don’t want to misrepresent the Blessed One.”

“Ye te, gāmaṇi, evamāhaṃsu: ‘samaṇo gotamo māyaṃ jānātī’ti, vuttavādino ceva me, te na ca maṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī”ti.

“Chief, those who say this repeat what I have said, and don’t misrepresent me with an untruth. Their explanation is in line with the teaching, and there are no legitimate grounds for rebuke and criticism.”

“Saccaṃyeva kira, bho, mayaṃ tesaṃ samaṇabrāhmaṇānaṃ na saddahāma:

“Sir, we didn’t believe that what those ascetics and brahmins said was really true.

‘samaṇo gotamo māyaṃ jānātī’ti, samaṇo khalu bho gotamo māyāvī”ti.

But it seems the ascetic Gotama is a magician!”

“Yo nu kho, gāmaṇi, evaṃ vadeti: ‘ahaṃ māyaṃ jānāmī’ti, so evaṃ vadeti: ‘ahaṃ māyāvī”ti.

“Chief, does someone who says ‘I know magic’ also say ‘I am a magician’?”

“Tatheva taṃ bhagavā hoti, tatheva taṃ sugata hotī”ti.

“That’s right, Blessed One! That’s right, Holy One!”

“Tena hi, gāmaṇi, taññevettha paṭipucchissāmi; yathā te khameyya, tathā taṃ byākareyyāsi—

“Well then, brahmin, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

jānāsi tvaṃ koliyānaṃ lambacūḷake bhaṭe”ti?

Do you know the Koliyan officers with drooping headdresses?”

“Jānāmahaṃ, bhante, koliyānaṃ lambacūḷake bhaṭṭe”ti.

“I know them, sir.”

“Taṃ kiṃ maññasi, gāmaṇi, kimatthiyā koliyānaṃ lambacūḷakā bhaṭṭā”ti?

“And what’s their job?”

“Ye ca, bhante, koliyānaṃ corā te ca paṭisedhetuṃ, yāni ca koliyānaṃ dūteyyāni tāni ca vahātuṃ, etadatthiyā, bhante, koliyānaṃ lambacūḷakā bhaṭṭā”ti.

“To put a stop to bandits and to deliver messages for the Koliyans.”

“Taṃ kiṃ maññasi, gāmaṇi,

“What do you think, chief?

jānāsi tvaṃ koliyānaṃ lambacūḷake bhaṭṭe sīlavante vā te dussīle vā”ti?

Are the Koliyan officers with drooping headdresses moral or immoral?”

“Jānāmahaṃ, bhante, koliyānaṃ lambacūḷake bhaṭṭe dussīle pāpadhamme; ye ca loke dussilā pāpadhammā koliyānaṃ lambacūḷakā bhaṭṭā tesaṃ aññatarā”ti.

“I know that they’re immoral, of bad character, sir. They are among those in the world who are immoral and of bad character.”

“Yo nu kho, gāmaṇi, evaṃ vadeyya:

“Would it be right to say that

‘pāṭaliyo gāmaṇi jānāti koliyānaṃ lambacūḷake bhaṭṭe dussīle pāpadhamme, pāṭaliyopi gāmaṇi dussīlo pāpadhammo’ti, sammā nu kho so vadamāno vadeyyā”ti?

Pāṭaliya knows the Kolyian officers with drooping headdresses who are immoral, of bad character, so he too must be immoral and of bad character.”

“No hetam, bhante.

“No, sir.

Aññe, bhante, kolyānaṃ lambacūḷakā bhaṭā, aññohamasmi. Aññathādhamaṃ kolyānaṃ lambacūḷakā bhaṭā, aññathādhammohamasmi”ti.

I’m quite different from the Kolyian officers with drooping headdresses, we have quite different characters.”

“Tvañhi nāma, gāmaṇi, lacchasi: ‘pāṭaliyo gāmaṇi jānāti kolyānaṃ lambacūḷake bhaṭe dussīle pāpadhamme, na ca pāṭaliyo gāmaṇi dussīlo pāpadhammo’ti, kasmā tathāgato na lacchati: ‘tathāgato māyaṃ jānāti, na ca tathāgato māyāvī’ti?

“So if you can know those officers of bad character while you are not of bad character, why can’t the Realized One know magic, without being a magician?

Māyañcāhaṃ, gāmaṇi, pajānāmi, māyāya ca vipākaṃ, yathāpaṭipanno ca māyāvī kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

I understand magic and its result. And I understand how magicians practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Pāṇātipātañcāhaṃ, gāmaṇi, pajānāmi, pāṇātipātassa ca vipākaṃ, yathāpaṭipanno ca pāṇātipātī kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

I understand killing living creatures and its result. And I understand how those who kill living creatures practice so that when their body

breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Adinnādānañcāhaṃ, gāmaṇi, pajānāmi, adinnādānassa ca vipākaṃ, yathāpaṭipanno ca adinnādāyī kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

I understand stealing ...

Kāmesumicchācārañcāhaṃ, gāmaṇi, pajānāmi, kāmesumicchācārassa ca vipākaṃ, yathāpaṭipanno ca kāmesumicchācārī kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

sexual misconduct ...

Musāvādañcāhaṃ, gāmaṇi, pajānāmi, musāvādassa ca vipākaṃ, yathāpaṭipanno ca musāvādī kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

lying ...

Pisuṇavācañcāhaṃ, gāmaṇi, pajānāmi, pisuṇavācāya ca vipākaṃ, yathāpaṭipanno ca pisuṇavāco kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

divisive speech ...

Pharusavācañcāhaṃ, gāmaṇi, pajānāmi, pharusavācāya ca vipākaṃ, yathāpaṭipanno ca pharusavāco kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

harsh speech ...

Samphappalāpañcāhaṃ, gāmaṇi, pajānāmi, samphappalāpassa ca vipākaṃ, yathāpaṭipanno ca samphappalāpī kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

talking nonsense ...

Abhijjhañcāhaṃ, gāmaṇi, pajānāmi, abhijjhāya ca vipākaṃ, yathāpaṭipanno ca abhijjhālu kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.
covetousness ...

Byāpādapadosañcāhaṃ, gāmaṇi, pajānāmi, byāpādapadosassa ca vipākaṃ, yathāpaṭipanno ca byāpannacitto kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

ill will ...

Micchādiṭṭhiñcāhaṃ, gāmaṇi, pajānāmi, micchādiṭṭhiyā ca vipākaṃ, yathāpaṭipanno ca micchādiṭṭhiko kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

wrong view and its result. And I understand how those who have wrong view practice so that when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Santi hi, gāmaṇi, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘yo koci pāṇamatipātetī, sabbo so diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayati.

‘Everyone who kills living creatures experiences pain and sadness in the present life.

Yo koci adinnaṃ ādiyati, sabbo so diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayati.

Everyone who steals ...

Yo koci kāmesu micchā carati, sabbo so diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayati.

commits sexual misconduct ...

Yo koci musā bhaṇati, sabbo so diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayati’ti.

lies experiences pain and sadness in the present life.’

Dissati kho pana, gāmaṇi, idhekacco māli kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricārento.

But you can see someone, garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king.

Tamenam̐ evamāhaṃsu:

You might ask someone:

‘ambho, ayaṃ puriso kiṃ akāsi māli kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricāretī’ti?

‘Mister, what did that man do?’

Tamenam̐ evamāhaṃsu:

And they’d reply:

‘ambho, ayaṃ puriso rañño paccatthikaṃ pasayha jīvitā voropesi.

‘Mister, that man attacked the king’s enemy and killed them.

Tassa rājā attamano abhihāramadāsi.

The king was delighted and gave him this reward.

Tenāyaṃ puriso māli kuṇḍalī sunhāto suvilitto kappitakesamassu, itthikāmehi rājā maññe paricāretī’ti.

That’s why he’s garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king.’

Dissati kho, gāmaṇi, idhekacco daḷhāya rajjuyā pacchābāham̐ gāḷhabandhanam̐ bandhitvā khuramuṇḍam̐ karitvā kharassarena paṇavena rathiyāya rathiyam̐ siṅghāṭakena siṅghāṭakam̐ parinetvā, dakkhiṇena dvārena nikkhāmetvā, dakkhiṇato nagarassa sīsam̐ chijjamāno.

And you can see someone else, his arms tied tightly behind his back with a strong rope. His head is shaven and he’s marched from street to street and from square to square to the beating of a harsh drum.

Then he's taken out the south gate and there, to the south of the city, they chop off his head.

Tamenam̐ evamāhaṃsu:

You might ask someone:

**'ambho, ayam̐ puriso kiṃ akāsi, daḥhāya rajjuyā pacchābāham̐
gāḥhabandhanam̐ bandhitvā khuramuṇḍam̐ karitvā
kharassarena paṇavena rathiyāya rathiyam̐ siṅghāṭakena
siṅghāṭakam̐ parinetvā dakkhiṇena dvārena nikkhāmetvā
dakkhiṇato nagarassa sīsam̐ chindatī'ti?**

'Mister, what did that man do?'

Tamenam̐ evamāhaṃsu:

And they'd reply:

**'ambho, ayam̐ puriso rājaverī itthim̐ vā purisam̐ vā jīvitā
voropesi,**

'Mister, that man is an enemy of the king who has murdered a man or a woman.

tena nam̐ rājāno gahetvā evarūpaṃ kammakāraṇam̐ kārentī'ti.

That's why the rulers arrested him and inflicted such punishment.'

Tam̐ kiṃ maññasi, gāmaṇi,

What do you think, chief?

api nu te evarūpaṃ diṭṭham̐ vā sutam̐ vā'ti?

Have you seen or heard of such a thing?"

"Diṭṭhañca no, bhante, sutañca suyyissati cā'ti.

"Sir, we have seen it and heard of it, and we will hear of it again."

**"Tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṃvādino
evaṃdiṭṭhino:**

"Since this is so, the ascetics and brahmins whose view is that

**'yo koci paṇamatipātetī, sabbo so diṭṭheva dhamme dukkham̐
domanassam̐ paṭisam̐vedayatī'ti, saccam̐ vā te āhaṃsu musā**

vā”ti?

everyone who kills living creatures experiences pain and sadness in the present life: are they right or wrong?”

“Musā, bhante”.

“They’re wrong, sir.”

“Ye pana te tuccham musā vilapanti, sīlavanto vā te dussīlā vā”ti?

“But those who speak hollow, false nonsense: are they moral or immoral?”

“Dussīlā, bhante”.

“Immoral, sir.”

“Ye pana te dussīlā pāpadhammā micchāpaṭipannā vā te sammāpaṭipannā vā”ti?

“And are those who are immoral, of bad character practicing wrongly or rightly?”

“Micchāpaṭipannā, bhante”.

“They’re practicing wrongly, sir.”

“Ye pana te micchāpaṭipannā micchādiṭṭhikā vā te sammādiṭṭhikā vā”ti?

“And do those who are practicing wrongly have wrong view or right view?”

“Micchādiṭṭhikā, bhante”.

“They have wrong view, sir.”

“Ye pana te micchādiṭṭhikā kallaṃ nu tesu pasīditun”ti?

“But is it appropriate to have confidence in those of wrong view?”

“No hetam, bhante”.

“No, sir.”

**“Dissati kho pana, gāmaṇi, idhekacco mālī kuṇḍalī ...pe...
itthikāmehi rājā maññe paricārento.**

“You can see someone, garlanded and adorned ...

Tamenam evamaḥamsu:

**‘ambho, ayam puriso kim akāsi mālī kuṇḍalī ...pe... itthikāmehi
rājā maññe paricāretī’ti?**

Tamenam evamaḥamsu:

**‘ambho, ayam puriso rañño paccatthikassa pasayha ratanam
ahāsi.**

‘Mister, that man attacked the king’s enemy and took their valuables.

Tassa rājā attamano abhihāramadāsi.

The king was delighted and gave him this reward. ...’ ...

**Tenāyam puriso mālī kuṇḍalī ...pe... itthikāmehi rājā maññe
paricāretī’ti.**

**Dissati kho, gāmaṇi, idhekacco daḥhāya rajjuyā ...pe...
dakkhiṇato nagarassa sīsam chijjamāno tamenam
evamaḥamsu:**

And you can see someone else, his arms tied tightly behind his back

...

**‘ambho, ayam puriso kim akāsi daḥhāya rajjuyā ...pe...
dakkhiṇato nagarassa sīsam chindatī’ti?**

Tamenam evamaḥamsu:

**‘ambho, ayam puriso gāmā vā araññā vā adinnam
theyyasaṅkhātam ādiyi.**

‘Mister, that man took something from a village or wilderness, with
the intention to commit theft.

Tena nam rājāno gahetvā evarūpaṃ kammakāraṇaṃ kārentī’ti.

That's why the rulers arrested him and inflicted such punishment.'

Taṃ kiṃ maññasi, gāmaṇi,

What do you think, chief?

api nu te evarūpaṃ diṭṭhaṃ vā suttaṃ vā"ti?

Have you seen or heard of such a thing?"

"Diṭṭhañca no, bhante, suttañca suyyissati cā"ti.

"Sir, we have seen it and heard of it, and we will hear of it again."

**"Tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṃvādino
evaṃdiṭṭhino:**

"Since this is so, the ascetics and brahmins whose view is that

**'yo koci adinnaṃ ādiyati, sabbo so diṭṭheva dhamme dukkhaṃ
domanassaṃ paṭisaṃvedayatī'ti, saccaṃ vā te āhaṃsu musā
vāti ...pe...**

everyone who steals experiences pain and sadness in the present
life: are they right or wrong? ...

kallaṃ nu tesu paṣīditun"ti?

Is it appropriate to have confidence in them?"

"No hettaṃ, bhante". (2)

"No, sir."

**"Dissati kho pana, gāmaṇi, idhekacco mālī kuṇḍalī ...pe...
itthikāmehi rājā maññe paricārento.**

"You can see someone, garlanded and adorned ...

Tameṇaṃ evamaṃsu:

**'ambho, ayaṃ puriso kiṃ akāsi mālī kuṇḍalī ...pe... itthikāmehi
rājā maññe paricāretī'ti?**

Tameṇaṃ evamaṃsu:

‘ambho, ayaṃ puriso rañño paccatthikassa dāresu cārittaṃ āpajji.

‘Mister, that man had sexual relations with the wives of an enemy king.

Tassa rājā attamano abhihāramadāsi.

The king was delighted and gave him this reward. ...’ ...

Tenāyaṃ puriso mālī kuṇḍalī ...pe... itthikāmehi rājā maññe paricāretī’ti.

Dissati kho, gāmaṇi, idhekacco daḥhāya rajjuyā ...pe... dakkhiṇato nagarassa sīsaṃ chijjamāno.

And you can see someone else, his arms tied tightly behind his back ...

Tamenaṃ evamaṃsu:

‘ambho, ayaṃ puriso kiṃ akāsi daḥhāya rajjuyā ...pe... dakkhiṇato nagarassa sīsaṃ chindatī’ti?

Tamenaṃ evamaṃsu:

‘ambho, ayaṃ puriso kulitthīsu kulakumārīsu cārittaṃ āpajji,
‘Mister, that man had sexual relations with the women and maidens of good families.

tena naṃ rājāno gahetvā evarūpaṃ kammakāraṇaṃ kārentī’ti.
That’s why the rulers arrested him and inflicted such punishment.’

Taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

api nu te evarūpaṃ diṭṭhaṃ vā suttaṃ vā”ti?
Have you seen or heard of such a thing?”

“Diṭṭhañca no, bhante, suttañca suyysati cā”ti.

“Sir, we have seen it and heard of it, and we will hear of it again.”

“Tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Since this is so, the ascetics and brahmins whose view is that

‘yo koci kāmesu micchā carati, sabbo so diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayatī’ti, saccaṃ vā te āhaṃsu musā vāti ...pe...

everyone who commits sexual misconduct experiences pain and sadness in the present life: are they right or wrong? ...

kallaṃ nu tesu pasīditun’ti?

Is it appropriate to have confidence in them?”

“No hetam, bhante”. (3)

“No, sir.”

“Dissati kho pana, gāmaṇi, idhekacco māli kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricārento.

“And you can see someone, garlanded and adorned ...

Tamenaṃ evamāhaṃsu:

‘ambho, ayaṃ puriso kiṃ akāsi māli kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricāretī’ti?

Tamenaṃ evamāhaṃsu:

‘ambho, ayaṃ puriso rājānaṃ musāvādena hāsesi.

‘Mister, that man amused the king with lies.

Tassa rājā attamano abhihāramadāsi.

The king was delighted and gave him this reward. ...’ ...

Tenāyaṃ puriso māli kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricāretī’ti.

Dissati kho, gāmaṇi, idhekacco daḷhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghāṭakena

**siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā
dakkhiṇato nagarassa sīsaṃ chijjamāno.**

And you can see someone else, his arms tied tightly behind his back

...

Tamenam̐ evamāhaṃsu:

**‘ambho, ayaṃ puriso kiṃ akāsi daḷhāya rajjuyā pacchābāhaṃ
gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā
kharassarena paṇavena rathiyāya rathiyaṃ siṅghāṭakena
siṅghāṭakaṃ parinetvā, dakkhiṇena dvārena nikkhāmetvā,
dakkhiṇato nagarassa sīsaṃ chindatī’ti?**

Tamenam̐ evamāhaṃsu:

**‘ambho, ayaṃ puriso gahapatissa vā gahapatiputtassa vā
musāvādena atthaṃ bhañji,**

‘Mister, that man has ruined a householder or householder’s child by lying.

tena naṃ rājāno gahetvā evarūpaṃ kammakāraṇaṃ kārentī’ti.

That’s why the rulers arrested him and inflicted such punishment.’

Taṃ kiṃ maññasi, gāmaṇi,

What do you think, chief?

api nu te evarūpaṃ diṭṭhaṃ vā sutam̐ vā”ti?

Have you seen or heard of such a thing?”

“Diṭṭhañca no, bhante, sutañca suyyissati cā”ti.

“Sir, we have seen it and heard of it, and we will hear of it again.”

**“Tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

“Since this is so, the ascetics and brahmins whose view is that

**‘yo koci musā bhaṇati, sabbo so diṭṭheva dhamme dukkhaṃ
domanassaṃ paṭisaṃvedayatī’ti, saccaṃ vā te āhaṃsu musā
vā”ti?**

everyone who lies experiences pain and sadness in the present life:
are they right or wrong?”

“Musā, bhante”.

“They’re wrong, sir.”

**“Ye pana te tuccham musā vilapanti sīlavanto vā te dussīlā
vā”ti?**

“But those who speak hollow, false nonsense: are they moral or
immoral?”

“Dussīlā, bhante”.

“Immoral, sir.”

**“Ye pana te dussīlā pāpadhammā micchāpaṭipannā vā te
sammāpaṭipannā vā”ti?**

“And are those who are immoral, of bad character practicing wrongly
or rightly?”

“Micchāpaṭipannā, bhante”.

“They’re practicing wrongly, sir.”

**“Ye pana te micchāpaṭipannā micchādiṭṭhikā vā te
sammādiṭṭhikā vā”ti?**

“And do those who are practicing wrongly have wrong view or right
view?”

“Micchādiṭṭhikā, bhante”.

“They have wrong view, sir.”

“Ye pana te micchādiṭṭhikā kallaṃ nu tesu pasīditun”ti?

“But is it appropriate to have confidence in those of wrong view?”

“No hetam, bhante”. (4)

“No, sir.

“Acchariyam, bhante, abbhutam, bhante.

It’s incredible, sir, it’s amazing!

Atthi me, bhante, āvasathāgāram.

I have a guest house,

Tattha atthi mañcakāni, atthi āsanāni, atthi udakamaṇiko, atthi telappadīpo.

where there are cots, seats, water pots, and oil lamps.

Tattha yo samaṇo vā brāhmaṇo vā vāsam upeti, tenāham yathāsatti yathābalaṃ samvibhajāmi.

Whenever an ascetic or brahmin comes to stay, I share what I have as best I can.

Bhūtapubbaṃ, bhante, cattāro satthāro nānādiṭṭhikā nānākhantikā nānārucikā, tasmim āvasathāgāre vāsam upagacchum.

Once it so happened, sir, that four teachers of different views and opinions came to stay at my guest house.

Eko satthā evaṃvādī evaṃdiṭṭhi:

One teacher had this doctrine and view:

‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukatadukkaṭānam kammānam phalam vipāko. Natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī’ti.

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced,

and who describes the afterlife after realizing it with their own insight.'

Eko satthā evaṃvādī evaṃdiṭṭhi:

One teacher had this doctrine and view:

'atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata dukkaṭānam kammānam phalam vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī'ti.

'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.'

Eko satthā evaṃvādī evaṃdiṭṭhi:

One teacher had this doctrine and view:

'karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnam ādiyato, sandhim chindato, nillopaṃ harato, ekāgārikam karoto, paripanthetiṭṭhato, paradāram gacchato, musā bhaṇato, karoto na karīyati pāpaṃ.

'Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantaṇa cepi cakkena yo imissā pathaviyā pāṇe ekam maṃsakhalam ekam maṃsapuñjam kareyya, natthi tattonidānam pāpaṃ, natthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo'ti.

In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

Eko satthā evaṃvādī evaṃdiṭṭhi:

One teacher had this doctrine and view:

'karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthetiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto karīyati pāpaṃ.

'A bad deed is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil.

Dakkhiṇāncepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil.

Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññassa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit.

Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññassa āgamo'ti.

In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.'

Tassa mayhaṃ, bhante, ahudeva kaṅkhā, ahu vicikicchā:

I had doubt and uncertainty about that:

'kosu nāma imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ āha, ko musā'ti?

'I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?'

“Alañhi te, gāmaṇi, kaṅkhituṃ, alaṃ vicikicchituṃ.

“Chief, no wonder you're doubting and uncertain.

Kaṅkhanīye ca pana te ṭhāne vicikicchā uppannā'ti.

Doubt has come up in you about an uncertain matter.”

“Evaṃ pasanno haṃ, bhante, bhagavati. Pahoti me bhagavā tathā dhammaṃ desetuṃ yathā haṃ imaṃ kaṅkhādhammaṃ pajaheyyaṃ”ti.

“I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.”

“Atthi, gāmaṇi, dhammasamādhī.

“Chief, there is immersion based on understanding of principle.

Tatra ce tvaṃ cittasamādhim paṭilabheyyāsi. Evaṃ tvaṃ imaṃ kaṅkhādhammaṃ pajaheyyāsi.

If you gain such mental immersion, you can give up that cause of uncertainty.

Katamo ca, gāmaṇi, dhammasamādhī?

And what is immersion based on understanding of principle?

Idha, gāmaṇi, ariyasāvako paṇātipātāṃ pahāya paṇātipātā paṭivirato hoti, adinnādānaṃ pahāya adinnādānā paṭivirato hoti, kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, musāvādaṃ pahāya musāvādā paṭivirato hoti, piṣuṇaṃ vācaṃ pahāya piṣuṇāya vācāya paṭivirato hoti, pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, abhijjhaṃ pahāya anabhijjhālu hoti, byāpādapadosaṃ pahāya abyāpannacitto hoti, micchādiṭṭhiṃ pahāya sammādiṭṭhiko hoti.

It’s when a noble disciple has given up killing living creatures, stealing, sexual misconduct, lying, divisive speech, harsh speech, talking nonsense, covetousness, ill will, and wrong view.

Sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho

vigatabyāpādo asammūḷho sampajāno paṭissato

mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā

dutiyāṃ, tathā tatiyāṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ

sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena

**cetasā vipulena mahaggatena appamāṇena averena
abyāpajjena pharivā viharati.**

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:

They reflect thus:

‘yvāyaṃ satthā evaṃvādī evaṃdiṭṭhi:

‘That teacher who had this doctrine and view:

**“natthi dinnam, natthi yiṭṭham, natthi hutam, natthi
sukatadukkaṭānam kammānam phalam vipāko, natthi ayam
loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā
opapātikā, natthi loke samaṇabrāhmaṇā, sammaggatā
sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam
abhiññā sacchikatvā pavedentī”ti.**

“There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.”

**Sace tassa bhoto satthuno saccam vacanam, apaṇṇakatāya
mayham, yvāham na kiñci byābādhemi tasmā vā thāvaram vā?**

If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail.

**Ubhayamettha kaṭaggāho, yaṃ camhi kāyena saṃvuto vācāya
saṃvuto manasā saṃvuto, yaṅca kāyassa bhedaṃ param maraṇā
sugatim saggam lokam upapajjissāmi”ti.**

I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good

place, a heavenly realm.’

Tassa pāmojjaṃ jāyati.

Joy springs up in them.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṃ vedayati.

When the body is tranquil, they feel bliss.

Sukhino cittaṃ samādhiyati.

And when blissful, the mind becomes immersed in samādhi.

Ayaṃ kho, gāmaṇi, dhammasamādhi.

This is that immersion based on understanding of principle.

**Tatra ce tvaṃ cittasamādhiṃ paṭilabheyysī, evaṃ tvaṃ imaṃ
kaṅkhādhammaṃ pajaheyysī.**

If you gain such mental immersion, you can give up that state of uncertainty.

**Sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho
vigatabyāpādo asammūḷho sampajāno paṭissato
mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā
dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena
cetasā vipulena mahaggatena appamāṇena averena
abyāpajjena pharivā viharati.**

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:

They reflect thus:

‘yvāyaṃ satthā evaṃvādī evaṃdiṭṭhi:

‘That teacher who had this doctrine and view:

**“atthi dinnam, atthi yiṭṭham, atthi hutam, atthi
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko,
atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi
loke samaṇabrāhmaṇā, sammaggatā sammāpaṭipannā ye
imañca lokaṃ parañca lokaṃ sayam abhiññā sacchikatvā
pavedentī”ti.**

“There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.”

**Sace tassa bhoto satthuno saccaṃ vacanam, apanṇakatāya
mayham, yvāham na kiñci byābādhemi tasmā vā thāvaram vā?**

If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail.

**Ubhayamettha kaṭaggāho, yaṃ camhi kāyena saṃvuto vācāya
saṃvuto manasā saṃvuto, yañca kāyassa bhedaṃ param maraṇā
sugatim saggam lokaṃ upapajjissāmī”ti.**

I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

Tassa pāmojjaṃ jāyati.

Joy springs up in them.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṃ vedayati.

When the body is tranquil, they feel bliss.

Sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

Ayaṃ kho, gāmaṇi, dhammasamādhī.

This is that immersion based on understanding of principle.

Tatra ce tvaṃ cittasamādhim paṭilabheyysī, evaṃ tvaṃ imaṃ kaṅkhāddhammaṃ pajaheyysī.

If you gain such mental immersion, you can give up that state of uncertainty.

Sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharivā viharati.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:

They reflect thus:

‘yvāyaṃ satthā evaṃvādī evaṃdiṭṭhi:

‘That teacher who had this doctrine and view:

“karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhim chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho

tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto na karīyati pāpaṃ.

“Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo”ti.

In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.”

Sace tassa bhoto satthuno saccaṃ vacanaṃ, apaṇṇakatāya mayhaṃ, yvāhaṃ na kiñci byābādhemi tasam vā thāvaram vā?

If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail.

**Ubhayamettha kaṭaggāho, yaṃ camhi kāyena saṃvuto vācāya
saṃvuto manasā saṃvuto, yañca kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggam lokam upapajjissāmi'ti.**

I win on both counts, since I'm restrained in body, speech, and mind,
and when my body breaks up, after death, I'll be reborn in a good
place, a heavenly realm.'

Tassa pāmojjaṃ jāyati.

Joy springs up in them.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukham vedayati.

When the body is tranquil, they feel bliss.

Sukhino cittaṃ samādhiyati.

And when blissful, the mind becomes immersed in samādhi.

Ayaṃ kho, gāmaṇi, dhammasamādhi

This is that immersion based on understanding of principle.

**tatra ce tvaṃ cittasamādhiṃ paṭilabheyyāsi, evaṃ tvaṃ imaṃ
kaṅkhādhammaṃ pajaheyyāsi.**

If you gain such mental immersion, you can give up that state of
uncertainty.

**Sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho
vigatabyāpādo asammūḷho sampajāno paṭissato
mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā
dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena
cetasā vipulena mahaggatena appamāṇena averena
abyāpajjena pharivā viharati.**

Then that noble disciple is rid of desire, rid of ill will, unconfused,
aware, and mindful. They meditate spreading a heart full of love to

one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:

They reflect thus:

‘yvāyaṃ satthā evaṃvādī evaṃdiṭṭhi:

‘That teacher who had this doctrine and view:

“karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthetiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto karīyati pāpaṃ.

“A bad deed is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil.

Dakkhiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil.

Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññaṃ āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit.

Dānena damena saṃyamena saccavajjena atthi puññaṃ atthi puññaṃ āgamo”ti.

In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.”

Sace tassa bhoto satthuno saccaṃ vacanaṃ, apaṇṇakatāya mayhaṃ, yvāhaṃ na kiñci byābādhemi tasaṃ vā thāvaram vā?

If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail.

Ubhayamettha kaṭaggāho, yaṃ camhi kāyena saṃvuto vācāya saṃvuto manasā saṃvuto, yañca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaraṃ lokaraṃ upapajjissāmi”ti.

I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

Tassa pāmojjaṃ jāyati.

Joy springs up in them.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṃ vedayati.

When the body is tranquil, they feel bliss.

Sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

Ayaṃ kho, gāmaṇi, dhammasamādhī.

This is that immersion based on understanding of principle.

Tatra ce tvaṃ cittasamādhim paṭilabheyysī, evaṃ tvaṃ imaṃ kaṅkhāhammaṃ pajaheyysī.

If you gain such mental immersion, you can give up that state of uncertainty.

Sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijho vigatabyāpādo asammūḷho sampajāno paṭissato karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati ...pe...

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati ...pe....
rejoicing ...

Sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijho vigatabyāpādo asammūḷho sampajāno paṭissato upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:

‘yvāyaṃ satthā evaṃvādī evaṃdiṭṭhi:

“natthi dinnā, natthi yiṭṭhā, natthi hutā natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayāṃ abhiññā sacchikatvā pavedentī”ti.

Sace tassa bhoto satthuno saccam vacanam, apannakatāya mayham, yvāham na kiñci byābādhemi tasam vā thāvaram vā?

Ubhayamettha kaṭaggāho, yam camhi kāyena samvuto vācāya samvuto manasā samvuto, yañca kāyassa bheda param marañā sugatim saggam lokam upapajjissāmi'ti.

Tassa pāmojjam jāyati.

Pamuditassa pīti jāyati.

Pītimanassa kāyo passambhati.

Passaddhakāyo sukham vedayati.

Sukhino cittam samādhiyati.

Ayam kho, gāmaṇi, dhammasamādhī.

Tatra ce tvam cittasamādhim paṭilabheyyāsi, evam tvam imam kaṅkhādhammam pajaheyyāsi.

Sa kho so, gāmaṇi, ariyasāvako evam vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato upekkhāsahagatena cetasā ekam disam pharivā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharivā viharati.

So iti paṭisañcikkhati:

‘yvāyam satthā evamvādī evamdiṭṭhi:

“atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukatadukkaṭānam kammānam phalam vipāko, atthi ayam loko atthi paro loko, atthi mātā atthi pitā atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedenti”ti.

Sace tassa bhoto satthuno saccam vacanam, apannakatāya mayham, yvāham na kiñci byābādhemi tasam vā thāvaram vā?

Ubhayamettha kaṭaggāho, yam camhi kāyena samvuto vācāya samvuto manasā samvuto, yañca kāyassa bheda param maraṇā sugatim saggam lokam upapajjissāmi'ti.

Tassa pāmojjam jāyati.

Pamuditassa pīti jāyati.

Pītimanassa kāyo passambhati.

Passaddhakāyo sukham vedayati.

Sukhino cittaṃ samādhiyati.

Ayam kho, gāmaṇi, dhammasamādhī.

Tatra ce tvam cittasamādhim paṭilabheyyāsi, evam tvam imam kaṅkhādhammam pajaheyyāsi.

Sa kho so, gāmaṇi, ariyasāvako evam vigatābhijho vigatabyāpādo asammūḷho sampajāno paṭissato upekkhāsahagatena cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyāpajjena pharitvā viharati.

So iti paṭisañcikkhati:

‘yvāyam satthā evamvādī evamdiṭṭhi:

“karoto kārayato, chedato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnam ādiyato, sandhim chindato, nillopaṃ harato, ekāgārikam karoto, paripanthē tiṭṭhato, paradāram gacchato, musā bhaṇato, karoto na karīyati pāpaṃ.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuññaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

Dakkhiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññaṃssa āgamo.

Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṃssa āgamo”ti.

Sace tassa bhoto satthuno saccaṃ vacanaṃ, apaṇṇakatāya mayhaṃ, yvāhaṃ na kiñci byābādheṃi tasaṃ vā thāvaram vā?

Ubhayamettha kaṭaggāho, yaṃ camhi kāyena saṃvuto vācāya saṃvuto manasā saṃvuto, yañca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjissāmi”ti.

Tassa pāmojjaṃ jāyati.

Pamuditassa pīti jāyati.

Pītimanassa kāyo passambhati.

Passaddhakāyo sukhaṃ vedayati.

Sukhino cittaṃ samādhiyati.

Ayaṃ kho, gāmaṇi, dhammasamādhī.

Tatra ce tvaṃ cittasamādhīṃ paṭilabheyyāsi, evaṃ tvaṃ imaṃ kaṅkhādhammaṃ pajaheyyāsi.

Sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena

**cetasā vipulena mahaggatena appamāṇena averena
abyāpajjena pharitvā viharati.**

So iti paṭisañcikkhati:

They reflect thus:

‘yvāyaṃ satthā evaṃvādī evaṃdiṭṭhi:

**“karoto kārayato, chindato chedāpayato, pacato pācāpayato,
socayato socāpayato, kilamato kilamāpayato, phandato
phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ
chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthē
tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto karīyati
pāpaṃ.**

**Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ
maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ
pāpaṃ, atthi pāpassa āgamo.**

**Dakkiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento
chindanto chedāpento pacanto pācāpento, atthi tatonidānaṃ
pāpaṃ, atthi pāpassa āgamo.**

**Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto
yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññaṃssa āgamo.**

**Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi
puññaṃssa āgamo”ti.**

**Sace tassa bhoto satthuno saccaṃ vacanaṃ, apaṇṇakatāya
mayhaṃ, yvāhaṃ na kiñci byābādhemi tasaṃ vā thāvaram vā?
‘If what this good teacher says is true, it’s a safe bet for me to not
hurt any creature firm or frail.**

**Ubhayamettha kaṭaggāho, yaṃ camhi kāyena saṃvuto vācāya
saṃvuto manasā saṃvuto, yañca kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggāṃ lokaṃ upapajjissāmī’ti.**

I win on both counts, since I’m restrained in body, speech, and mind,
and when my body breaks up, after death, I’ll be reborn in a good
place, a heavenly realm.’

Tassa pāmojjaṃ jāyati.

Joy springs up in them.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṃ vedayati.

When the body is tranquil, they feel bliss.

Sukhino cittaṃ samādhiyati.

And when blissful, the mind becomes immersed in samādhi.

Ayaṃ kho, gāmaṇi, dhammasamādhi.

This is that immersion based on understanding of principle.

**Tatra ce tvaṃ cittasamādhiṃ paṭilabheyyāsi, evaṃ tvaṃ imaṃ
kaṅkhādhammaṃ pajaheyyāsi”ti.**

If you gain such mental immersion, you can give up that state of uncertainty.”

Evaṃ vutte, pāṭaliyo gāmaṇi bhagavantaṃ etadavoca:

When he said this, Pāṭaliya the chief said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante ...pe...

“Excellent, sir! Excellent! ...

ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Terasamaṃ.

Gāmaṇivaggo paṭhamo.

Tassuddānaṃ

**Caṇḍo puṭo yodhājīvo,
Hatthasso asibandhako;
Desanā saṅkhakulaṃ maṇicūlaṃ,
Bhadrarāsiyapāṭalīti.**

Gāmaṇisaṃyuttaṃ samattaṃ.
The Linked Discourses on chiefs are complete.

Saṃyutta Nikāya 43
Linked Discourses 43

1. Paṭhamavagga
Chapter One

1. Kāyagatāsatisutta Mindfulness of the Body

Sāvattihinidānaṃ.

At Sāvattihī.

“Asaṅkhatañca vo, bhikkhave, desessāmi asaṅkhatagāmiñca maggaṃ.

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned.

Taṃ suṇātha.

Listen ...

Katamañca, bhikkhave, asaṅkhataṃ?

And what is the unconditioned?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion.

idaṃ vuccati, bhikkhave, asaṅkhataṃ.

This is called the unconditioned.

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?

And what is the path that leads to the unconditioned?

Kāyagatāsati.

Mindfulness of the body.

Ayaṃ vuccati, bhikkhave, asaṅkhatagāmimaggo.

This is called the path that leads to the unconditioned.

**Iti kho, bhikkhave, desitaṃ vo mayā asaṅkhatam, desito
asaṅkhatagāṃmimaggo.**

So, mendicants, I've taught you the unconditioned and the path that leads to the unconditioned.

**Yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā
anukampakena anumāpaṃ upādāya, kataṃ vo taṃ mayā.**

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

**Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha,
bhikkhave, mā pamādattha; mā pacchā vippaṭṭisārino ahuvattha.
Ayaṃ vo amhākaṃ anusāsanī'ti.**

Here are these roots of trees, and here are these empty huts.
Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

Paṭhamam.

43. Asaṅkhata Saṃyutta:
On the Unconditioned

2. Samathavipassanāsutta Serenity and Discernment

“Asañkhatañca vo, bhikkhave, desessāmi asaṅkhatagāmiñca maggaṃ.

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned.

Taṃ suṇātha.

Listen ...

Katamañca, bhikkhave, asaṅkhataṃ?

And what is the unconditioned?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion.

idaṃ vuccati, bhikkhave, asaṅkhataṃ.

This is called the unconditioned.

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?

And what is the path that leads to the unconditioned?

Samatho ca vipassanā ca.

Serenity and discernment.

Ayaṃ vuccati, bhikkhave, asaṅkhatagāmimaggo ...pe....

This is called the path that leads to the unconditioned. ...”

Dutiyam.

Saṃyutta Nikāya 43
Linked Discourses 43

1. Paṭhamavagga
Chapter One

3. Savitakkasavicārasutta

Placing the Mind and Keeping it Connected

“Katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?”

“And what is the path that leads to the unconditioned?”

**Savitakkasavicāro samādhī, avitakkavicāramatto samādhī,
avitakkaavicāro samādhī—ayaṃ vuccati, bhikkhave,
asaṅkhatagāṃmimaggo ...pe....**

Immersion with placing the mind and keeping it connected.

Immersion without placing the mind, but just keeping it connected.

Immersion without placing the mind or keeping it connected. ...”

Tatiyaṃ.

Saṃyutta Nikāya 43
Linked Discourses 43

1. Paṭhamavagga
Chapter One

4. Suññatasamādhisutta Emptiness Immersion

“Katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

“And what is the path that leads to the unconditioned?”

**Suññato samādhi, animitto samādhi, appaṇihito samādhi—
ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe....**

Emptiness immersion; signless immersion; undirected immersion.
...”

Catuttham.

Saṃyutta Nikāya 43
Linked Discourses 43

1. Paṭhamavagga
Chapter One

5. Satipaṭṭhānasutta Mindfulness Meditation

“Katamo ca, bhikkhave, asaṅkhatagāmiṃmaggo?

“And what is the path that leads to the unconditioned?

**Cattāro satipaṭṭhānā. Ayaṃ vuccati, bhikkhave,
asaṅkhatagāmiṃmaggo ...pe....**

The four kinds of mindfulness meditation. ...”

Pañcamaṃ.

Saṃyutta Nikāya 43
Linked Discourses 43

1. Paṭhamavagga
Chapter One

6. Sammappadhānasutta Right Efforts

“Katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

“And what is the path that leads to the unconditioned?

**Cattāro sammappadhānā. Ayaṃ vuccati, bhikkhave,
asaṅkhatagāṃmimaggo ...pe....**

The four right efforts. ...”

Chaṭṭham.

Saṃyutta Nikāya 43
Linked Discourses 43

1. Paṭhamavagga
Chapter One

7. Iddhipādasutta Bases of Psychic Power

“Katamo ca, bhikkhave, asaṅkhatagāṃimaggo?

“And what is the path that leads to the unconditioned?”

**Cattāro iddhipādā. Ayaṃ vuccati, bhikkhave,
asaṅkhatagāṃimaggo ...pe....**

The four bases of psychic power. ...”

Sattamaṃ.

Saṃyutta Nikāya 43
Linked Discourses 43

1. Paṭhamavagga
Chapter One

8. Indriyasutta Faculties

“Katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

“And what is the path that leads to the unconditioned?”

Pañcindriyāni. Ayam vuccati, bhikkhave, asaṅkhatagāṃmimaggo

...pe....

The five faculties. ...”

Aṭṭhamāṇ.

Saṃyutta Nikāya 43
Linked Discourses 43

1. Paṭhamavagga
Chapter One

9. Balasutta Powers

“Katamo ca, bhikkhave, asaṅkhatagāṃimaggo?

“And what is the path that leads to the unconditioned?”

Pañca balāni. Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃimaggo

...pe....

The five powers. ...”

Navamaṃ.

Saṃyutta Nikāya 43
Linked Discourses 43

1. Paṭhamavagga
Chapter One

10. Bojjhaṅgasutta Awakening Factors

“Katamo ca, bhikkhave, asaṅkhatagāmiṃmaggo?

“And what is the path that leads to the unconditioned?”

**Satta bojjhaṅgā. Ayam vuccati, bhikkhave,
asaṅkhatagāmiṃmaggo ...pe....**

The seven awakening factors. ...”

Dasamaṃ.

11. Maggaṅgasutta The Path

“Katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

“And what is the path that leads to the unconditioned?”

Ariyo aṭṭhaṅgiko maggo.

The noble eightfold path.

Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo.

This is called the path that leads to the unconditioned.

**Iti kho, bhikkhave, desitaṃ vo mayā asaṅkhatam, desito
asaṅkhatagāṃmimaggo.**

So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned.

**Yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā
anukampakena anukampaṃ upādāya kataṃ vo taṃ mayā.**

Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples.

**Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha,
bhikkhave, mā pamādattha; mā pacchā vippaṭṭisārino ahuvattha.
Ayaṃ vo amhākaṃ anusāsanī”ti.**

Here are these roots of trees, and here are these empty huts.

Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

Ekādasamaṃ.

Asaṅkhatasaṃyuttassa paṭhamo vaggo.

Tassuddānaṃ

**Kāyo samatho savitakko,
suññato satipaṭṭhānā;
Sammappadhānā iddhipādā,
indriyabalabojjhaṅgā;
Maggena ekādasamaṃ,
Tassuddānaṃ pavuccati.**

12. Asaṅkhatasutta The Unconditioned

“Asaṅkhatañca vo, bhikkhave, desessāmi asaṅkhatagāmiñca maggaṃ.

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned.

Taṃ suṇātha.

Listen ...

Katamañca, bhikkhave, asaṅkhataṃ?

And what is the unconditioned?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion.

idaṃ vuccati, bhikkhave, asaṅkhataṃ.

This is called the unconditioned.

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?

And what is the path that leads to the unconditioned?

Samatho.

Serenity.

Ayaṃ vuccati, bhikkhave, asaṅkhatagāmimaggo.

This is called the path that leads to the unconditioned.

Iti kho, bhikkhave, desitaṃ vo mayā asaṅkhataṃ, desito asaṅkhatagāmimaggo.

So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned.

**Yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā
anukampakena anumāpaṃ upādāya, kataṃ vo taṃ mayā.**

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

**Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha,
bhikkhave, mā pamādattha; mā pacchā vippaṭṭisārino ahuvattha.
Ayaṃ vo amhākaṃ anusāsanīti. (1.1)**

Here are these roots of trees, and here are these empty huts.
Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

**Asaṅkhataṅca vo, bhikkhave, desessāmi asaṅkhatagāmiṅca
maggāṃ.**

"Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned.

Taṃ suṇātha.

Listen ...

Katamaṅca, bhikkhave, asaṅkhataṃ?

And what is the unconditioned?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion.

idaṃ vuccati, bhikkhave, asaṅkhataṃ.

This is called the unconditioned.

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?

And what is the path that leads to the unconditioned?

Vipassanā.

Discernment.

Ayaṃ vuccati, bhikkhave, asaṅkhatagāmimaggo.

This is called the path that leads to the unconditioned. ..."

**Iti kho, bhikkhave, desitaṃ vo mayā asaṅkhatam̐ ...pe...
ayaṃ vo amhākaṃ anusāsanīti. (1.2)**

Katamo ca, bhikkhave, asaṅkhatagāṃimaggo?
“And what is the path that leads to the unconditioned?”

Savitakko savicāro samādhī.
Immersion with placing the mind and keeping it connected. ...

**Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃimaggo ...pe...
katamo ca, bhikkhave, asaṅkhatagāṃimaggo?**

Avitakko vicāramatto samādhī.
Immersion without placing the mind, but just keeping it connected. ...

**Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃimaggo ...pe...
katamo ca, bhikkhave, asaṅkhatagāṃimaggo?**

**Avitakko avicāro samādhī. Ayaṃ vuccati, bhikkhave,
asaṅkhatagāṃimaggo ...pe.... (1.3–5.)**
Immersion without placing the mind or keeping it connected. ...

Katamo ca, bhikkhave, asaṅkhatagāṃimaggo?

Suññato samādhī.
Emptiness immersion. ...

**Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃimaggo ...pe...
katamo ca, bhikkhave, asaṅkhatagāṃimaggo?**

Animitto samādhī.
Signless immersion. ...

**Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃimaggo ...pe...
katamo ca, bhikkhave, asaṅkhatagāṃimaggo?**

**Appaṇihito samādhī. Ayaṃ vuccati, bhikkhave,
asaṅkhatagāṃimaggo ...pe.... (1.6–8.)**

Undirected immersion. ...

Katamo ca, bhikkhave, asaṅkhatagāṃimaggo?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. ...

Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃimaggo?

Idha, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati ... pe...

A mendicant meditates by observing an aspect of feelings ...

ayaṃ vuccati, bhikkhave, asaṅkhatagāṃimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃimaggo?

Idha, bhikkhave, bhikkhu citte cittānupassī viharati ...pe...

A mendicant meditates by observing an aspect of the mind ...

ayaṃ vuccati, bhikkhave, asaṅkhatagāṃimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃimaggo?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati ...pe... ayaṃ vuccati, bhikkhave, asaṅkhatagāṃimaggo ...pe.... (1.9–12.)

A mendicant meditates by observing an aspect of principles ...

Katamo ca, bhikkhave, asaṅkhatagāṃimaggo?

Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. ...

Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

Idha, bhikkhave, bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities are given up. ...

Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

Idha, bhikkhave, bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that skillful qualities arise. ...

Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

Idha, bhikkhave, bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe.... (1.13–16.)

A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

Idha, bhikkhave, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. ...

Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāmicimaggō?

**Idha, bhikkhave, bhikkhu
vīriyasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti.**

A mendicant develops the basis of psychic power that has
immersion due to energy ...

Ayaṃ vuccati, bhikkhave, asaṅkhatagāmicimaggō ...pe...

katamo ca, bhikkhave, asaṅkhatagāmicimaggō?

**Idha, bhikkhave, bhikkhu
cittasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti.**

immersion due to mental development ...

Ayaṃ vuccati, bhikkhave, asaṅkhatagāmicimaggō ...pe...

katamo ca, bhikkhave, asaṅkhatagāmicimaggō?

**Idha, bhikkhave, bhikkhu
vīmaṃsasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti. Ayaṃ vuccati, bhikkhave, asaṅkhatagāmicimaggō ...
pe.... (1.17–20.)**

immersion due to inquiry, and active effort. ...

Katamo ca, bhikkhave, asaṅkhatagāmicimaggō?

**Idha, bhikkhave, bhikkhu saddhindriyaṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.**

A mendicant develops the faculty of faith, which relies on seclusion,
fading away, and cessation, and ripens as letting go. ...

Ayaṃ vuccati, bhikkhave, asaṅkhatagāmicimaggō ...pe...

katamo ca, bhikkhave, asaṅkhatagāmicimaggō?

**Idha, bhikkhave, bhikkhu vīriyindriyaṃ bhāveti vivekanissitaṃ
...pe...**

A mendicant develops the faculty of energy ...

ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

Idha, bhikkhave, bhikkhu satindriyaṃ bhāveti ...pe...

mindfulness ...

ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

Idha, bhikkhave, bhikkhu samādhindriyaṃ bhāveti ...pe...

immersion ...

ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

Idha, bhikkhave, bhikkhu paññindriyaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe.... (1.21–25.)

wisdom, which relies on seclusion, fading away, and cessation, and ripens as letting go. ...

Katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

Idha, bhikkhave, bhikkhu saddhābalaṃ bhāveti vivekanissitaṃ ...pe...

A mendicant develops the power of faith ...

ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

Idha, bhikkhave, bhikkhu vīriyabalaṃ bhāveti ...pe...

energy ...

ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃmimaggo?

Idha, bhikkhave, bhikkhu satibalaṃ bhāveti ...pe...

mindfulness ...

ayaṃ vuccati, bhikkhave, asaṅkhatagāṃmimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāmicāgga?

Idha, bhikkhave, bhikkhu samādhibalāṃ bhāveti ...pe...
immersion ...

ayaṃ vuccati, bhikkhave, asaṅkhatagāmicāgga ...pe...

katamo ca, bhikkhave, asaṅkhatagāmicāgga?

Idha, bhikkhave, bhikkhu paññābalāṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Ayaṃ vuccati, bhikkhave, asaṅkhatagāmicāgga ...pe.... (1.26–30.)
wisdom, which relies on seclusion, fading away, and cessation, and ripens as letting go. ...

Katamo ca, bhikkhave, asaṅkhatagāmicāgga?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ...pe...

A mendicant develops the awakening factor of mindfulness ...

ayaṃ vuccati, bhikkhave, asaṅkhatagāmicāgga ...pe...

katamo ca, bhikkhave, asaṅkhatagāmicāgga?

Idha, bhikkhave, bhikkhu dhammavicayasambojjhaṅgaṃ bhāveti ...pe...

investigation of principles ...

vīriyasambojjhaṅgaṃ bhāveti ...pe...

energy ...

pītisambojjhaṅgaṃ bhāveti ...pe...

rapture ...

passaddhisambojjhaṅgaṃ bhāveti ...pe...

tranquility ...

samādhisambojjhaṅgaṃ bhāveti ...pe...

immersion ...

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Ayaṃ vuccati, bhikkhave,

asaṅkhatagāṃimaggo ...pe.... (1.31–37.)

equanimity, which relies on seclusion, fading away, and cessation,
and ripens as letting go.

Katamo ca, bhikkhave, asaṅkhatagāṃimaggo?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.**

A mendicant develops right view ...

Ayaṃ vuccati, bhikkhave, asaṅkhatagāṃimaggo ...pe...

katamo ca, bhikkhave, asaṅkhatagāṃimaggo?

Idha, bhikkhave, bhikkhu sammāsaṅkappaṃ bhāveti ...pe...

right thought ...

sammāvācaṃ bhāveti ...pe...

right speech ...

sammākammantaṃ bhāveti ...pe...

right action ...

sammāājīvaṃ bhāveti ...pe...

right livelihood ...

sammāvāyāmaṃ bhāveti ...pe...

right effort ...

sammāsatīṃ bhāveti ...pe...

right mindfulness ...

**asaṅkhatañca vo, bhikkhave, desessāmi asaṅkhatagāmiñca
maggāṃ.**

Taṃ suṇātha.

Katamañca, bhikkhave, asaṅkhataṃ ...pe...?

Katamo ca, bhikkhave, asaṅkhatagāṃimaggo?

**Idha, bhikkhave, bhikkhu sammāsamādhiṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ**

vossaggapariṇāmiṃ.

right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go.

Ayaṃ vuccati, bhikkhave, asaṅkhatagāmiṃmaggo.

This is called the path that leads to the unconditioned.

**Iti kho, bhikkhave, desitaṃ vo mayā asaṅkhatam, desito
asaṅkhatagāmiṃmaggo.**

So, mendicants, I've taught you the unconditioned and the path that leads to the unconditioned.

**Yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā
anukampakena anumāpaṃ upādāya, kataṃ vo taṃ mayā.**

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

**Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha,
bhikkhave, mā pamādattha; mā pacchā vippaṭṭisārino ahuvattha.
Ayaṃ vo amhākaṃ anusāsanī'ti. (1.38–45)**

Here are these roots of trees, and here are these empty huts.

Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

Paṭhamam.

Saṃyutta Nikāya 43
Linked Discourses 43

2. Dutiyavagga
Chapter Two

13. Anatasutta Uninclined

“Anatañca vo, bhikkhave, desessāmi, anatagāmiñca maggaṃ.
“Mendicants, I will teach you the uninclined ...”

Taṃ suṇātha.

Katamañca, bhikkhave, anataṃ ...pe...”.

(Yathā asaṅkhatam tathā vitthāretabbam.) (2)

(This should be expanded in detail as with the unconditioned in the previous chapter.)

Dutiyam.

Saṃyutta Nikāya 43
Linked Discourses 43

2. Dutiyavagga
Chapter Two

14–43. Anāsavādisutta 14–43. Undefined, Etc.

“Anāsavañca vo, bhikkhave, desessāmi anāsavagāmiñca maggañ.

“Mendicants, I will teach you the undefiled ...

Taṃ suṇātha. Katamañca, bhikkhave, anāsavaṃ ...pe.... (3)

Saccañca vo, bhikkhave, desessāmi saccagāmiñca maggañ.
the truth ...

Tañ suṇātha. Katamañca, bhikkhave, saccañ ...pe.... (4)

Pārañca vo, bhikkhave, desessāmi pāragāmiñca maggañ.
the far shore ...

Taṃ suṇātha. Katamañca, bhikkhave, pāraṃ ...pe.... (5)

Nipuṇaṅca vo, bhikkhave, desessāmi nipuṇagāmiṅca maggaṃ.
the subtle ...

Taṃ suṇātha. Katamaṅca, bhikkhave, nipuṇaṃ ...pe.... (6)

**Sududdasañca vo, bhikkhave, desessāmi sududdasagāmiñca
maggam.**

the very hard to see ...

Tam suṇātha. Katamañca, bhikkhave, sududdasam ...pe.... (7)

Ajajarañca vo, bhikkhave, desessāmi ajajjaragāmiñca maggañ.
the unaging ...

Tañ suṇātha. Katamañca, bhikkhave, ajajjarañ ...pe.... (8)

Dhuvañca vo, bhikkhave, desessāmi dhuvagāmiñca maggañ.
the constant ...

Tañ suṇātha. Katamañca, bhikkhave, dhuvanā ...pe.... (9)

**Apalokitañca vo, bhikkhave, desessāmi apalokitagāmiñca
maggam.**

the not falling apart ...

Tam suṇātha. Katamañca, bhikkhave, apalokitam ...pe.... (10)

**Anidassanañca vo, bhikkhave, desessāmi anidassanagāmiñca
maggam.**

the invisible ...

Tam suṇātha. Katamañca, bhikkhave, anidassanam ...pe.... (11)

**Nippapañcañca vo, bhikkhave, desessāmi nippapañcagāmiñca
maggam.**

the unproliferated ...

Tam suṇātha.

Katamañca, bhikkhave, nippapañcam ...pe...? (12)

Santañca vo, bhikkhave, desessāmi santagāmiñca maggaṃ.
the peaceful ...

Taṃ suṇātha. Katamañca, bhikkhave, santaṃ ...pe.... (13)

Amatañca vo, bhikkhave, desessāmi amatagāmiñca maggañ.
the deathless ...

Tañ suṇātha. Katamañca, bhikkhave, amatañ ...pe.... (14)

Paṇītañca vo, bhikkhave, desessāmi paṇītagāmiñca maggaṃ.
the sublime ...

Taṃ suṇātha. Katamañca, bhikkhave, paṇītaṃ ...pe.... (15)

Sivañca vo, bhikkhave, desessāmi sivagāmiñca maggaṃ.
the state of grace ...

Taṃ suṇātha. Katamañca, bhikkhave, sivaṃ ...pe.... (16)

Khemañca vo, bhikkhave, desessāmi khemagāmiñca maggañ.
the sanctuary ...

Tañ suṇātha. Katamañca, bhikkhave, khemañ ...pe.... (17)

**Taṇhākkhayaṅca vo, bhikkhave, desessāmi
taṇhākkhayagāmiṅca maggaṃ.**

the ending of craving ...

Taṃ suṇātha.

Katamaṅca, bhikkhave, taṇhākkhayaṃ ...pe...? (18)

**Acchariyañca vo, bhikkhave, desessāmi acchariyagāmiñca
maggam.**

the incredible ...

Tam suṇātha. Katamañca, bhikkhave, acchariyam ...pe.... (19)

**Abbhutañca vo, bhikkhave, desessāmi abbhutagāmiñca
maggam.**

the amazing ...

Tam suṇātha. Katamañca, bhikkhave, abbhutam ...pe.... (20)

Anītikañca vo, bhikkhave, desessāmi anītikagāmiñca maggañ.
the untroubled ...

Tañ suṇātha. Katamañca, bhikkhave, anītikañ ...pe.... (21)

**Anītikadhammañca vo, bhikkhave, desessāmi
anītikadhammagāmiñca maggañ.**

the not liable to trouble ...

**Taṃ suṇātha. Katamañca, bhikkhave, anītikadhammañ ...pe....
(22)**

**Nibbānañca vo, bhikkhave, desessāmi nibbānagāmiñca
maggam.**

extinguishment ...

Tam suṇātha. Katamañca, bhikkhave, nibbānam ...pe.... (23)

**Abyābajjhañca vo, bhikkhave, desessāmi abyābajjhagāmiñca
maggam.**

the unafflicted ...

Tam suṇātha. Katamañca, bhikkhave, abyābajjham ...pe.... (24)

Virāgañca vo, bhikkhave, desessāmi virāgagāmiñca maggañ.
dispassion ...

Taṃ suṇātha.

Katamo ca, bhikkhave, virāgo ...pe...? (25)

Suddhiñca vo, bhikkhave, desessāmi suddhigāmiñca maggañ.
purity ...

Taṃ suṇātha. Katamā ca, bhikkhave, suddhi ...pe.... (26)

Muttiñca vo, bhikkhave, desessāmi muttigāmiñca maggaṃ.
freedom ...

Taṃ suṇātha. Katamā ca, bhikkhave, mutti ...pe.... (27)

**Anālayañca vo, bhikkhave, desessāmi anālayagāmiñca
maggāñ.**

not adhering ...

Tañ suṇātha. Katamo ca, bhikkhave, anālayo ...pe.... (28)

Dīpañca vo, bhikkhave, desessāmi dīpagāmiñca maggañ.
the island ...

Taṃ suṇātha. Katamañca, bhikkhave, dīpañ ...pe.... (29)

Leṇañca vo, bhikkhave, desessāmi leṇagāmiñca maggaṃ.
the protection ...

Taṃ suṇātha. Katamañca, bhikkhave, leṇaṃ ...pe.... (30)

Tāṇaṅca vo, bhikkhave, desessāmi tāṇagāmiṅca maggaṃ.
the shelter ...

Taṃ suṇātha. Katamaṅca, bhikkhave, tāṇaṃ ...pe.... (31)

Saraṇañca vo, bhikkhave, desessāmi saraṇagāmiñca maggaṃ.
the refuge ...”

Taṃ suṇātha. Katamañca, bhikkhave, saraṇaṃ ...pe.... (32)

Bāttimsatimaṃ.

44. Parāyanasutta The Haven

“Parāyanañca vo, bhikkhave, desessāmi parāyanagāmiñca maggaṃ.

“Mendicants, I will teach you the haven and the path that leads to the haven.

Taṃ suṇātha.

Listen ...

Katamañca, bhikkhave, parāyanam?

And what is the haven?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion.

idaṃ vuccati, bhikkhave, parāyanam.

This is called the haven.

Katamo ca, bhikkhave, parāyanagāmī maggo?

And what is the path that leads to the haven?

Kāyagatāsati.

Mindfulness of the body.

Ayaṃ vuccati, bhikkhave, parāyanagāmimaggo.

This is called the path that leads to the haven.

Iti kho, bhikkhave, desitaṃ vo mayā parāyanam, desito parāyanagāmimaggo.

So, mendicants, I've taught you the haven and the path that leads to the haven.

**Yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā
anukampakena anumānaṃ upādāya, kataṃ vo taṃ mayā.**

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

**Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha,
bhikkhave, mā pamādattha; mā pacchā vipaṭṭisārino ahuvattha.
Ayaṃ vo amhākaṃ anusāsanī"ti.**

Here are these roots of trees, and here are these empty huts.
Practice absorption, mendicants! Don't be negligent! Don't regret it
later! This is my instruction to you."

(Yathā asaṅkhatam tathā vitthāretabbam.) (33)

(This should be expanded as with the unconditioned.)

Tettimsatimam.

Dutiyo vaggo.

Tassuddānam

**Asaṅkhatam anataṃ anāsavaṃ,
Saccañca pāram nipuṇam sududdasam;
Ajajjam dhuvaṃ apalokitam,
Anidassanam nippapañca santam.**

**Amataṃ paṇītañca sivañca khemaṃ,
Taṇhākkhaya acchariyañca abbhutaṃ;
Anītikam anītikadhammaṃ,
Nibbānametaṃ sugatena desitaṃ.**

Abyābajjho virāgo ca,

**suddhi mutti anālayo;
Dīpo leṇaṅca tāṇaṅca,
saraṇaṅca parāyananti.**

Asaṅkhatasamyuttaṃ samattaṃ.

The Linked Discourses on the unconditioned are complete.

44. Abyākata Saṃyutta: On the Undeclared

Saṃyutta Nikāya 44
Linked Discourses 44

1. Abyākatavagga
1. The Undeclared Points

1. Khemāsutta With Khemā

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena khemā bhikkhunī kosalesu cārikaṃ
caramānā antarā ca sāvatthiṃ antarā ca sāketam̐
toraṇavatthusmiṃ vāsaṃ upagatā hoti.**

Now at that time the nun Khemā was wandering in the land of the Kosalans between Sāvattḥī and Sāketa when she took up residence in Toraṇavatthu.

**Atha kho rājā pasenadi kosalo sāketā sāvatthiṃ gacchanto,
antarā ca sāketam̐ antarā ca sāvatthiṃ toraṇavatthusmiṃ
ekarattivāsaṃ upagacchi.**

Then King Pasenadi was traveling from Sāketa to Sāvattḥī, and he too stayed in Toraṇavatthu for a single night.

Atha kho rājā pasenadi kosalo aññataram̐ purisaṃ āmantesi:
Then King Pasenadi addressed a man,

**“ehi tvaṃ, ambho purisa, toraṇavatthusmiṃ tathārūpaṃ
samaṇam̐ vā brāhmaṇam̐ vā jāna yamaṃ ajja
payirupāseyyan”ti.**

“Please, mister, check if there's a suitable ascetic or brahmin in Toraṇavatthu to whom I can pay homage.”

“Evaṃ, devā”ti kho so puriso rañño pasenadissa kosalassa paṭissutvā kevalakappaṃ toraṇavatthum āhiṇḍanto nāddasa tathārūpaṃ samaṇaṃ vā brāhmaṇaṃ vā yaṃ rājā pasenadi kosalo payirupāseyya.

“Yes, Your Majesty,” replied that man. He searched all over Toraṇavatthu, but he couldn’t see a suitable ascetic or brahmin for the king to pay homage to.

Addasā kho so puriso khemaṃ bhikkhuniṃ toraṇavatthusmiṃ vāsaṃ upagataṃ.

But he saw that the nun Khemā was staying there,

Disvāna yena rājā pasenadi kosalo tenupasaṅkami; upasaṅkamitvā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

so he went to the king and said to him,

“Natthi kho, deva, toraṇavatthusmiṃ tathārūpo samaṇo vā brāhmaṇo vā yaṃ devo payirupāseyya.

“Your Majesty, there’s no ascetic or brahmin in Toraṇavatthu for the king to pay homage to.

Atthi ca kho, deva, khemā nāma bhikkhuni, tassa bhagavato sāvikaṃ arahato sammāsambuddhassa.

But there is the nun Khemā, who’s a disciple of the Blessed One, the perfected one, the fully awakened Buddha.

Tassā kho pana ayyāya evaṃ kalyāṇo kittisaddo abbhuggato:

She has a good reputation as being

‘paṇḍitā, viyattā medhāvinī bahussutā cittakathā kalyāṇapaṭibhānā’ti.

astute, competent, clever, learned, a brilliant speaker, and eloquent.

Taṃ devo payirupāsātū”ti.

Your Majesty may pay homage to her.”

Atha kho rājā pasenadi kosalo yena khemā bhikkhuni tenupasaṅkami; upasaṅkamitvā khemaṃ bhikkhuniṃ

abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo khemaṃ bhikkhuniṃ etadavoca:

Then King Pasenadi of Kosala went up to the nun Khemā, bowed, sat down to one side, and said to her:

“kiṃ nu kho, ayye, hoti tathāgato paraṃ maraṇā”ti?

“Ma’am, does a Realized One exist after death?”

“Abyākataṃ kho etaṃ, mahārāja, bhagavatā:

“Great king, this has not been declared by the Buddha.”

‘hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ panayye, na hoti tathāgato paraṃ maraṇā”ti?

“Well then, does a Realized One not exist after death?”

“Etampi kho, mahārāja, abyākataṃ bhagavatā:

“This too has not been declared by the Buddha.”

‘na hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ nu kho, ayye, hoti ca na ca hoti tathāgato paraṃ maraṇā”ti?

“Well then, does a Realized One both exist and not exist after death?”

“Abyākataṃ kho etaṃ, mahārāja, bhagavatā:

“This has not been declared by the Buddha.”

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ panayye, neva hoti na na hoti tathāgato paraṃ maraṇā”ti.

“Well then, does a Realized One neither exist nor not exist after death?”

“Etampi kho, mahārāja, abyākatam bhagavatā:

“This too has not been declared by the Buddha.”

‘neva hoti na na hoti tathāgato param marañā’”ti.

“Kim nu kho, ayye, hoti tathāgato param marañā’ti, iti puṭṭhā samānā:

“Ma’am, when asked these questions, you say

‘abyākatam kho etam, mahārāja, bhagavatā—
that this has not been declared by the Buddha.

hoti tathāgato param marañā’ti vadesi.

‘Kim panayye, na hoti tathāgato param marañā’ti iti puṭṭhā samānā:

‘etampi kho, mahārāja, abyākatam bhagavatā—
na hoti tathāgato param marañā’ti vadesi.

‘Kim nu kho, ayye, hoti ca na ca hoti tathāgato param marañā’ti
iti puṭṭhā samānā:

‘abyākatam kho etam, mahārāja, bhagavatā—
hoti ca na ca hoti tathāgato param marañā’ti vadesi.

‘Kim panayye, neva hoti na na hoti tathāgato param marañā’ti iti
puṭṭhā samānā:

‘etampi kho, mahārāja, abyākatam bhagavatā—
neva hoti na na hoti tathāgato param marañā’ti vadesi.

Ko nu kho, ayye, hetu, ko paccayo yenetam abyākatam
bhagavatā”ti?

What’s the cause, what’s the reason why this has not been declared
by the Buddha?”

“Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te
khameyya tathā nam byākareyyāsi.

“Well then, great king, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

atthi te koci gaṇako vā muddiko vā saṅkhāyako vā yo pahoti gaṅgāya vālukam gaṇetum—

Is there any accountant or finger-tallier or reckoner who can count the grains of sand in the Ganges, that is,

ettakā vālukā iti vā, ettakāni vālukasatāni iti vā, ettakāni vālukasahassāni iti vā, ettakāni vālukasatasahassāni iti vā”ti?

how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand?”

“No hetam, ayye”.

“No, ma’am.”

“Atthi pana te koci gaṇako vā muddiko vā saṅkhāyako vā yo pahoti mahāsamudde udakam gaṇetum—

“Is there any accountant or finger-tallier or reckoner who can count the water in the ocean, that is,

ettakāni udakāḷhakāni iti vā, ettakāni udakāḷhakasatāni iti vā, ettakāni udakāḷhakasahassāni iti vā, ettakāni udakāḷhakasatasahassāni iti vā”ti?

how many gallons of water there are, how many hundreds or thousands or hundreds of thousands of gallons of water?”

“No hetam, ayye”.

“No, ma’am.

“Taṃ kissa hetu”?

Why is that?

“Mahāyye, samuddo gambhīro appameyyo duppariyogāho”ti.

Because the ocean is deep, immeasurable, and hard to fathom.”

**“Evameva kho, mahārāja, yena rūpena tathāgataṃ
paññāpayamāno paññāpeyya taṃ rūpaṃ tathāgatassa pahīnaṃ
ucchinnamūlaṃ tālavatthukataṃ anabhāvaṅkataṃ āyatim
anuppādadhammaṃ.**

“In the same way, great king, any form by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

**Rūpasan̄khāyavimutto kho, mahārāja, tathāgato gambhīro
appameyyo duppariyogāho—**

A Realized One is freed from reckoning in terms of form. They’re deep, immeasurable, and hard to fathom,

seyyathāpi mahāsamuddo.

like the ocean.

**‘Hoti tathāgato paraṃ maraṇā’tipi na upeti, ‘na hoti tathāgato
paraṃ maraṇā’tipi na upeti, ‘hoti ca na ca hoti tathāgato paraṃ
maraṇā’tipi na upeti, ‘neva hoti na na hoti tathāgato paraṃ
maraṇā’tipi na upeti.**

To say that after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist: none of these apply.

**Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya, sā
vedanā tathāgatassa pahīnā ucchinnamūlā tālavatthukatā
anabhāvaṅkatā āyatim anuppādadhammā.**

Any feeling ...

**Vedanāsan̄khāyavimutto, mahārāja, tathāgato gambhīro
appameyyo duppariyogāho—**

seyyathāpi mahāsamuddo.

**‘Hoti tathāgato paraṃ maraṇā’tipi na upeti, ‘na hoti tathāgato
paraṃ maraṇā’tipi na upeti, ‘hoti ca na ca hoti tathāgato paraṃ**

maraṇā'tipi na upeti, 'neva hoti na na hoti tathāgato paramṃ maraṇā'tipi na upeti.

Yāya saññāya tathāgataṃ ...pe...
perception ...

yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya, te saṅkhārā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatimṃ anuppādadhammā.
choices ...

Saṅkhārasaṅkhāyavimutto kho, mahārāja, tathāgato gambhīro appameyyo duppariyogāho—
seyyathāpi mahāsamuddo.

'Hoti tathāgato paramṃ maraṇā'tipi na upeti, 'na hoti tathāgato paramṃ maraṇā'tipi na upeti, 'hoti ca na ca hoti tathāgato paramṃ maraṇā'tipi na upeti, 'neva hoti na na hoti tathāgato paramṃ maraṇā'tipi na upeti.

Yena viññāṇena tathāgataṃ paññāpayamāno paññāpeyya taṃ viññāṇaṃ tathāgatassa pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatimṃ anuppādadhammaṃ.
consciousness by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Viññāṇasaṅkhāyavimutto kho, mahārāja, tathāgato gambhīro appameyyo duppariyogāho—
A Realized One is freed from reckoning in terms of consciousness. They're deep, immeasurable, and hard to fathom,

seyyathāpi mahāsamuddo.
like the ocean.

'Hoti tathāgato paramṃ maraṇā'tipi na upeti, 'na hoti tathāgato paramṃ maraṇā'tipi na upeti, 'hoti ca na ca hoti tathāgato paramṃ maraṇā'tipi na upeti, 'neva hoti na na hoti tathāgato paramṃ maraṇā'tipi na upeti'

To say that after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist: none of these apply.”

Atha kho rājā pasenadi kosalo khemāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ khemaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then King Pasenadi approved and agreed with what the nun Khemā said. Then he got up from his seat, bowed, and respectfully circled her, keeping her on his right, before leaving.

Atha kho rājā pasenadi kosalo aparena samayena yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Then on a later occasion King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. He asked the Buddha exactly the same questions he had asked the nun Khemā, and received the same answers.

“Kiṃ nu kho, bhante, hoti tathāgato paraṃ maraṇā”ti?

“Abyākataṃ kho etaṃ, mahārāja, mayā:

‘hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ pana, bhante, na hoti tathāgato paraṃ maraṇā”ti?

“Etampi kho, mahārāja, abyākataṃ mayā:

‘na hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ nu kho, bhante, hoti ca na ca hoti tathāgato paraṃ maraṇā”ti?

“Abyākataṃ kho etaṃ, mahārāja, mayā:

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ pana, bhante, neva hoti na na hoti tathāgato paraṃ maraṇā”ti?

“Etampi kho, mahārāja, abyākatam mayā:

‘neva hoti na na hoti tathāgato param maraṇā’”ti.

“Kim nu kho, bhante, hoti tathāgato param maraṇā’ti iti puṭṭho samāno:

‘abyākatam kho etam, mahārāja, mayā—hoti tathāgato param maraṇā’ti vadesi ...pe....

“Kim pana, bhante, neva hoti na na hoti tathāgato param maraṇā’ti iti puṭṭho samāno:

‘etampi kho, mahārāja, abyākatam mayā—

neva hoti na na hoti tathāgato param maraṇā’ti vadesi.

Ko nu kho, bhante, hetu, ko paccayo, yenetam abyākatam bhagavatā”ti?

“Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te khameyya tathā nam byākareyyāsi.

Tam kim maññasi, mahārāja, atthi te koci gaṇako vā muddiko vā saṅkhāyako vā yo pahoti gaṅgāya vālukaṃ gaṇetuṃ—

ettakā vālukā iti vā ...pe... ettakāni vālukasatasahassāni iti vā”ti?

“No hetam, bhante”.

“Atthi pana te koci gaṇako vā muddiko vā saṅkhāyako vā yo pahoti mahāsamudde udakaṃ gaṇetuṃ—

ettakāni udakāḷhakāni iti vā ...pe... ettakāni udakāḷhakasatasahassāni iti vā”ti?

“No hetam, bhante”.

“Tam kissa hetu”?

“Mahā, bhante, samuddo gambhīro appameyyo duppariyogāho.

**Evameva kho, mahārāja, yena rūpena tathāgataṃ
paññāpayamāno paññāpeyya, taṃ rūpaṃ tathāgatassa pahīnaṃ
ucchinnamūlaṃ tālavatthukataṃ anabhāvaṅkataṃ āyatim
anuppādadhammaṃ.**

**Rūpasāṅkhāyavimutto kho, mahārāja, tathāgato gambhīro
appameyyo duppariyogāho—**

seyyathāpi mahāsamuddo.

‘Hoti tathāgato paraṃ marañā’tipi na upeti ...pe...

‘neva hoti na na hoti tathāgato paraṃ marañā’tipi na upeti.

Yāya vedanāya ...pe...

yāya saññāya ...pe... yehi saṅkhārehi ...pe....

**Yena viññāṇena tathāgataṃ paññāpayamāno paññāpeyya, taṃ
viññāṇaṃ tathāgatassa pahīnaṃ ucchinnamūlaṃ
tālavatthukataṃ anabhāvaṅkataṃ āyatim anuppādadhammaṃ.**

**Viññāṇasaṅkhāyavimutto kho, mahārāja, tathāgato gambhīro
appameyyo duppariyogāho—**

seyyathāpi mahāsamuddo.

**‘Hoti tathāgato paraṃ marañā’tipi na upeti, ‘na hoti tathāgato
paraṃ marañā’tipi na upeti, ‘hoti ca na ca hoti tathāgato paraṃ
maraṇā’tipi na upeti, ‘neva hoti na na hoti tathāgato paraṃ
maraṇā’tipi na upeti’”ti.**

“Acchariyaṃ, bhante, abbhutaṃ, bhante.

He said, “It’s incredible, sir, it’s amazing!

**Yatra hi nāma satthu ceva sāvīkāya ca atthena attho byañjanaena
byañjanaṃ saṃsandissati, samessati, na virodhayissati
yadidaṃ aggapadasmim.**

**How the meaning and the phrasing of the teacher and the disciple fit
together and agree without contradiction when it comes to the chief
matter!**

**Ekamidāhaṃ, bhante, samayaṃ khemaṃ bhikkhuniṃ
upasaṅkamtivā etamatthaṃ apucchiṃ.**

This one time I went to the nun Khemā and asked her about this matter.

**Sāpi me ayyā etehi padehi etehi byañjanehi etamatthaṃ
byākāsi, seyyathāpi bhagavā.**

And she explained it to me with these words and phrases, just like the Buddha.

Acchariyaṃ, bhante, abbhutaṃ, bhante.

It's incredible, sir, it's amazing!

**Yatra hi nāma satthu ceva sāvīkāya ca atthena attho byañjanena
byañjanaṃ saṃsandissati, samessati, na virodhayissati
yadidaṃ aggapadasmiṃ.**

How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!

Handa dāni mayaṃ, bhante, gacchāma.

Well, now, sir, I must go.

Bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvaṃ, mahārāja, kālaṃ maññasī”ti.

“Please, great king, go at your convenience.”

**Atha kho rājā pasenadi kosalo bhagavato bhāsitaṃ
abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ
abhivādetvā padakkhiṇaṃ katvā pakkāmīti.**

Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

Paṭhamaṃ.

Saṃyutta Nikāya 44
Linked Discourses 44

1. Abyākatavagga
1. The Undeclared Points

2. Anurādhasutta With Anurādha

**Ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena āyasmā anurādho bhagavato avidūre
araññakuṭikāyaṃ viharati.**

Now at that time Venerable Anurādha was staying not far from the Buddha in a wilderness hut.

**Atha kho sambahulā aññatitthiyā paribbājakā yenāyasmā
anurādho tenupasaṅkamimsu; upasaṅkamtivā āyasmatā
anurādheṇa saddhiṃ sammodimsu.**

Then several wanderers who follow other paths went up to Venerable Anurādha and exchanged greetings with him.

**Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ
nisīdimsu. Ekamantaṃ nisinnā kho te aññatitthiyā paribbājakā
āyasmantaṃ anurādhaṃ etadavocuṃ:**

When the greetings and polite conversation were over, they sat down to one side and said to him:

**“yo so, āvuso anurādha, tathāgato uttamapuriso paramapuriso
paramapattipatto, taṃ tathāgato imesu catūsu ṭhānesu
paññāpayamāno paññāpeti:**

“Reverend Anurādha, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the

highest point—they describe them in these four ways:

‘hoti tathāgato param̃ maraṇā’ti vā, ‘na hoti tathāgato param̃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato param̃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato param̃ maraṇā’ti vā’”ti?

After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.”

“Yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto, taṃ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti:

“Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways:

‘hoti tathāgato param̃ maraṇā’ti vā, ‘na hoti tathāgato param̃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato param̃ maraṇā’ti vā, neva hoti na na hoti tathāgato param̃ maraṇā’ti vā’”ti.

After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.”

Evaṃ vutte, te aññatitthiyā paribbājakā āyasmantaṃ anurādhaṃ etadavocuṃ:

When he said this, the wanderers said to him,

“so cāyaṃ bhikkhu navo bhavissati acirapabbajito, thero vā pana bālo abyatto”ti.

“This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant.”

Atha kho te aññatitthiyā paribbājakā āyasmantaṃ anurādhaṃ navavādena ca bālavādena ca apasādetvā utṭhāyāsanā pakkamiṃsu.

Then, after rebuking Venerable Anurādha by calling him “junior” and “foolish”, the wanderers got up from their seat and left.

Atha kho āyasmato anurādhassa acirapakkantesu aññatitthiyesu paribbājakesu etadahosi:

Soon after they had left, Anurādha thought,

“sace kho maṃ te aññatitthiyā paribbājakā uttarim puccheyyūṃ,

“If those wanderers were to inquire further,

kathaṃ byākaramāno nu khvāhaṃ tesaṃ aññatitthiyānaṃ paribbājakānaṃ vuttavādī ceva bhagavato assaṃ, na ca bhagavantaṃ abhūtena abbhācikkheyyaṃ, dhammassa cānudhammaṃ byākareyyaṃ, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyā”ti?

how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuke and criticism?”

Atha kho āyasmā anurādho yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā anurādho bhagavantaṃ etadavoca:

Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“idhāhaṃ, bhante, bhagavato avidūre araññakuṭikāyaṃ viharāmi.

Atha kho, bhante, sambahulā aññatitthiyā paribbājakā yenāhaṃ tenupasaṅkamimṃsu; upasaṅkamtivā mayā saddhim sammodimṃsu.

Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho, bhante, te aññatitthiyā paribbājakā maṃ etadavocum:

‘yo so, āvuso anurādha, tathāgato uttamapuriso paramapuriso paramapattipatto, taṃ tathāgato imesu catūsu ṭhānesu paññāpayamāno paññāpeti:

“hoti tathāgato paraṃ maraṇā”ti vā ...pe...

“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti?

Evaṃ vuttāhaṃ, bhante, te aññatitthiye paribbājake etadavocaṃ:

‘yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto, taṃ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti:

“hoti tathāgato paraṃ maraṇā”ti vā ...pe...

“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti.

Evaṃ vutte, bhante, te aññatitthiyā paribbājakā maṃ etadavocum:

‘so cāyaṃ bhikkhu navo bhavissati acirapabbajito thero vā pana bālo abyatto’ti.

Atha kho maṃ, bhante, te aññatitthiyā paribbājakā navavādena ca bālavādena ca apasādetvā utṭhāyāsanā pakkamiṃsu.

Tassa mayhaṃ, bhante, acirapakkantesu tesu aññatitthiyesu paribbājakesu etadahosi:

‘sace kho maṃ te aññatitthiyā paribbājakā uttariṃ puccheyyum, kathaṃ byākaramāno nu khvāhaṃ tesam aññatitthiyānam paribbājakānam vuttavādī ceva bhagavato assaṃ, na ca bhagavantaṃ abhūtena abbhācikkheyyaṃ, dhammassa cānudhammaṃ byākareyyaṃ, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyā”ti?

“Taṃ kiṃ maññasi, anurādha,

“What do you think, Anurādha?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetuṃ, bhante”.

“No, sir.”

“Vedanā niccā vā aniccā vā”ti?

“Is feeling ...

...pe...

Saññā ...pe...

perception ...

saṅkhārā ...pe...

choices ...

“viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“**Dukkhaṃ, bhante**”.

“Suffering, sir.”

“**Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘**etaṃ mama, esohamasmi, eso me attā**’”ti?

‘This is mine, I am this, this is my self’?”

“**No hetam, bhante**”.

“No, sir.”

“**Tasmātiha, anurādha, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumam vā hīnam vā paṇītam vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.**

“So, Anurādha, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā atītānāgatapaccuppannā ...pe...

Any kind of feeling ...

yā kāci saññā ...pe...

perception ...

ye keci saṅkhārā ...pe...

choices ...

yaṃ kiñci viññāṇam atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumam vā hīnam vā paṇītam vā

**yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netamā mama,
nesohamasmi, na meso attā’ti evametamā yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.**

consciousness at all—past, future, or present; internal or external;
coarse or fine; inferior or superior; far or near: *all* consciousness—
with right understanding: ‘This is not mine, I am not this, this is not
my self.’

**Evaṃ passaṃ, anurādha, sutavā ariyasāvako rūpasmimpi
nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati,
saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.**

Seeing this, a learned noble disciple grows disillusioned with form,
feeling, perception, choices, and consciousness.

**Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti
ñāṇaṃ hoti.**

Being disillusioned, desire fades away. When desire fades away
they’re freed. When they’re freed, they know they’re freed.

**‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāti.**

They understand: ‘Rebirth is ended, the spiritual journey has been
completed, what had to be done has been done, there is no return to
any state of existence.’

Taṃ kiṃ maññasi, anurādha,

What do you think, Anurādha?

rūpaṃ tathāgatoti samanupassasī’ti?

Do you regard the Realized One as form?”

“No hetamā, bhante”.

“No, sir.”

“Vedanaṃ tathāgatoti samanupassasī’ti?

“Do you regard the Realized One as feeling ...

“**No hetam, bhante**”.

“**Saññaṃ tathāgatoti samanupassasī**”ti?

perception ...

“**No hetam, bhante**”.

“**Saṅkhāre tathāgatoti samanupassasī**”ti?

choices ...

“**No hetam, bhante**”.

“**Viññāṇaṃ tathāgatoti samanupassasī**”ti?

consciousness?”

“**No hetam, bhante**”.

“No, sir.”

“**Tam kiṃ maññasi, anurādha,**

“What do you think, Anurādha?

rūpasmim tathāgatoti samanupassasī”ti?

Do you regard the Realized One as in form?”

“**No hetam, bhante**”.

“No, sir.”

“**Aññatra rūpā tathāgatoti samanupassasī**”ti?

“Or do you regard the Realized One as distinct from form?”

“**No hetam, bhante**”.

“No, sir.”

“**Vedanāya ...pe...**

“Do you regard the Realized One as in feeling ...

aññatra vedanāya ...pe...

or distinct from feeling ...

saññāya ...pe...

as in perception ...

aññatra saññāya ...pe...

or distinct from perception ...

saṅkhāresu ...pe...

as in choices ...

aññatra saṅkhārehi ...pe...

or distinct from choices ...

viññāṇasmim̐ tathāgatoti samanupassasī”ti?

as in consciousness ...

“No hetam̐, bhante”.

“Aññatra viññāṇā tathāgatoti samanupassasī”ti?

or as distinct from consciousness?”

“No hetam̐, bhante”.

“No, sir.”

“Tam̐ kim̐ maññasi, anurādha,

“What do you think, Anurādha?

**rūpaṃ, vedanaṃ, saññaṃ, saṅkhāre, viññāṇaṃ tathāgatoti
samanupassasī”ti?**

Do you regard the Realized One as possessing form, feeling,
perception, choices, and consciousness?”

“No hetam̐, bhante”.

“No, sir.”

“Tam̐ kim̐ maññasi, anurādha,

“What do you think, Anurādha?

ayaṃ so arūpī vedano asaṅṅī asaṅkhāro aviññāṇo tathāgatoti samanupassasī”ti?

Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?”

“No hetam, bhante”.

“No, sir.”

“Ettha ca te, anurādha, diṭṭheva dhamme saccato thetato tathāgate anupalabbhiyamāne kallaṃ nu te taṃ veyyākaraṇaṃ

—
“In that case, Anurādha, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare:

yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto, taṃ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti:

‘Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways:

‘hoti tathāgato paramaṃ maraṇā’ti vā ...pe...

After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist’?”

‘neva hoti na na hoti tathāgato paramaṃ maraṇā’ti vā”ti?

“No hetam, bhante”.

“No, sir.”

“Sādhu sādhu, anurādha.

“Good, good, Anurādha!

Pubbe cāhaṃ, anurādha, etarahi ca dukkhañceva paññāpemi dukkhassa ca nirodhan”ti.

In the past, as today, what I describe is suffering and the cessation of suffering.”

Dutiyam.

3. Paṭhamasāriputtakotṭhikasutta With Sāriputta and Koṭṭhita (1st)

**Ekam̐ samayaṃ āyasmā ca sāriputto, āyasmā ca mahākoṭṭhiko
bārāṇasiyaṃ viharanti isipatane migadāye.**

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

**Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā
āyasmatā sāriputtena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko
āyasmantaṃ sāriputtaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side, and said to Sāriputta:

“Kiṃ nu kho, āvuso sāriputta, hoti tathāgato paraṃ maraṇā”ti?
“Reverend Sāriputta, does a Realized One exist after death?”

“Abyākataṃ kho etaṃ, āvuso, bhagavatā:
“Reverend, this has not been declared by the Buddha.”

‘hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ panāvuso, na hoti tathāgato paraṃ maraṇā”ti?
“Well then, does a Realized One not exist after death? ...”

**“Etampi kho, āvuso, abyākataṃ bhagavatā:
‘na hoti tathāgato paraṃ marañā’”ti.**

**“Kiṃ nu kho, āvuso, hoti ca na ca hoti tathāgato paraṃ
maraṇā”ti?**

Does a Realized One both exist and not exist after death? ...

**“Abyākataṃ kho etaṃ, āvuso, bhagavatā:
‘hoti ca na ca hoti tathāgato paraṃ marañā’”ti.**

**“Kiṃ panāvuso, neva hoti na na hoti tathāgato paraṃ
maraṇā”ti?**

Does a Realized One neither exist nor not exist after death?”

**“Etampi kho, āvuso, abyākataṃ bhagavatā:
“This too has not been declared by the Buddha.”
‘neva hoti na na hoti tathāgato paraṃ marañā’”ti.**

**““Kiṃ nu kho, āvuso, hoti tathāgato paraṃ marañā’ti iti puṭṭho
samāno, ‘abyākataṃ kho etaṃ, āvuso, bhagavatā—
“Reverend, when asked these questions, you say that they have not
been declared by the Buddha.**

hoti tathāgato paraṃ marañā’ti vadesi ...pe...

**‘kiṃ panāvuso, neva hoti na na hoti tathāgato paraṃ marañā’ti
iti puṭṭho samāno:**

**‘etampi kho, āvuso, abyākataṃ bhagavatā—
neva hoti na na hoti tathāgato paraṃ marañā’ti vadesi.**

**Ko nu kho, āvuso, hetu, ko paccayo yenetāṃ abyākataṃ
bhagavatā”ti?**

What’s the cause, what’s the reason why they have not been
declared by the Buddha?”

“Hoti tathāgato param̐ maraṇāti kho, āvuso, rūpagatametaṃ.
“Reverend, ‘does a Realized One exist after death?’ is included in form.

Na hoti tathāgato param̐ maraṇāti, rūpagatametaṃ.
‘Does a Realized One not exist after death?’ is included in form.

Hoti ca na ca hoti tathāgato param̐ maraṇāti, rūpagatametaṃ.
‘Does a Realized One both exist and not exist after death?’ is included in form.

Neva hoti na na hoti tathāgato param̐ maraṇāti, rūpagatametaṃ.
‘Does a Realized One neither exist nor not exist after death?’ is included in form.

Hoti tathāgato param̐ maraṇāti kho, āvuso, vedanāgatametaṃ.
‘Does a Realized One exist after death?’ is included in feeling ...

Na hoti tathāgato param̐ maraṇāti, vedanāgatametaṃ.

Hoti ca na ca hoti tathāgato param̐ maraṇāti, vedanāgatametaṃ.

**Neva hoti na na hoti tathāgato param̐ maraṇāti,
vedanāgatametaṃ.**

Hoti tathāgato param̐ maraṇāti kho, āvuso, saññāgatametaṃ.
perception ...

Na hoti tathāgato param̐ maraṇāti, saññāgatametaṃ.

Hoti ca na ca hoti tathāgato param̐ maraṇāti, saññāgatametaṃ.

**Neva hoti na na hoti tathāgato param̐ maraṇāti,
saññāgatametaṃ.**

Hoti tathāgato param̐ maraṇāti kho, āvuso, saṅkhāragatametaṃ.
choices ...

Na hoti tathāgato param̐ maraṇāti, saṅkhāragatametaṃ.

**Hoti ca na ca hoti tathāgato param̐ maraṇāti,
saṅkhāragatametaṃ.**

**Neva hoti na na hoti tathāgato param̐ maraṇāti,
saṅkhāragatametam̐.**

Hoti tathāgato param̐ maraṇāti kho, āvuso, viññāṇagatametam̐.
consciousness.

Na hoti tathāgato param̐ maraṇāti, viññāṇagatametam̐.
'Does a Realized One not exist after death?' is included in
consciousness.

**Hoti ca na ca hoti tathāgato param̐ maraṇāti,
viññāṇagatametam̐.**
'Does a Realized One both exist and not exist after death?' is
included in consciousness.

**Neva hoti na na hoti tathāgato param̐ maraṇāti,
viññāṇagatametam̐.**
'Does a Realized One neither exist nor not exist after death?' is
included in consciousness.

**Ayaṃ kho, āvuso, hetu ayaṃ paccayo, yenetam̐ abyākatam̐
bhagavatā”ti.**

This is the cause, this is the reason why this has not been declared
by the Buddha.”

Tatiyam̐.

4. Dutiyasāriputtakoṭṭhikasutta With Sāriputta and Koṭṭhita (2nd)

**Ekam̐ samayaṃ āyasmā ca sāriputto, āyasmā ca mahākoṭṭhiko
bārāṇasiyaṃ viharanti isipatane migadāye ...pe...**

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ...

(sāyeva pucchā.)

(The same down as far as:)

**“Ko nu kho, āvuso, hetu, ko paccayo, yenetam̐ abyākataṃ
bhagavatā”ti?**

“What’s the cause, reverend, what’s the reason why this has not been declared by the Buddha?”

**“Rūpaṃ kho, āvuso, ajānato apassato yathābhūtaṃ,
rūpasamudayaṃ ajānato apassato yathābhūtaṃ, rūpanirodhaṃ
ajānato apassato yathābhūtaṃ, rūpanirodhagāminiṃ paṭipadaṃ
ajānato apassato yathābhūtaṃ, ‘hoti tathāgato paraṃ
maraṇā’tipissa hoti;**

“Reverend, not truly knowing and seeing form, its origin, its cessation, and the practice that leads to its cessation, one thinks ‘a Realized One exists after death’ or

‘na hoti tathāgato paraṃ maraṇā’tipissa hoti;

‘a Realized One doesn’t exist after death’ or

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’tipissa hoti;

‘a Realized One both exists and doesn’t exist after death’ or

‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipissa hoti.

‘a Realized One neither exists nor doesn’t exist after death.’

Vedanaṃ ...pe...

Not truly knowing or seeing feeling ...

saññaṃ ...pe...

perception ...

saṅkhāre ...pe...

choices ...

**viññāṇaṃ ajānato apassato yathābhūtaṃ, viññāṇasamudayaṃ
ajānato apassato yathābhūtaṃ, viññāṇanirodhaṃ ajānato
apassato yathābhūtaṃ, viññāṇanirodhagāminiṃ paṭipadaṃ
ajānato apassato yathābhūtaṃ, ‘hoti tathāgato paraṃ
maraṇā’tipissa hoti;**

consciousness, its origin, its cessation, and the practice that leads to
its cessation, one thinks ‘a Realized One exists after death’ or

‘na hoti tathāgato paraṃ maraṇā’tipissa hoti;

‘a Realized One doesn’t exist after death’ or

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’tipissa hoti;

‘a Realized One both exists and doesn’t exist after death’ or

‘neva hoti na na hoti tathāgato paraṃ maraṇā’”tipissa hoti.

‘A Realized One neither exists nor doesn’t exist after death.’

**Rūpañca kho, āvuso, jānato passato yathābhūtaṃ,
rūpasamudayaṃ jānato passato yathābhūtaṃ, rūpanirodhaṃ
jānato passato yathābhūtaṃ, rūpanirodhagāminiṃ paṭipadaṃ
jānato passato yathābhūtaṃ, ‘hoti tathāgato paraṃ
maraṇā’tipissa na hoti ...pe...**

Truly knowing and seeing form ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipissa na hoti.

Vedanaṃ ...pe...

feeling ...

saññam ...pe...

perception ...

saṅkhāre ...pe...

choices ...

viññāṇam jānato passato yathābhūtaṃ, viññāṇasamudayaṃ jānato passato yathābhūtaṃ, viññāṇanirodham jānato passato yathābhūtaṃ, viññāṇanirodhagāminiṃ paṭipadaṃ jānato passato yathābhūtaṃ, ‘hoti tathāgato paraṃ maraṇā’tipissa na hoti;

consciousness, its origin, its cessation, and the practice that leads to its cessation, one doesn’t think ‘a Realized One exists after death’ or

‘na hoti tathāgato paraṃ maraṇā’tipissa na hoti;

‘a Realized One doesn’t exist after death’ or

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’tipissa na hoti;

‘a Realized One both exists and doesn’t exist after death’ or

‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipissa na hoti.

‘a Realized One neither exists nor doesn’t exist after death.’

Ayaṃ kho, āvuso, hetu ayaṃ paccayo, yenetam abyākataṃ bhagavatā”ti.

This is the cause, this is the reason why this has not been declared by the Buddha.”

Catuttham.

Saṃyutta Nikāya 44
Linked Discourses 44

1. Abyākatavagga
1. The Undeclared Points

5. Tatiyasāriputtakoṭṭhikasutta With Sāriputta and Koṭṭhita (3rd)

**Ekam̐ samayaṃ āyasmā ca sāriputto, āyasmā ca mahākoṭṭhiko
bārāṇasiyaṃ viharanti isipatane migadāye ...pe...**

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ...

(sāyeva pucchā.)

(The same down as far as:)

**“Ko nu kho, āvuso, hetu ko paccayo, yenetam̐ abyākatam̐
bhagavatā”ti?**

“What’s the cause, reverend, what’s the reason why this has not been declared by the Buddha?”

**“Rūpe kho, āvuso, avigatarāgassa avigatacchandassa
avigatapemassa avigatapipāsassa avigatapariḷāhassa
avigatataṇhassa ‘hoti tathāgato param̐ maraṇā’tipissa hoti ...
pe...**

“Reverend, if you’re not rid of greed, desire, fondness, thirst, passion, and craving for form ...

‘neva hoti na na hoti tathāgato param̐ maraṇā’tipissa hoti.

Vedanāya ...pe...

feeling ...

saññāya ...pe...

perception ...

saṅkhāresu ...pe...

choices ...

**viññāṇe avigatarāgassa avigatacchandassa avigatapemassa
avigatapipāsassa avigatapariḷāhassa avigatataṇhassa ‘hoti
tathāgato paramṃ maraṇā’tipissa hoti ...pe...**

consciousness, you think ‘a Realized One exists after death’ ...

**‘neva hoti na na hoti tathāgato paramṃ maraṇā’tipissa hoti.
‘a Realized One neither exists nor doesn’t exist after death.’**

Rūpe ca kho, āvuso, vigatarāgassa ...pe...

If you are rid of greed for form ...

vedanāya ...pe...

feeling ...

saññāya ...pe...

perception ...

saṅkhāresu ...pe...

choices ...

**viññāṇe vigatarāgassa vigatacchandassa vigatapemassa
vigatapipāsassa vigatapariḷāhassa vigatataṇhassa ‘hoti
tathāgato paramṃ maraṇā’tipissa na hoti ...pe...**

consciousness, you don’t think ‘a Realized One exists after death’ ...

**‘neva hoti na na hoti tathāgato paramṃ maraṇā’tipissa na hoti.
‘a Realized One neither exists nor doesn’t exist after death.’**

**Ayaṃ kho, āvuso, hetu, ayaṃ paccayo, yenetamṃ abyākataṃ
bhagavatā”ti.**

This is the cause, this is the reason why this has not been declared
by the Buddha.”

Pañcamaṃ.

6. Catutthasāriputtakoṭṭhikasutta With Sāriputta and Koṭṭhita (4th)

**Ekam̐ samayaṃ āyasmā ca sāriputto, āyasmā ca mahākoṭṭhiko
bārāṇasiyaṃ viharanti isipatane migadāye.**

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

**Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā mahākoṭṭhiko tenupasaṅkami;
upasaṅkamtivā āyasmatā mahākoṭṭhikena saddhiṃ sammodi.**
Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākoṭṭhita, and they greeted each other.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ
mahākoṭṭhikaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Mahākoṭṭhita:

**“kiṃ nu kho, āvuso koṭṭhika, hoti tathāgato paraṃ maraṇā’ti ...
pe...**

“Reverend Koṭṭhita, does a Realized One exist after death?” ...

**‘kiṃ panāvuso, neva hoti na na hoti tathāgato paraṃ maraṇā’ti
iti puṭṭho samāno:**

“Reverend, when asked these questions, you say that this has not been declared by the Buddha.

‘etampi kho, āvuso, abyākataṃ bhagavatā—

neva hoti na na hoti tathāgato paraṃ maraṇā’ti vadesi.

Ko nu kho, āvuso, hetu, ko paccayo, yenetam̄ abyākatam̄ bhagavatā”ti?

What’s the cause, what’s the reason why this has not been declared by the Buddha?”

“Rūpārāmassa kho, āvuso, rūparatassa rūpasammuditassa rūpanirodham̄ ajānato apassato yathābhūtam̄, ‘hoti tathāgato param̄ maraṇā’tipissa hoti;

“Reverend, if you like, love, and enjoy form, and don’t truly see the cessation of form, you think ‘a Realized One exists after death’ or

‘na hoti tathāgato param̄ maraṇā’tipissa hoti;

‘a Realized One doesn’t exist after death’ or

‘hoti ca na ca hoti tathāgato param̄ maraṇā’tipissa hoti;

‘a Realized One both exists and doesn’t exist after death’ or

‘neva hoti na na hoti tathāgato param̄ maraṇā’tipissa hoti.

‘a Realized One neither exists nor doesn’t exist after death.’

Vedanārāmassa kho, āvuso, vedanāratassa vedanāsammuditassa, vedanānirodham̄ ajānato apassato yathābhūtam̄, ‘hoti tathāgato param̄ maraṇā’tipissa hoti ...pe...

If you like, love, and enjoy feeling ...

saññārāmassa kho, āvuso ...pe...

perception ...

saṅkhārārāmassa kho āvuso ...pe...

choices ...

viññāṇārāmassa kho, āvuso, viññāṇaratassa viññāṇasammuditassa viññāṇanirodham̄ ajānato apassato yathābhūtam̄, ‘hoti tathāgato param̄ maraṇā’tipissa hoti ...pe...

consciousness, and don’t truly see the cessation of consciousness, you think ‘a Realized One exists after death’ ...

‘neva hoti na na hoti tathāgato param̄ maraṇā’tipissa hoti.

‘a Realized One neither exists nor doesn’t exist after death.’

Na rūpārāmassa kho, āvuso, na rūparatassa na rūpasammuditassa, rūpanirodham jānato passato yathābhūtam, ‘hoti tathāgato param marañā’tipissa na hoti ...pe...

If you don’t like, love, and enjoy form ...

‘neva hoti na na hoti tathāgato param marañā’tipissa na hoti.

Na vedanārāmassa kho, āvuso ...pe...

feeling ...

na saññārāmassa kho, āvuso ...pe...

perception ...

na saṅkhārārāmassa kho, āvuso ...pe...

choices ...

na viññāṇārāmassa kho, āvuso, na viññāṇaratassa na viññāṇasammuditassa, viññāṇanirodham jānato passato yathābhūtam, ‘hoti tathāgato param marañā’tipissa na hoti ...pe...

consciousness, and you truly see the cessation of consciousness, you don’t think ‘a Realized One exists after death’ ...

‘neva hoti na na hoti tathāgato param marañā’tipissa na hoti.

‘a Realized One neither exists nor doesn’t exist after death.’

Ayam kho, āvuso, hetu, ayam paccayo, yenetam abyākatam bhagavatā”ti.

This is the cause, this is the reason why this has not been declared by the Buddha.”

“Siyā panāvuso, aññopi pariyāyo, yenetam abyākatam bhagavatā”ti?

“But reverend, could there be another way of explaining why this was not declared by the Buddha?”

“Siyā, āvuso.

“There could, reverend.

Bhavārāmassa kho, āvuso, bhavaratassa bhavasammuditassa, bhavanirodham ajānato apassato yathābhūtaṃ, ‘hoti tathāgato param̃ maraṇā’tipissa hoti ...pe...

If you like, love, and enjoy existence, and don’t truly see the cessation of continued existence, you think ‘a Realized One exists after death’ ...

‘neva hoti na na hoti tathāgato param̃ maraṇā’tipissa hoti.

‘a Realized One neither exists nor doesn’t exist after death.’

Na bhavārāmassa kho, āvuso, na bhavaratassa na bhavasammuditassa, bhavanirodham jānato passato yathābhūtaṃ, ‘hoti tathāgato param̃ maraṇā’tipissa na hoti ... pe...

If you don’t like, love, and enjoy existence, and you truly see the cessation of continued existence, you don’t think ‘a Realized One exists after death’ ...

‘neva hoti na na hoti tathāgato param̃ maraṇā’tipissa na hoti.

‘a Realized One neither exists nor doesn’t exist after death.’

Ayampi kho, āvuso, pariyāyo, yenetam̃ abyākataṃ bhagavatā”ti.

This too is a way of explaining why this was not declared by the Buddha.”

“Siyā panāvuso, aññopi pariyāyo, yenetam̃ abyākataṃ bhagavatā”ti?

“But reverend, could there be another way of explaining why this was not declared by the Buddha?”

“Siyā, āvuso.

“There could, reverend.

Upādānārāmassa kho, āvuso, upādānaratassa upādānasammuditassa, upādānanirodham ajānato apassato yathābhūtaṃ, ‘hoti tathāgato param̃ maraṇā’tipissa hoti ...pe...

If you like, love, and enjoy grasping, and don't truly see the cessation of grasping, you think 'a Realized One exists after death' ...

'neva hoti na na hoti tathāgato param̃ marañā'tipissa hoti.
'a Realized One neither exists nor doesn't exist after death.'

Na upādānārāmassa kho, āvuso, na upādānaratassa na upādānasammuditassa, upādānanirodham̃ jānato passato yathābhūtam̃, 'hoti tathāgato param̃ marañā'tipissa na hoti ... pe...

If you don't like, love, and enjoy grasping, and you truly see the cessation of grasping, you don't think 'a Realized One exists after death' ...

'neva, hoti na na hoti tathāgato param̃ marañā'tipissa na hoti.
'a Realized One neither exists nor doesn't exist after death.'

Ayampi kho, āvuso, pariyāyo, yenetam̃ abyākatam̃ bhagavatā'ti.
This too is a way of explaining why this was not declared by the Buddha."

"Siyā panāvuso, aññopi pariyāyo, yenetam̃ abyākatam̃ bhagavatā'ti?

"But reverend, could there be another way of explaining why this was not declared by the Buddha?"

"Siyā, āvuso.

"There could, reverend.

Tañhārāmassa kho, āvuso, tañhāratassa tañhāsammuditassa, tañhānīrodham̃ ajānato apassato yathābhūtam̃, 'hoti tathāgato param̃ marañā'tipissa hoti ...pe...

If you like, love, and enjoy craving, and don't truly see the cessation of craving, you think 'a Realized One exists after death' ...

'neva hoti na na hoti tathāgato param̃ marañā'tipissa hoti.

‘a Realized One neither exists nor doesn’t exist after death.’

Na taṇhārāmassa kho, āvuso, na taṇhāratassa na taṇhāsammuditassa, taṇhānirodhaṃ jānato passato yathābhūtaṃ, ‘hoti tathāgato paraṃ maraṇā’tipissa na hoti ... pe...

If you don’t like, love, and enjoy craving, and you truly see the cessation of craving, you don’t think ‘a Realized One exists after death’ ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipissa na hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Ayampi kho, āvuso, pariyāyo, yenetāṃ abyākataṃ bhagavatā”ti.
This too is a way of explaining why this was not declared by the Buddha.”

“Siyā panāvuso, aññopi pariyāyo, yenetāṃ abyākataṃ bhagavatā”ti?

“But reverend, could there be another way of explaining why this was not declared by the Buddha?”

“Ettha dāni, āvuso sārīputta, ito uttari kiṃ icchasi?

“Seriously, reverend, what more could you want?”

Taṇhāsaṅkhayavimuttassa, āvuso sārīputta, bhikkhuno vaṭṭaṃ natthi paññāpanāyā”ti.

For one who is freed due to the ending of craving, there is no cycle of rebirths to be found.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 44
Linked Discourses 44

1. Abyākatavagga
1. The Undeclared Points

7. Moggallānasutta With Moggallāna

Atha kho vacchagotto paribbājako yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamtivā āyasmatā mahāmoggallānena saddhiṃ sammodi.

Then the wanderer Vacchagotta went up to Venerable Mahāmoggallāna, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako āyasmantaṃ mahāmoggallānaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side, and said to Mahāmoggallāna:

“Kiṃ nu kho, bho moggallāna, sassato loko”ti?

“Master Moggallāna, is this right: ‘the world is eternal’?”

“Abyākataṃ kho etaṃ, vaccha, bhagavatā:

“Vaccha, this has not been declared by the Buddha.”

‘sassato loko’”ti.

“Kiṃ pana, bho moggallāna, asassato loko”ti?

“Then is this right: ‘the world is not eternal’ ...

“Etampi kho, vaccha, abyākataṃ bhagavatā:

‘asassato loko’”ti.

“Kiṃ nu kho, bho moggallāna, antavā loko”ti?

‘the world is finite’ ...

“Abyākataṃ kho etaṃ, vaccha, bhagavatā:

‘antavā loko’”ti.

“Kiṃ pana, bho moggallāna, anantavā loko”ti?

‘the world is infinite’ ...

“Etampi kho, vaccha, abyākataṃ bhagavatā:

‘anantavā loko’”ti.

“Kiṃ nu kho, bho moggallāna, taṃ jīvaṃ taṃ sarīraṃ”ti?

‘the soul and the body are identical’ ...

“Abyākataṃ kho etaṃ, vaccha, bhagavatā:

‘taṃ jīvaṃ taṃ sarīraṃ’”ti.

“Kiṃ pana, bho moggallāna, aññaṃ jīvaṃ aññaṃ sarīraṃ”ti?

‘the soul and the body are different things’ ...

“Etampi kho, vaccha, abyākataṃ bhagavatā:

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’”ti.

“Kiṃ nu kho, bho moggallāna, hoti tathāgato paraṃ maraṇā”ti?

‘a Realized One exists after death’ ...

“Abyākataṃ kho etaṃ, vaccha, bhagavatā:

‘hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ pana, bho moggallāna, na hoti tathāgato paraṃ maraṇā”ti?

‘a Realized One doesn’t exist after death’ ...

“Etampi kho, vaccha, abyākataṃ bhagavatā:

‘na hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ nu kho, bho moggallāna, hoti ca na ca hoti tathāgato paraṃ maraṇā”ti?

‘a Realized One both exists and doesn’t exist after death’ ...

“Abyākataṃ kho etaṃ, vaccha, bhagavatā:

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ pana, bho moggallāna, neva hoti na na hoti tathāgato param̃ maraṇā”ti?

‘a Realized One neither exists nor doesn’t exist after death’?”

“Etampi kho, vaccha, abyākataṃ bhagavatā:

“This too has not been declared by the Buddha.”

‘neva hoti na na hoti tathāgato param̃ maraṇā’”ti.

“Ko nu kho, bho moggallāna, hetu ko paccayo, yena aññatitthiyānaṃ paribbājakānaṃ evaṃ puṭṭhānaṃ evaṃ veyyākaraṇaṃ hoti—

“What’s the cause, Master Moggallāna, what’s the reason why the wanderers who follow other paths answer these questions when asked?

sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato param̃ maraṇāti vā, na hoti tathāgato param̃ maraṇāti vā, hoti ca na ca hoti tathāgato param̃ maraṇāti vā, neva hoti na na hoti tathāgato param̃ maraṇāti vā?

Ko pana, bho moggallāna, hetu ko paccayo, yena samaṇassa gotamassa evaṃ puṭṭhassa na evaṃ veyyākaraṇaṃ hoti—

And what’s the cause, what’s the reason why the ascetic Gotama doesn’t answer these questions when asked?”

sassato lokotipi, asassato lokotipi, antavā lokotipi, anantavā lokotipi, taṃ jīvaṃ taṃ sarīrantipi, aññaṃ jīvaṃ aññaṃ sarīrantipi, hoti tathāgato param̃ maraṇātipi, na hoti tathāgato param̃ maraṇātipi, hoti ca na ca hoti tathāgato param̃ maraṇātipi, neva hoti na na hoti tathāgato param̃ maraṇātipī”ti?

“Aññatitthiyā kho, vaccha, paribbājakā cakkhur̃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassanti ...pe...

“Vaccha, the wanderers who follow other paths regard the eye like this: ‘This is mine, I am this, this is my self.’ They regard the ear ...

nose ...

**jivhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti
samanupassanti ...pe...**

tongue ... body ...

**manaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti
samanupassanti.**

mind like this: ‘This is mine, I am this, this is my self.’

**Tasmā aññatitthiyānaṃ paribbājakānaṃ evaṃ puṭṭhānaṃ evaṃ
veyyākaraṇaṃ hoti—**

That’s why they answer these questions when asked.

sassato lokoti vā ...pe...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā.

**Tathāgato ca kho, vaccha, arahāṃ sammāsambuddho cakkhuṃ
‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassati ...
pe...**

The Realized One, the perfected one, the fully awakened Buddha regards the eye like this: ‘This is not mine, I am not this, this is not my self.’ He regards the ear ... nose ...

**jivhaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
samanupassati ...pe...**

tongue ... body ...

**manaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
samanupassati.**

mind like this: ‘This is not mine, I am not this, this is not my self.’

**Tasmā tathāgatassa evaṃ puṭṭhassa na evaṃ veyyākaraṇaṃ
hoti—**

That’s why he doesn’t answer these questions when asked.”

sassato lokotipi ...pe...

neva hoti na na hoti tathāgato param̃ maraṇātipī”ti.

Atha kho vacchagotto paribbājako uṭṭhāyāsana yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Then the wanderer Vacchagotta got up from his seat and went to the Buddha and exchanged greetings with him.

Sammodaniyam̃ katham̃ sāraṇiyam̃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side. He asked the Buddha the same questions, and received the same answers.

“kiṃ nu kho, bho gotama, sassato loko”ti?

“Abyākataṃ kho etaṃ, vaccha, mayā: ‘sassato loko’ti ...pe....

“Kiṃ pana, bho gotama, neva hoti na na hoti tathāgato param̃ maraṇā”ti?

“Etampi kho, vaccha, abyākataṃ mayā:

‘neva hoti na na hoti tathāgato param̃ maraṇā’”ti.

“Ko nu kho, bho gotama, hetu ko paccayo, yena aññatitthiyānaṃ paribbājakānaṃ evaṃ puṭṭhānaṃ evaṃ veyyākaraṇaṃ hoti:

‘sassato loko’ti vā ...pe...

‘neva hoti na na hoti tathāgato param̃ maraṇā’ti vā?

Ko pana, bho gotama, hetu ko paccayo, yena bho gotamassa evaṃ puṭṭhassa na evaṃ veyyākaraṇaṃ hoti:

‘sassato loko’tipi ...pe...

‘neva hoti na na hoti tathāgato param̃ maraṇā’tipī”ti?

“Aññatitthiyā kho, vaccha, paribbājakā cakkhum ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassanti ...pe...

jivhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassanti ...pe...

manaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassanti.

Tasmā aññatitthiyānaṃ paribbājakānaṃ evaṃ puṭṭhānaṃ evaṃ veyyākaraṇaṃ hoti:

‘sassato loko’ti vā ...pe...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā.

Tathāgato ca kho, vaccha, arahāṃ sammāsambuddho cakkhum ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassati ...pe...

jivhaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassati ...pe...

manaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassati.

Tasmā tathāgatassa evaṃ puṭṭhassa na evaṃ veyyākaraṇaṃ hoti:

‘sassato loko’tipi, ‘asassato loko’tipi, ‘antavā loko’tipi, ‘anantavā loko’tipi, ‘taṃ jīvaṃ taṃ sarīraṃ’tipi, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’tipi, ‘hoti tathāgato paraṃ maraṇā’tipi, ‘na hoti tathāgato paraṃ maraṇā’tipi, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’tipi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipī’ti.

“Acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

He said, “It’s incredible, Master Gotama, it’s amazing!

Yatra hi nāma satthu ca sāvakassa ca atthena attho byañjanaena byañjanaṃ saṃsandissati samessati na virodhayissati, yadidaṃ aggapadasmiṃ.

How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!

**Idānāhaṃ, bho gotama, samaṇaṃ mahāmoggaḷānaṃ
upasaṅkavitvā etamatthaṃ apucchiṃ.**

Just now I went to the ascetic Mahāmoggaḷāna and asked him about this matter.

**Samaṇopi me moggaḷāno etehi padehi etehi byañjanehi
tamattaṃ byākāsi, seyyathāpi bhavaṃ gotamo.**

And he explained it to me with these words and phrases, just like Master Gotama.

Acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

It's incredible, Master Gotama, it's amazing!

**Yatra hi nāma satthu ca sāvakassa ca atthena attho byañjanena
byañjanaṃ saṃsandissati samessati na virodhayissati,
yadidaṃ aggapadasmin”ti.**

How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!”

Sattamaṃ.

Saṃyutta Nikāya 44
Linked Discourses 44

1. Abyākatavagga
1. The Undeclared Points

8. Vacchagottasutta With Vacchagotta

**Atha kho vacchagotto paribbājako yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.**
Then the wanderer Vacchagotta went up to the Buddha and
exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down
to one side, and said to the Buddha:

“kiṃ nu kho, bho gotama, sassato loko”ti?

“Master Gotama, is this right: ‘the world is eternal’?”

“Abyākataṃ kho etaṃ, vaccha, mayā: ‘sassato loko’ti ...pe....

“This has not been declared by me, Vaccha.” ...

**“Kiṃ pana, bho gotama, ‘neva hoti na na hoti tathāgato paraṃ
maraṇā”ti?**

“Then is this right: ‘a Realized One neither exists nor doesn’t exist
after death’?”

“Etampi kho, vaccha, abyākataṃ mayā:

“This too has not been declared by me.”

‘neva hoti na na hoti tathāgato paraṃ maraṇā”ti.

“Ko nu kho, bho gotama, hetu, ko paccayo, yena aññatitthiyānaṃ paribbājakānaṃ evaṃ puṭṭhānaṃ evaṃ veyyākaraṇaṃ hoti:

“What’s the cause, Master Gotama, what’s the reason why the wanderers who follow other paths answer these questions when asked?

‘sassato loko’ti vā ...pe...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā?

Ko pana, bho gotama, hetu, ko paccayo, yena bho gotamassa evaṃ puṭṭhassa na evaṃ veyyākaraṇaṃ hoti:

And what’s the cause, what’s the reason why Master Gotama doesn’t answer these questions when asked?”

‘sassato loko’tipi ...pe...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipī’ti?

“Aññatitthiyā kho, vaccha, paribbājakā rūpaṃ attato samanupassanti, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

“Vaccha, the wanderers who follow other paths regard form as self, self as having form, form in self, or self in form.

Vedanaṃ attato samanupassanti ...pe...

They regard feeling ...

saññaṃ ...pe...

perception ...

saṅkhāre ...pe...

choices ...

viññānaṃ attato samanupassanti, viññāṇavantaṃ vā attānaṃ, attani vā viññānaṃ, viññāṇasmiṃ vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tasmā aññatitthiyānaṃ paribbājakānaṃ evaṃ puṭṭhānaṃ evaṃ veyyākaraṇaṃ hoti:

That's why they answer these questions when asked.

'sassato loko'ti vā ...pe...

'neva hoti na na hoti tathāgato paraṃ maraṇā'ti vā.

Tathāgato ca kho, vaccha, arahamaṃ sammāsambuddho na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ.

The Realized One doesn't regard form as self, self as having form, form in self, or self in form.

Na vedanaṃ attato samanupassati ...pe...

He doesn't regard feeling ...

na saññaṃ ...pe...

perception ...

na saṅkhāre ...pe...

choices ...

na viññānaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññānaṃ, na viññāṇasmiṃ vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tasmā tathāgatassa evaṃ puṭṭhassa na evaṃ veyyākaraṇaṃ hoti:

That's why he doesn't answer these questions when asked."

'sassato loko'tipi ...pe...

'neva hoti na na hoti tathāgato paraṃ maraṇā'tipī'ti.

Atha kho vacchagotto paribbājako uṭṭhāyāsanā yenāyasmā mahāmogallāno tenupasaṅkami; upasaṅkamtivā āyasmatā mahāmogallānena saddhiṃ sammodi.

Then the wanderer Vacchagotta got up from his seat and went to Venerable Mahāmoggallāna, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako āyasmantaṃ mahāmoggallānaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side. He asked Mahāmoggallāna the same questions, and received the same answers.

“kiṃ nu kho, bho moggallāna, sassato loko”ti?

“Abyākataṃ kho etaṃ, vaccha, bhagavatā: ‘sassato loko’ti ... pe....

“Kiṃ pana, bho moggallāna, ‘neva hoti na na hoti tathāgato paraṃ maraṇā”ti?

“Etampi kho, vaccha, abyākataṃ bhagavatā:

‘neva hoti na na hoti tathāgato paraṃ maraṇā”ti.

“Ko nu kho, bho moggallāna, hetu, ko paccayo, yena aññatitthiyānaṃ paribbājakānaṃ evaṃ puṭṭhānaṃ evaṃ veyyākaraṇaṃ hoti:

‘sassato loko’ti vā ...pe...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā?

Ko pana, bho moggallāna, hetu, ko paccayo yena samaṇassa gotamassa evaṃ puṭṭhassa na evaṃ veyyākaraṇaṃ hoti:

‘sassato loko’tipi ...pe...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipī”ti?

“Aññatitthiyā kho, vaccha, paribbājakā rūpaṃ attato samanupassanti, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

Vedanaṃ attato samanupassanti ...pe...

saññaṃ ...pe...

saṅkhāre ...pe...

viññāṇaṃ attato samanupassanti, viññāṇavantaṃ vā attānaṃ,
attani vā viññāṇaṃ, viññāṇasmim̐ vā attānaṃ.

Tasmā aññatitthiyānaṃ paribbājakānaṃ evaṃ puṭṭhānaṃ evaṃ
veyyākaraṇaṃ hoti:

‘sassato loko’ti vā ...pe...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā.

Tathāgato ca kho, vaccha, arahāṃ sammāsambuddho na rūpaṃ
attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā
rūpaṃ, na rūpasmim̐ vā attānaṃ.

Na vedanaṃ attato samanupassati ...pe...

na saññaṃ ...pe...

na saṅkhāre ...pe...

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā
attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmim̐ vā attānaṃ.

Tasmā tathāgatassa evaṃ puṭṭhassa na evaṃ veyyākaraṇaṃ
hoti:

‘sassato loko’tipi, ‘asassato loko’tipi, ‘antavā loko’tipi,
‘anantavā loko’tipi, ‘taṃ jīvaṃ taṃ sarīraṃ’tipi, ‘aññaṃ jīvaṃ
aññaṃ sarīraṃ’tipi, ‘hoti tathāgato paraṃ maraṇā’tipi, ‘na hoti
tathāgato paraṃ maraṇā’tipi, ‘hoti ca na ca hoti tathāgato paraṃ
maraṇā’tipi, ‘neva hoti na na hoti tathāgato paraṃ
maraṇā’tipī’ti.

“Acchariyaṃ, bho moggallāna, abbhutaṃ, bho moggallāna.

He said, “It’s incredible, Master Moggallāna, it’s amazing.

Yatra hi nāma satthu ca sāvakassa ca atthena attho byañjanaena
byañjanaṃ saṃsandissati, samessati, na virodhayissati,
yadidaṃ aggapada-smim̐.

How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!

Idānāhaṃ, bho moggallāna, samaṇaṃ gotamaṃ upasaṅkavitvā etamatthaṃ apucchim.

Just now I went to the ascetic Gotama and asked him about this matter.

Samaṇopi me gotamo etehi padehi etehi byañjanehi etamatthaṃ byākāsi, seyyathāpi bhavaṃ moggallāno.

And he explained it to me with these words and phrases, just like Master Moggallāna.

Acchariyaṃ, bho moggallāna, abbhutaṃ, bho moggallāna.

It's incredible, Master Moggallāna, it's amazing!

Yatra hi nāma satthu ca sāvakassa ca atthena attho byañjanena byañjanaṃ saṃsandissati samessati na virodhayissati, yadidaṃ aggapadasmin”ti.

How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!”

Aṭṭhamaṃ.

9. Kutūhalasālāsutta The Debating Hall

**Atha kho vacchagotto paribbājako yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.**
Then the wanderer Vacchagotta went up to the Buddha and
exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down
to one side, and said to the Buddha:

**“Purimāni, bho gotama, divasāni purimatarāni sambahulānaṃ
nānātitthiyānaṃ samaṇabrāhmaṇānaṃ paribbājakānaṃ
kutūhalasālāyaṃ sannisinnānaṃ sannipatitānaṃ
ayamantarākathā udapādi:**

“Master Gotama, a few days ago several ascetics, brahmins, and
wanderers who follow various other paths were sitting together in the
debating hall, and this discussion came up among them:

**‘ayaṃ kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca
ñāto yasassī titthakaro sādhusammato bahunassa.**

‘This Pūraṇa Kassapa leads an order and a community, and teaches
a community. He’s a well-known and famous religious founder,
regarded as holy by many people.

Sopi sāvakaṃ abbatītaṃ kālaṅkataṃ upapattīsu byākaroti:

When a disciple passes away, he declares that

“asu amutra upapanno, asu amutra upapanno”ti.
this one is reborn here, while that one is reborn there.

**Yopissa sāvako uttamapuriso paramapuriso paramapattipatto
tampi sāvakaṃ abbhātitaṃ kālaṅkataṃ upapattīsu byākaroti:**

And as for a disciple who is a supreme person, highest of people,
having reached the highest point, when they pass away he also
declares that

“asu amutra upapanno, asu amutra upapanno”ti.

this one is reborn here, while that one is reborn there.

Ayampi kho makkhali gosālo ...pe...

This Makkhali Gosāla ...

ayampi kho nigaṇṭho nāṭaputto ...pe...

Nigaṇṭha Nāṭaputta ...

ayampi kho sañcayo belatṭhaputto ...pe...

Sañjaya Belatṭhiputta ...

ayampi kho pakudho kaccāno ...pe...

Pakudha Kaccāyana ...

**ayampi kho ajito kesakambalo saṅghī ceva gaṇī ca gaṇācariyo
ca ñāto yasassī tithakaro sādhusammato bahunassa.**

Ajita Kesakambala leads an order and a community, and teaches a
community. He’s a well-known and famous religious founder,
regarded as holy by many people.

Sopi sāvakaṃ abbhātitaṃ kālaṅkataṃ upapattīsu byākaroti:

When a disciple passes away, he declares that

“asu amutra upapanno, asu amutra upapanno”ti.

this one is reborn here, while that one is reborn there.

**Yopissa sāvako uttamapuriso paramapuriso paramapattipatto
tampi sāvakaṃ abbhātitaṃ kālaṅkataṃ upapattīsu byākaroti:**

And as for a disciple who is a supreme person, highest of people,
having reached the highest point, when they pass away he also
declares that

“asu amutra upapanno, asu amutra upapanno”ti.

this one is reborn here, while that one is reborn there.

Ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhusammato bahujanassa.

This ascetic Gotama leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people.

Sopi sāvakaṃ abbatātaṃ kālaṅkataṃ upapattīsu byākaroti:

When a disciple passes away, he declares that

'asu amutra upapanno, asu amutra upapanno'ti.

this one is reborn here, while that one is reborn there.

Yopissa sāvako uttamapuriso paramapuriso paramapattipatto taṅca sāvakaṃ abbatātaṃ kālaṅkataṃ upapattīsu na byākaroti:

But as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he doesn't declare that

'asu amutra upapanno, asu amutra upapanno'ti.

this one is reborn here, while that one is reborn there.

Api ca kho naṃ evaṃ byākaroti:

Rather, he declares that they have

'acchecchi taṅhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā'ti.

cut off craving, untied the fetters, and by rightly comprehending conceit have made an end of suffering.

Tassa mayhaṃ, bho gotama, ahu deva kaṅkhā, ahu vicikicchā:

I had doubt and uncertainty about that:

'kathaṃ nāma samaṇassa gotamassa dhammo abhiññeyyo'ti?

'How on earth can I understand the ascetic Gotama's teaching?'

"Alañhi te, vaccha, kaṅkhituṃ, alaṃ vicikicchituṃ.

"Vaccha, no wonder you're doubting and uncertain.

Kaṅkhanīye ca pana te ṭhāne vicikicchā uppannā.
Doubt has come up in you about an uncertain matter.

Saupādānassa khvāhaṃ, vaccha, upapattim paññāpemi no anupādānassa.

I describe rebirth for someone who grasps fuel, not for someone who doesn't grasp fuel.

Seyyathāpi, vaccha, aggi saupādāno jalati, no anupādāno;
It's like a fire which only burns with fuel, not without fuel.

evameva khvāhaṃ, vaccha, saupādānassa upapattim paññāpemi, no anupādānassā”ti.

In the same way I describe rebirth for someone who grasps fuel, not for someone who doesn't grasp fuel.”

“Yasmiṃ, bho gotama, samaye acci vātena khittā dūrampi gacchati, imassa pana bhavaṃ gotamo kiṃ upādānasmim paññāpetī”ti?

“But when a flame is blown away by the wind, what do you say is its fuel then?”

“Yasmiṃ kho, vaccha, samaye acci vātena khittā dūrampi gacchati, tamahaṃ vātupādānaṃ paññāpemi.

“At such a time, I say that it's fueled by wind.

Vāto hissa, vaccha, tasmim samaye upādānaṃ hotī”ti.

For the wind is its fuel then.”

“Yasmiñca pana, bho gotama, samaye imañca kāyaṃ nikkhipati, satto ca aññataraṃ kāyaṃ anupapanno hoti, imassa pana bhavaṃ gotamo kiṃ upādānasmim paññāpetī”ti?

“But when someone who is attached has laid down this body and has not been reborn in one of the realms, what does Master Gotama say is their fuel then?”

“Yasmiñ kho, vaccha, samaye imañca kāyañ nikkhipati, satto ca aññatarañ kāyañ anupapanno hoti, tamahañ tañhūpādānañ vadāmi.

“When someone who is attached has laid down this body, Vaccha, and has not been reborn in one of the realms, I say they’re fueled by craving.

Tañhā hissa, vaccha, tasmim samaye upādānañ hotī”ti.

For craving is their fuel then.”

Navamañ.

Saṃyutta Nikāya 44
Linked Discourses 44

1. Abyākatavagga
1. The Undeclared Points

10. Ānandasutta With Ānanda

Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.
Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“kiṃ nu kho, bho gotama, atthattā”ti?

“Master Gotama, does the self exist absolutely?”

Evam vutte, bhagavā tuṅhī ahoṣi.

But when he said this, the Buddha kept silent.

“Kiṃ pana, bho gotama, natthattā”ti?

“Then does the self not exist absolutely?”

Dutiyampi kho bhagavā tuṅhī ahoṣi.

But for a second time the Buddha kept silent.

Atha kho vacchagotto paribbājako uṭṭhāyāsanā pakkāmi.

Then the wanderer Vacchagotta got up from his seat and left.

Atha kho āyasmā ānando acirapakkante vacchagotte paribbājake bhagavantaṃ etadavoca:

And then, not long after Vacchagotta had left, Venerable Ānanda said to the Buddha:

“kiṃ nu kho, bhante, bhagavā vacchagottassa paribbājakassa pañhaṃ puṭṭho na byākāsī”ti?

“Sir, why didn’t you answer Vacchagotta’s question?”

“Ahañcānanda, vacchagottassa paribbājakassa ‘atthattā’ti puṭṭho samāno ‘atthattā’ti byākareyyaṃ, ye te, ānanda, samaṇabrāhmaṇā sassatavādā tesametaṃ saddhiṃ abhaviṣṣa.

“Ānanda, when Vacchagotta asked me whether the self exists absolutely, if I had answered that ‘the self exists absolutely’ I would have been siding with the ascetics and brahmins who are eternalists.

Ahañcānanda, vacchagottassa paribbājakassa ‘natthattā’ti puṭṭho samāno ‘natthattā’ti byākareyyaṃ, ye te, ānanda, samaṇabrāhmaṇā ucchedavādā tesametaṃ saddhiṃ abhaviṣṣa.

When Vacchagotta asked me whether the self does not exist absolutely, if I had answered that ‘the self does not exist absolutely’ I would have been siding with the ascetics and brahmins who are annihilationists.

Ahañcānanda, vacchagottassa paribbājakassa ‘atthattā’ti puṭṭho samāno ‘atthattā’ti byākareyyaṃ, api nu me taṃ, ānanda, anulomaṃ abhaviṣṣa ñāṇassa uppādāya:

When Vacchagotta asked me whether the self exists absolutely, if I had answered that ‘the self exists absolutely’ would that have helped give rise to the knowledge that

‘sabbe dhammā anattā’”ti?

all things are not-self?”

“No hetāṃ, bhante”.

“No, sir.”

“Ahañcānanda, vacchagottassa paribbājakassa ‘natthattā’ti puṭṭho samāno ‘natthattā’ti byākareyyaṃ, sammūḷhassa, ānanda, vacchagottassa paribbājakassa bhiyyo sammohāya abhavissa:

“When Vacchagotta asked me whether the self does not exist absolutely, if I had answered that ‘the self does not exist absolutely’, Vacchagotta—who is already confused—would have got even more confused, thinking:

‘ahuvā me nūna pubbe attā, so etarahi natthī’”ti.

‘It seems that the self that I once had no longer exists.’”

Dasamaṃ.

Samyutta Nikāya 44
Linked Discourses 44

1. Abyākatavagga
1. The Undeclared Points

11. Sabhiyakaccānasutta With Sabhiya Kaccāna

**Ekam̐ samayaṃ āyasmā sabhiyo kaccāno ñātike viharati
giñjakāvasathe.**

At one time Venerable Sabhiya Kaccāna was staying at Nādika in the brick house.

**Atha kho vacchagotto paribbājako yenāyasmā sabhiyo kaccāno
tenupasaṅkami; upasaṅkamtivā āyasmatā sabhiyena kaccānena
saddhiṃ sammodi.**

Then the wanderer Vacchagotta went up to him, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako
āyasmantaṃ sabhiyaṃ kaccānaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side, and said to Sabhiya Kaccāna:

“kiṃ nu kho bho, kaccāna, hoti tathāgato paraṃ maraṇā”ti?
“Master Kaccāna, does a Realized One exist after death?”

“Abyākataṃ kho etaṃ, vaccha, bhagavatā:
“Vaccha, this has not been declared by the Buddha.”
‘hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ pana, bho kaccāna, na hoti tathāgato paraṃ maraṇā”ti?
“Well then, does a Realized One not exist after death?”

“Etampi kho, vaccha, abyākataṃ bhagavatā:

“This too has not been declared by the Buddha.”

‘na hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ nu kho, bho kaccāna, hoti ca na ca hoti tathāgato paraṃ maraṇā”ti?

“Well then, does a Realized One both exist and not exist after death?”

“Abyākataṃ kho etaṃ, vaccha, bhagavatā:

“This has not been declared by the Buddha.”

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’”ti.

“Kiṃ pana, bho kaccāna, neva hoti na na hoti tathāgato paraṃ maraṇā”ti?

“Well then, does a Realized One neither exist nor not exist after death?”

“Etampi kho, vaccha, abyākataṃ bhagavatā:

“This too has not been declared by the Buddha.”

‘neva hoti na na hoti tathāgato paraṃ maraṇā’”ti.

““Kiṃ nu kho, bho kaccāna, hoti tathāgato paraṃ maraṇā’ti, iti puṭṭho samāno:

“Master Kaccāna, when asked these questions, you say that this has not been declared by the Buddha.

‘abyākataṃ kho etaṃ, vaccha, bhagavatā—

hoti tathāgato paraṃ maraṇā’ti vadesi.

‘Kiṃ pana, bho kaccāna, na hoti tathāgato paraṃ maraṇā’ti, iti puṭṭho samāno:

‘abyākataṃ kho etaṃ, vaccha, bhagavatā—

na hoti tathāgato param̃ maraṇā'ti vadesi.

'Kiṃ nu kho, bho kaccāna, hoti ca na ca hoti tathāgato param̃ maraṇā'ti, iti puṭṭho samāno:

'abyākataṃ kho etaṃ, vaccha, bhagavatā—

hoti ca na ca hoti tathāgato param̃ maraṇā'ti vadesi.

'Kiṃ pana, bho kaccāna, neva hoti na na hoti tathāgato param̃ maraṇā'ti, iti puṭṭho samāno:

'etampi kho, vaccha, abyākataṃ bhagavatā—

neva hoti na na hoti tathāgato param̃ maraṇā'ti vadesi.

Ko nu kho, bho kaccāna, hetu, ko paccayo, yentaṃ abyākataṃ samaṇena gotamenā'ti?

What's the cause, what's the reason why this has not been declared by the Buddha?"

“Yo ca, vaccha, hetu, yo ca paccayo paññāpanāya rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā, so ca hetu, so ca paccayo sabbena sabbaṃ sabbathā sabbaṃ aparisesaṃ nirujjheyya.

“In order to describe him as ‘possessing form’ or ‘formless’ or ‘percipient’ or ‘non-percipient’ or ‘neither percipient nor non-percipient’, there must be some cause or reason for doing so. But if that cause and reason were to totally and utterly cease without anything left over,

Kena naṃ paññāpayamāno paññāpeyya rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā'ti.

how could you describe him in any such terms?"

“Kīvaciraṃ pabbajitosi, bho kaccānā'ti?

“Master Kaccāna, how long has it been since you went forth?"

“Naciraṃ, āvuso, tīṇi vassānī'ti.

“Not long, reverend: three years.”

**“Yassapassa, āvuso, etamettakena ettakameva tampassa bahu,
ko pana vādo evaṃ abhikkante”ti.**

“Well, you’ve learned a lot already, let alone what lies ahead!”

Ekādasamaṃ.

Abyākatavaggo paṭhamo.

Tassuddānaṃ

**Khemātherī anurādho,
sāriputtoti koṭṭhiko;
Moggallāno ca vaccho ca,
kutūhalasālānando;
Sabhiyo ekādasamanti.**

Abyākatasaṃyuttaṃ samattaṃ.

The Linked Discourses on undeclared questions are complete.

Tassuddānaṃ

**Saḷāyatanavedanā,
mātugāmo jambukhādako;
Sāmaṇḍako moggallāno,
citto gāmaṇi saṅkhataṃ;
Abyākatanti dasadhāti.**

Saḷāyatanavaggo catuttho.

Salāyatanavaggasaṃyuttapāli niṭṭhitā.
The Book of the Aggregates is finished.

Mahāvagga:
The Great Book

45. Magga Saṃyutta:
On the Path

Saṃyutta Nikāya 45
Linked Discourses 45

1. Avijjāvagga
1. Ignorance

1. Avijjāsutta
Ignorance

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Avijjā, bhikkhave, pubbaṅgamā akusalānaṃ dhammānaṃ
samāpattiyā, anvadeva ahirikaṃ anottappaṃ.**

“Mendicants, ignorance precedes the attainment of unskillful
qualities, with lack of conscience and prudence following along.

Avijjāgatassa, bhikkhave, aviddasuno micchādiṭṭhi pahoti;

An ignoramus, sunk in ignorance, gives rise to wrong view.

micchādiṭṭhissa micchāsankappo pahoti;

Wrong view gives rise to wrong thought.

micchāsaṅkappassa micchāvācā pahoti;

Wrong thought gives rise to wrong speech.

micchāvācassa micchākammanto pahoti;

Wrong speech gives rise to wrong action.

micchākammantassa micchājīvo pahoti;

Wrong action gives rise to wrong livelihood.

micchājīvassa micchāvāyāmo pahoti;

Wrong livelihood gives rise to wrong effort.

micchāvāyāmassa micchāsati pahoti;

Wrong effort gives rise to wrong mindfulness.

micchāsatiṣṣa micchāsamādhī pahoti.

Wrong mindfulness gives rise to wrong immersion.

**Vijjā ca kho, bhikkhave, pubbaṅgamā kusalānaṃ dhammānaṃ
samāpattiyā, anvadeva hirottappaṃ.**

Knowledge precedes the attainment of skillful qualities, with
conscience and prudence following along.

Vijjāgatassa, bhikkhave, viddasuno sammādiṭṭhi pahoti;

A sage, firm in knowledge, gives rise to right view.

sammādiṭṭhiṣṣa sammāsaṅkappo pahoti;

Right view gives rise to right thought.

sammāsaṅkappassa sammāvācā pahoti;

Right thought gives rise to right speech.

sammāvācassa sammākammanto pahoti;

Right speech gives rise to right action.

sammākammantassa sammājīvo pahoti;

Right action gives rise to right livelihood.

sammājīvassa sammāvāyāmo pahoti;

Right livelihood gives rise to right effort.

sammāvāyāmassa sammāsati pahoti;

Right effort gives rise to right mindfulness.

sammāsatissa sammāsamādhī pahotī”ti.

Right mindfulness gives rise to right immersion.”

Paṭhamam.

Saṃyutta Nikāya 45
Linked Discourses 45

1. Avijjāvagga
1. Ignorance

2. Upaḍḍhasutta
Half the Spiritual Life

Evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā sakyesu viharati nagarakam nāma sakyānam nigamo.

At one time the Buddha was staying in the land of the Sakyans, where they have a town named Townsville.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“upaḍḍhamidaṃ, bhante, brahmacariyaṃ, yadidaṃ— kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā”ti.

“Sir, good friends, companions, and associates are half the spiritual life.”

“Mā hevaṃ, ānanda, mā hevaṃ, ānanda.

“Not so, Ānanda! Not so, Ānanda!

Sakalamevidaṃ, ānanda, brahmacariyaṃ, yadidaṃ— kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.

Good friends, companions, and associates are the whole of the spiritual life.

**Kalyāṇamittassetam, ānanda, bhikkhuno pāṭikaṅkham
kalyāṇasahāyassa kalyāṇasampavaṅkassa—ariyam
aṭṭhaṅgikam maggam bhāvēssati, ariyam aṭṭhaṅgikam maggam
bahulīkarissati.**

A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

**Kathañcānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo
kalyāṇasampavaṅko ariyam aṭṭhaṅgikam maggam bhāveti,
ariyam aṭṭhaṅgikam maggam bahulīkaroti?**

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

**Idhānanda, bhikkhu sammādiṭṭhim bhāveti vivekanissitam
virāganissitam nirodhanissitam vossaggapariṇāmiṃ;**

It's when a mendicant develops right view, which relies on seclusion, fading away, and cessation, and ripens as letting go.

sammāsaṅkappam bhāveti vivekanissitam ...pe...

They develop right thought ...

sammāvācam bhāveti ...pe...

right speech ...

sammākammantaṃ bhāveti ...pe...

right action ...

sammāājīvaṃ bhāveti ...pe...

right livelihood ...

sammāvāyāmaṃ bhāveti ...pe...

right effort ...

sammāsatim bhāveti ...pe...

right mindfulness ...

**sammāsamādhiṃ bhāveti vivekanissitam virāganissitam
nirodhanissitam vossaggapariṇāmiṃ.**

right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go.

**Evam̐ kho, ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo
kalyāṇasampavaṅko ariyam̐ aṭṭhaṅgikam̐ maggam̐ bhāveti,
ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkaroti.**

That's how a mendicant with good friends develops and cultivates the noble eightfold path.

**Tadamināpetam̐, ānanda, pariyāyena veditabbam̐ yathā
sakalamevidam̐ brahmacariyam̐, yadidaṃ—kalyāṇamittatā
kalyāṇasahāyatā kalyāṇasampavaṅkatā.**

And here's another way to understand how good friends are the whole of the spiritual life.

**Mamañhi, ānanda, kalyāṇamittam̐ āgamma jātidhammā sattā
jātiyā parimuccanti; jarādhammā sattā jarāya parimuccanti;
maraṇadhammā sattā maraṇena parimuccanti;
sokaparidevadukkhadomanassupāyāsadhammā sattā
sokaparidevadukkhadomanassupāyāsehi parimuccanti.**

For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.

**Iminā kho etaṃ, ānanda, pariyāyena veditabbam̐ yathā
sakalamevidam̐ brahmacariyam̐, yadidaṃ—kalyāṇamittatā
kalyāṇasahāyatā kalyāṇasampavaṅkatā”ti.**

This is another way to understand how good friends are the whole of the spiritual life.”

Dutiyam̐.

Saṃyutta Nikāya 45
Linked Discourses 45

1. Avijjāvagga
1. Ignorance

3. Sāriputtasutta Sāriputta

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami;
upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ
etadavoca:**

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

**“sakalamidaṃ, bhante, brahmacariyaṃ, yadidaṃ—
kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā”ti.**

“Sir, good friends, companions, and associates are the whole of the spiritual life.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

**Sakalamidaṃ, sāriputta, brahmacariyaṃ, yadidaṃ—
kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.**

Good friends, companions, and associates are the whole of the spiritual life.

**Kalyāṇamittassetāṃ, sāriputta, bhikkhuno pāṭikaṅkhaṃ
kalyāṇasahāyassa kalyāṇasampavaṅkassa—ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bahulīkarissati.**

A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

Kathañca, sāriputta, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idha, sāriputta, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṃ kho, sāriputta, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

That's how a mendicant with good friends develops and cultivates the noble eightfold path.

Tadamināpetam, sāriputta, pariyāyena veditabbaṃ yathā sakalamidaṃ brahmacariyaṃ, yadidaṃ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.

And here's another way to understand how good friends are the whole of the spiritual life.

Mamañhi, sāriputta, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccanti; jarādhammā sattā jarāya parimuccanti; maraṇadhammā sattā maraṇena parimuccanti; sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti.

For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness,

and distress are freed from all these things.

Iminā kho etaṃ, sāriputta, pariyāyena veditabbaṃ yathā sakalamidaṃ brahmacariyaṃ, yadidaṃ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā”ti.

This is another way to understand how good friends are the whole of the spiritual life.”

Tatiyaṃ.

4. Jāṇussoṇibrāhmaṇasutta Regarding the Brahmin Jāṇussoṇi

Sāvattihinidānaṃ.

At Sāvattihī.

**Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā
pattacīvaramādāya sāvattiṃ piṇḍāya pāvīsi.**

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

**Addasā kho āyasmā ānando jāṇussoṇiṃ brāhmaṇaṃ
sabbasetena vaḷavābhirathena sāvattiyā niyyāyantaṃ.**

He saw the brahmin Jāṇussoṇi driving out of Sāvattihī in a splendid all-white chariot drawn by mares.

**Setā sudamā assā yuttā honti setālaṅkāṛā, seto ratho,
setaparivāro, setā rasmiyo, setā patodalaṭṭhi, setam chattaṃ,
setam uṇhisaṃ, setāni vatthāni, setā upāhanā, setāya sudamā
vālabījaniyā bījīyati.**

The yoked horses were pure white, as were the ornaments, chariot, upholstery, reins, goad, and canopy. And his turban, robes, sandals were white, as was the chowry fanning him.

Tamenaṃ jano disvā evamāha:

When people saw it they exclaimed,

“brahmaṃ vata, bho, yānaṃ.

“Wow! That’s a Brahmā vehicle!

Brahmayānarūpaṃ vata, bho”ti.

It’s a vehicle fit for Brahmā!”

**Atha kho āyasmā ānando sāvattiyam piṇḍāya caritvā
pacchābhattam piṇḍapātaṭikkanto yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā
ekamantam nisīdi. Ekamantam nisinno kho āyasmā ānando
bhagavantam etadavoca:**

Then Ānanda wandered for alms in Sāvattihī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding,

**“Idhāham, bhante, pubbaṅhasamayam nivāsetvā
pattacīvaramādāya sāvattim piṇḍāya pāvisim.**

**Addasam khvāham, bhante, jāṇussoṇim brāhmaṇam
sabbasetena vaḷavābhirathena sāvattiyā niyyāyantaṃ.**

**Setā sudam assā yuttā honti setālaṅkā, seto ratho,
setaparivāro, setā rasmiyo, setā patodalaṭṭhi, setam chattam,
setam uḥhisaṃ, setāni vatthāni, setā upāhanā, setāya sudam
vālabījaniyā bījīyati.**

Tamenam jano disvā evamāha:

‘brahman vata, bho, yānam.

Brahmayānarūpaṃ vata, bho’ti.

**Sakkā nu kho, bhante, imasmim dhammavinaye brahmayānam
paññāpetun’ti?**

“Sir, can you point out a Brahmā vehicle in this teaching and training?”

“Sakkā, ānandā”ti bhagavā avoca:

“I can, Ānanda,” said the Buddha.

**“imasseva kho etaṃ, ānanda, ariyassa aṭṭhaṅgikassa maggassa
adhivacanaṃ:**

“These are all terms for the noble eightfold path:

**‘brahmayānam’ itipi, ‘dhammayānam’ itipi, ‘anuttaro
saṅgāmajayo’ itipīti.**

‘vehicle of Brahmā’, or else ‘vehicle of truth’, or else ‘supreme victory in battle’.

Sammādiṭṭhi, ānanda, bhāvitā bahulīkatā rāgavinayapariyosānā hoti, dosavinayapariyosānā hoti, mohavinayapariyosānā hoti.

When right view is developed and cultivated it culminates with the removal of greed, hate, and delusion.

Sammāsaṅkappo, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosavinayapariyosāno hoti, mohavinayapariyosāno hoti.

When right thought ...

Sammāvācā, ānanda, bhāvitā bahulīkatā rāgavinayapariyosānā hoti, dosa ...pe... mohavinayapariyosānā hoti.

right speech ...

Sammākammanto, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa ...pe... mohavinayapariyosāno hoti.

right action ...

Sammāājīvo, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa ...pe... mohavinayapariyosāno hoti.

right livelihood ...

Sammāvāyāmo, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa ...pe... mohavinayapariyosāno hoti.

right effort ...

Sammāsati, ānanda, bhāvitā bahulīkatā rāgavinayapariyosānā hoti, dosa ...pe... mohavinayapariyosānā hoti.

right mindfulness ...

Sammāsamādhi, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa ...pe... mohavinayapariyosāno hoti.

right immersion is developed and cultivated it culminates with the removal of greed, hate, and delusion.

**Iminā kho etaṃ, ānanda, pariyāyena veditabbaṃ yathā
imassevetaṃ ariyassa aṭṭhaṅgikassa maggassa adhivacanaṃ:**

This is a way to understand how these are all terms for the noble eightfold path:

**‘brahmayānaṃ’ itipi, ‘dhammayānaṃ’ itipi, ‘anuttaro
saṅgāmajayo’ itipī”ti.**

‘vehicle of Brahmā’, or else ‘vehicle of truth’, or else ‘supreme victory in battle’.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

**“Yassa saddhā ca paññā ca,
“Its qualities of faith and wisdom**

**Dhammā yuttā sadā dhuraṃ;
are always yoked to the shaft.**

**Hirī īsā mano yottaṃ,
Conscience is its pole, mind its strap,**

**Sati ārakkhasārathi.
and mindfulness its careful driver.**

**Ratho sīlaparikkhāro,
The chariot’s equipped with ethics,**

**jhānakkho cakkavīriyo;
its axle is absorption, and energy its wheel.**

Upekkhā dhurasamādhī,

Equanimity and immersion are the carriage-shaft,

anicchā parivāraṇaṃ.

and it's upholstered with desirelessness.

Abyāpādo avihimsā,

Good will, harmlessness, and seclusion

viveko yassa āvudhaṃ;

are its weapons,

Titikkhā cammasannāho,

patience its shield and armor,

yogakkhemāya vattati.

as it rolls on to sanctuary.

Etadattani sambhūtaṃ,

This supreme Brahmā vehicle

brahmayānaṃ anuttaraṃ;

arises in oneself.

Niyyanti dhīrā lokamhā,

The wise leave the world in it,

aññadatthu jayaṃ jayaṃ”ti.

sure of winning the victory.”

Catutthaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

1. Avijjāvagga
1. Ignorance

5. Kimatthiyasutta What's the Purpose

Sāvattthinidānaṃ.
At Sāvattthī.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu ...pe... ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

Then several mendicants went up to the Buddha ... and said to him:

“Idha no, bhante, aññatitthiyā paribbājakā amhe evaṃ pucchanti:

“Sir, sometimes wanderers who follow other paths ask us:

‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti?

‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’

Evaṃ puṭṭhā mayaṃ, bhante, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākaroma:

We answer them like this:

‘dukkhassa kho, āvuso, pariññatthaṃ bhagavati brahmacariyaṃ vussatī’ti.

‘The purpose of living the spiritual life under the Buddha is to completely understand suffering.’

Kacci mayaṃ, bhante, evaṃ puṭṭhā evaṃ byākaramānā vuttavādino ceva bhagavato homa, na ca bhagavantaṃ abhūtena abbhācikkhāma, dhammassa cānudhammaṃ

byākaroma, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī”ti?

Answering this way, we trust that we repeat what the Buddha has said, and don't misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Taggha tumhe, bhikkhave, evaṃ puṭṭhā evaṃ byākaramānā vuttavādino ceva me hotha, na ca maṃ abhūtena abbhācikkhatha, dhammassa cānudhammaṃ byākarotha, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati.

“Indeed, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

Dukkhassa hi pariññatthaṃ mayi brahmacariyaṃ vussati.

For the purpose of living the spiritual life with me is to completely understand suffering.

Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuh:

If wanderers who follow other paths were to ask you:

‘atthi panāvuso, maggo, atthi paṭipadā etassa dukkhassa pariññāyā’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

‘Is there a path and a practice for completely understanding that suffering?’ You should answer them like this:

‘atthi kho, āvuso, maggo, atthi paṭipadā etassa dukkhassa pariññāyā’ti.

‘There is.’

Katamo ca, bhikkhave, maggo, katamā paṭipadā etassa dukkhassa pariññāyāti?

And what is that path?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ, bhikkhave, maggo, ayaṃ paṭipadā etassa dukkhassa pariññāyāti.

This is the path and the practice for completely understanding suffering.

Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā”ti.

When questioned by wanderers who follow other paths, that’s how you should answer them.”

Pañcamaṃ.

6. Paṭhamaaññatarabhikkhusutta A Mendicant (1st)

Sāvattthinidānaṃ.

At Sāvattthī.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ
etadavoca:**

Then a mendicant went up to the Buddha ... and asked him,

“brahmacariyaṃ, brahmacariyaṃ’ti, bhante, vuccati.

“Sir, they speak of this thing called the ‘spiritual path’.

**Katamaṃ nu kho, bhante, brahmacariyaṃ, katamaṃ
brahmacariyapariyosānaṃ’ti?**

What is the spiritual path? And what is the culmination of the spiritual path?”

**“Ayameva kho, bhikkhu, ariyo aṭṭhaṅgiko maggo
brahmacariyaṃ, seyyathidaṃ—**

“Mendicant, the spiritual path is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yo kho, bhikkhu, rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ—

The ending of greed, hate, and delusion.

idaṃ brahmacariyapariyosānaṃ’ti.

This is the culmination of the spiritual path.”

Chattham.

7. Dutiyaaññatarabhikkhusutta A Mendicant (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ
etadavoca:**

Then a mendicant went up to the Buddha ... and said to him:

“Rāgavinayo dosavinayo mohavinayo’ti, bhante, vuccati.

“Sir, they speak of ‘the removal of greed, hate, and delusion’.

Kissa nu kho etaṃ, bhante, adhivacanaṃ:

What is this a term for?”

‘rāgavinayo dosavinayo mohavinayo’”ti?

“Nibbānadhātuyā kho etaṃ, bhikkhu, adhivacanaṃ:

“Mendicant, the removal of greed, hate, and delusion is a term for the natural principle of extinguishment.

‘rāgavinayo dosavinayo mohavinayo’ti.

Āsavānaṃ khayō tena vuccatī”ti.

It’s used to speak of the ending of defilements.”

Evaṃ vutte, so bhikkhu bhagavantaṃ etadavoca:

When he said this, the mendicant said to the Buddha:

“amataṃ, amataṃ’ti, bhante, vuccati.

“Sir, they speak of ‘the deathless’.

Katamaṃ nu kho, bhante, amataṃ, katamo amatagāmimaggo”ti?

What is the deathless? And what is the path that leads to the deathless?”

“Yo kho, bhikkhu, rāgakkhayo dosakkhayo mohakkhayo—

“The ending of greed, hate, and delusion.

idaṃ vuccati amataṃ.

This is called the deathless.

Ayameva ariyo aṭṭhaṅgiko maggo amatagāmimaggo, seyyathidaṃ—

The path that leads to the deathless is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī”ti.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

Sattamaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

1. Avijjāvagga
1. Ignorance

8. Vibhaṅgasutta Analysis

Sāvattihinidānaṃ.
At Sāvattihī.

“Ariyaṃ vo, bhikkhave, aṭṭhaṅgikaṃ maggaṃ desessāmi vibhajissāmi.

“Mendicants, I will teach and analyze for you the noble eightfold path.

Taṃ suṇātha, sādhuḥkaṃ manasi karotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosun.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, bhikkhave, ariyo aṭṭhaṅgiko maggo?”
“And what is the noble eightfold path?”

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.
It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Katamā ca, bhikkhave, sammādiṭṭhi?
And what is right view?

Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya

ñāṇaṃ—

Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

This is called right view.

Katamo ca, bhikkhave, sammāsaṅkappo?

And what is right thought?

Yo kho, bhikkhave, nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo—

It is the thought of renunciation, good will, and harmlessness.

ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

This is called right thought.

Katamā ca, bhikkhave, sammāvācā?

And what is right speech?

Yā kho, bhikkhave, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī—

Avoiding speech that's false, divisive, harsh, or nonsensical.

ayaṃ vuccati, bhikkhave, sammāvācā.

This is called right speech.

Katamo ca, bhikkhave, sammākammanto?

And what is right action?

Yā kho, bhikkhave, paṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī—

Avoiding killing living creatures, stealing, and sexual activity.

ayaṃ vuccati, bhikkhave, sammākammanto.

This is called right action.

Katamo ca, bhikkhave, sammāājīvo?

And what is right livelihood?

**Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya
sammāājīvena jīvitam kappeti—**

It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

ayaṃ vuccati, bhikkhave, sammāājīvo.

This is called right livelihood.

Katamo ca, bhikkhave, sammāvāyāmo?

And what is right effort?

**Idha, bhikkhave, bhikkhu anuppanānam pāpakānam
akusalānam dhammānam anuppādāya chandam janeti vāyamati
vīriyam ārabhati cittaṃ paggaṇhāti padahati,**

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

**uppanānam pāpakānam akusalānam dhammānam pahānāya
chandam janeti ...pe...**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

**anuppanānam kusalānam dhammānam uppādāya chandam
janeti ...pe...**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have not arisen do arise.

**uppanānam kusalānam dhammānam ṭhitiyā asamosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandam janeti
vāyamati vīriyam ārabhati cittaṃ paggaṇhāti padahati—**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

ayaṃ vuccati, bhikkhave, sammāvāyāmo.

This is called right effort.

Katamā ca, bhikkhave, sammāsati?

And what is right mindfulness?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ—

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

ayaṃ vuccati, bhikkhave, sammāsati.

This is called right mindfulness.

Katamo ca, bhikkhave, sammāsamādhi?

And what is right immersion?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ

dutiyam̐ jhānam̐ upasampajja viharati.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno,
sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti:
‘upekkhako satimā sukhavihārī’ti tatiyam̐ jhānam̐ upasampajja
viharati.**

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

**Sukhassa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānam̐ atthaṅgamā adukkhamasukham̐
upekkhāsatipārisuddhim̐ catuttham̐ jhānam̐ upasampajja
viharati—**

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

ayam̐ vuccati, bhikkhave, sammāsamādhī”ti.

This is called right immersion.”

Aṭṭhamam̐.

Saṃyutta Nikāya 45
Linked Discourses 45

1. Avijjāvagga
1. Ignorance

9. Sūkasutta
A Spike

Sāvatthinidānaṃ.
At Sāvatthī.

“Seyyathāpi, bhikkhave, sālisūkaṃ vā yavasūkaṃ vā micchāpaṇihitaṃ hatthena vā pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhindissati, lohitaṃ vā uppādessatīti—netāṃ ṭhānaṃ vijjati.

“Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, there’s no way it could break the skin and produce blood.

Taṃ kissa hetu?
Why is that?

Micchāpaṇihitattā, bhikkhave, sūkassa.
Because the spike is pointing the wrong way.

Evameva kho, bhikkhave, so vata bhikkhu micchāpaṇihitāya diṭṭhiyā micchāpaṇihitāya maggabhāvanāya avijjaṃ bhindissati, vijjaṃ uppādessati, nibbānaṃ sacchikarissatīti—netāṃ ṭhānaṃ vijjati.

In the same way, a mendicant whose view and development of the path is pointing the wrong way cannot break ignorance, produce knowledge, and realize extinguishment.

Taṃ kissa hetu?
Why is that?

Micchāpaṇihitattā, bhikkhave, diṭṭhiyā.

Because their view is pointing the wrong way.

Seyyathāpi, bhikkhave, sālīsūkam̐ vā yavasūkam̐ vā sammāpaṇihitam̐ hatthena vā pādena vā akkantam̐ hattham̐ vā pādam̐ vā bhindissati, lohitaṃ vā uppādessatīti—ṭhānametaṃ vijjati.

Suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood.

Tam̐ kissa hetu?

Why is that?

Sammāpaṇihitattā, bhikkhave, sūkassa.

Because the spike is pointing the right way.

Evameva kho, bhikkhave, so vata bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjam̐ bhindissati, vijjam̐ uppādessati, nibbānam̐ sacchikarissatīti—ṭhānametaṃ vijjati.

In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment.

Tam̐ kissa hetu?

Why is that?

Sammāpaṇihitattā, bhikkhave, diṭṭhiyā.

Because their view is pointing the right way.

Kathaṅca, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjam̐ bhindati, vijjam̐ uppādeti, nibbānam̐ sacchikarotīti?

And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṃ kho, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjaṃ bhindati, vijjaṃ uppādeti, nibbānaṃ sacchikarotī”ti.

That's how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment.”

Navamaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

1. Avijjāvagga
1. Ignorance

10. Nandiyasutta With Nandiya

Sāvattthinidānaṃ.
At Sāvattthī.

**Atha kho nandiyo paribbājako yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then the wanderer Nandiya went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho nandiyo paribbājako
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

**“kati nu kho, bho gotama, dhammā bhāvitā bahulīkatā
nibbānaṅgamā honti nibbānaparāyanā nibbānapariyosānā”ti?**
“Master Gotama, how many things, when developed and cultivated,
have extinguishment as their culmination, destination, and end?”

**“Aṭṭhime kho, nandiya, dhammā bhāvitā bahulīkatā
nibbānaṅgamā honti nibbānaparāyanā nibbānapariyosānā.**

“These eight things, when developed and cultivated, have
extinguishment as their culmination, destination, and end.

Katame aṭṭha?
What eight?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Ime kho, nandiya, aṭṭha dhammā bhāvitā bahulīkatā
nibbānaṅgamā honti nibbānaparāyanā nibbānapariyosānā”ti.**

These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end.”

Evaṃ vutte, nandiyo paribbājako bhagavantaṃ etadavoca:

When he said this, the wanderer Nandiya said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

**upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gataṃ”ti.**

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Dasamaṃ.

Avijjāvaggo paṭhamo.

Tassuddānaṃ

Avijjañca upaḍḍhañca,

sāriputto ca brāhmaṇo;

Kimatthiyo ca dve bhikkhū,

vibhaṅgo sūkanandiyāti.

11. Paṭhamavihārasutta Meditation (1st)

Sāvattthinidānaṃ.

At Sāvattthī.

“Icchāmahaṃ, bhikkhave, aḍḍhamāsaṃ paṭisallīyituṃ.

“Mendicants, I wish to go on retreat for a fortnight.

Namhi kenaci upasaṅkamitabbo, aññatra ekena piṇḍapātānīhārakena”ti.

No-one should approach me, except for the one who brings my alms-food.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā nāssudha koci bhagavantaṃ upasaṅkamati, aññatra ekena piṇḍapātānīhārakena.

“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Atha kho bhagavā tassa aḍḍhamāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi:

Then after a fortnight had passed, the Buddha came out of retreat and addressed the mendicants:

“yena svāhaṃ, bhikkhave, vihārena paṭhamābhisambuddho viharāmi, tassa padesena vihāsiṃ.

“Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened.

So evaṃ pajānāmi:

I understand that

‘micchādiṭṭhipaccayāpi vedayitaṃ;

there’s feeling conditioned by wrong view

sammādiṭṭhipaccayāpi vedayitaṃ ...pe...

and feeling conditioned by right view. ...

micchāsamādhīpaccayāpi vedayitaṃ;

There’s feeling conditioned by wrong immersion,

sammāsamādhīpaccayāpi vedayitaṃ;

and feeling conditioned by right immersion.

chandapaccayāpi vedayitaṃ;

There’s feeling conditioned by desire,

vitakkapaccayāpi vedayitaṃ;

by thought,

saññāpaccayāpi vedayitaṃ;

and by perception.

**chando ca avūpasanto hoti, vitakko ca avūpasanto hoti, saññā
ca avūpasantā hoti, tappaccayāpi vedayitaṃ;**

As long as desire, thought, and perception are not stilled, there is feeling conditioned by that.

**chando ca vūpasanto hoti, vitakko ca vūpasanto hoti, saññā ca
vūpasantā hoti, tappaccayāpi vedayitaṃ;**

When desire, thought, and perception are stilled, there is feeling conditioned by that.

**appatassa pattiya atthi āyāmaṃ, tasmimpi ṭhāne anuppatte
tappaccayāpi vedayitaṃ”ti.**

There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.”

Paṭhamam.

Saṃyutta Nikāya 45
Linked Discourses 45

2. Vihāravagga
2. Meditation

12. Dutiyavihārasutta Meditation (2nd)

Sāvattthinidānaṃ.
At Sāvattthī.

“Icchāmahaṃ, bhikkhave, temāsaṃ paṭisallīyituṃ.
“Mendicants, I wish to go on retreat for three months.

**Namhi kenaci upasaṅkamitabbo, aññatra ekena
piṇḍapātānīhāra kenā”ti.**

No-one should approach me, except for the one who brings my alms-food.”

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā
nāssudha koci bhagavantaṃ upasaṅkamati, aññatra ekena
piṇḍapātānīhāra kenā.**

“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

**Atha kho bhagavā tassa temāsassa accayena paṭisallānā
vuṭṭhito bhikkhū āmantesi:**

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

**“yena svāhaṃ, bhikkhave, vihārena paṭhamābhisambuddho
viharāmi, tassa padesena vihāsiṃ.**

“Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened.

So evaṃ pajānāmi:

I understand that

‘micchādiṭṭhipaccayāpi vedayitaṃ;

there’s feeling conditioned by wrong view

micchādiṭṭhivūpasamapaccayāpi vedayitaṃ;

and by the stilling of wrong view,

sammādiṭṭhipaccayāpi vedayitaṃ;

by right view

sammādiṭṭhivūpasamapaccayāpi vedayitaṃ ...pe...

and by the stilling of right view. ...

micchāsamādhipaccayāpi vedayitaṃ;

There’s feeling conditioned by wrong immersion

micchāsamādhivūpasamapaccayāpi vedayitaṃ,

sammāsamādhipaccayāpi vedayitaṃ;

and by the stilling of wrong immersion, by right immersion

sammāsamādhivūpasamapaccayāpi vedayitaṃ;

and by the stilling of right immersion.

chandapaccayāpi vedayitaṃ;

There’s feeling conditioned by desire

chandavūpasamapaccayāpi vedayitaṃ;

and by the stilling of desire,

vitakkapaccayāpi vedayitaṃ;

by thought

vitakkavūpasamapaccayāpi vedayitaṃ;

and by the stilling of thought,

saññāpaccayāpi vedayitaṃ;

by perception

saññāvūpasamapaccayāpi vedayitaṃ;

and by the stilling of perception.

chando ca avūpasanto hoti, vitakko ca avūpasanto hoti, saññā ca avūpasantā hoti, tappaccayāpi vedayitaṃ;

As long as desire, thought, and perception are not stilled, there is feeling conditioned by that.

chando ca vūpasanto hoti, vitakko ca vūpasanto hoti, saññā ca vūpasantā hoti, tappaccayāpi vedayitaṃ;

When desire, thought, and perception are stilled, there is feeling conditioned by that.

appattassa pattiyā atthi āyāmaṃ, tasmimpi ṭhāne anuppatte tappaccayāpi vedayitaṃ”ti.

There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.”

Dutiyāṃ.

Samyutta Nikāya 45
Linked Discourses 45

2. Vihāravagga
2. Meditation

13. Sekkhasutta A Trainee

Sāvattihinidānaṃ.

At Sāvattihī.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ
etadavoca:**

Then a mendicant went up to the Buddha ... and asked him,

“sekkho, sekkho’ti, bhante, vuccati.

“Sir, they speak of this person called ‘a trainee’.

Kittāvatā nu kho, bhante, sekkho hotī’ti?

How is a trainee defined?”

**“Idha, bhikkhu, sekkhāya sammādiṭṭhiyā samannāgato hoti ...
pe... sekkhena sammāsamādhinā samannāgato hoti.**

“Mendicant, it’s someone who has a trainee’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ettāvatā kho, bhikkhu, sekkho hotī’ti.

That’s how a trainee is defined.”

Tatiyaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

2. Vihāravagga
2. Meditation

14. Paṭhamauppādasutta Arising (1st)

Sāvattihinidānaṃ.
At Sāvattihī.

“Aṭṭhime, bhikkhave, dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassa.

“Mendicants, these eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.

Katame aṭṭha?
What eight?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime kho, bhikkhave, aṭṭha dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassā”ti.

These eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

Catuttham.

Saṃyutta Nikāya 45
Linked Discourses 45

2. Vihāravagga
2. Meditation

15. Dutiyauppādasutta Arising (2nd)

Sāvatthinidānaṃ.
At Sāvatthī.

**“Aṭṭhime, bhikkhave, dhammā bhāvitā bahulīkatā anuppannā
uppajjanti, nāññatra sugatavinayā.**

“Mendicants, these eight things don’t arise to be developed and cultivated apart from the Holy One’s training.

Katame aṭṭha?
What eight?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Ime kho, bhikkhave, aṭṭha dhammā bhāvitā bahulīkatā
anuppannā uppajjanti, nāññatra sugatavinayā”ti.**

These are the eight things that don’t arise to be developed and cultivated apart from the Holy One’s training.”

Pañcamaṃ.

16. Paṭhamaparisuddhasutta Purified (1st)

Sāvattihinidānaṃ.

At Sāvattihī.

“Aṭṭhime, bhikkhave, dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassa.

“Mendicants, these eight things don’t arise to be purified, bright, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared.

Katame aṭṭha?

What eight?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime kho, bhikkhave, aṭṭha dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassā”ti.

These eight things don’t arise to be purified, bright, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

2. Vihāravagga
2. Meditation

17. Dutiyaparisuddhasutta Purified (2nd)

Sāvatthinidānaṃ.

At Sāvatthī.

“Aṭṭhime, bhikkhave, dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra sugatavinayā.

“Mendicants, these eight things don’t arise to be purified, bright, flawless, and rid of corruptions apart from the Holy One’s training.

Katame aṭṭha?

What eight?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime kho, bhikkhave, aṭṭha dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra sugatavinayā”ti.

These eight things don’t arise to be purified, bright, flawless, and rid of corruptions apart from the Holy One’s training.”

Sattamaṃ.

18. Paṭhamakukkuṭārāmasutta At the Chicken Monastery (1st)

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ āyasmā ca ānando āyasmā ca bhaddo
pāṭaliputte viharanti kukkuṭārāme.**

At one time the venerables Ānanda and Bhadda were staying at Pāṭaliputta, in the Chicken Monastery.

**Atha kho āyasmā bhaddo sāyanhasamayaṃ paṭisallānā vuṭṭhito
yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmatā
ānandena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā bhaddo āyasmantaṃ
ānantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

**“Abrahmacariyaṃ, abrahmacariyaṃ’ti, āvuso ānanda, vuccati.
“Reverend, they speak of this thing called ‘not the spiritual path’.**

**Katamaṃ nu kho, āvuso, abrahmacariyaṃ’ti?
What is not the spiritual path?”**

**“Sādhu sādhu, āvuso bhadda.
“Good, good, Reverend Bhadda!**

Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā.

Your approach and articulation are excellent, and it's a good question.

Evañhi tvaṃ, āvuso bhadda, pucchasi:

For you asked:

‘abrahmacariyaṃ, abrahmacariyanti, āvuso ānanda, vuccati.

‘They speak of this thing called “not the spiritual path”.

Katamaṃ nu kho, āvuso, abrahmacariyaṃ”ti?

What is not the spiritual path?”

“Evamāvuso”ti.

“Yes, reverend.”

“Ayameva kho, āvuso, aṭṭhaṅgiko micchāmaggo abrahmacariyaṃ, seyyathidaṃ—

“What is not the spiritual path is simply the wrong eightfold path, that is:

micchādiṭṭhi ...pe... micchāsamādhī”ti.

wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.”

Aṭṭhamaṃ.

19. Dutiyakukkuṭārāmasutta At the Chicken Monastery (2nd)

Pāṭaliputtanidānaṃ.
At Pāṭaliputta.

“**Brahmacariyaṃ, brahmacariyaṃ’ti, āvuso ānanda, vuccati.**
“Reverend, they speak of this thing called the ‘spiritual path’.

**Katamaṃ nu kho, āvuso, brahmacariyaṃ, katamaṃ
brahmacariyapariyosānaṃ’ti?**

What is the spiritual path? And what is the culmination of the spiritual path?”

“**Sādhu sādhu, āvuso bhadda.**
“Good, good, Reverend Bhadda!

**Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṃ
paṭibhānaṃ, kalyāṇī paripucchā.**

Your approach and articulation are excellent, and it’s a good question.

Evañhi tvaṃ, āvuso bhadda, pucchasi:
For you asked:

‘**brahmacariyaṃ, brahmacariyaṃ, āvuso ānanda, vuccati.**
‘They speak of this thing called “the spiritual path”.

**Katamaṃ nu kho, āvuso, brahmacariyaṃ, katamaṃ
brahmacariyapariyosānaṃ’ti?**

What is the spiritual path? And what is the culmination of the spiritual path?”

“Evamāvuso”ti.

“Yes, reverend.”

**“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo brahmacariyaṃ,
seyyathidaṃ—**

“The spiritual path is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood,
right effort, right mindfulness, and right immersion.

Yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion:

idaṃ brahmacariyapariyosānaṃ”ti.

this is the culmination of the spiritual path.”

Navamaṃ.

20. Tatiyakukkuṭārāmasutta At the Chicken Monastery (3rd)

Pāṭaliputtanidānaṃ.
At Pāṭaliputta.

“**Brahmacariyaṃ, brahmacariyaṃ’ti, āvuso ānanda, vuccati.**
“Reverend, they speak of this thing called the ‘spiritual path’.

**Katamaṃ nu kho, āvuso, brahmacariyaṃ, katamo brahmacārī,
katamaṃ brahmacariyapariyosānaṃ’ti?**

What is the spiritual path? Who is someone on the spiritual path?
And what is the culmination of the spiritual path?”

“**Sādhu sādhu, āvuso bhadda.**
“Good, good, Reverend Bhadda!

**Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṃ
paṭibhānaṃ, kalyāṇī paripucchā.**
Your approach and articulation are excellent, and it’s a good
question. ...

Evañhi tvaṃ, āvuso bhadda, pucchasi:

‘**brahmacariyaṃ, brahmacariyaṃ, āvuso ānanda, vuccati.**

**Katamaṃ nu kho, āvuso, brahmacariyaṃ, katamo brahmacārī,
katamaṃ brahmacariyapariyosānaṃ’ti?**

“**Evamāvuso’ti.**

“**Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo brahmacariyaṃ,
seyyathidaṃ—**

The spiritual path is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood,
right effort, right mindfulness, and right immersion.

**Yo kho, āvuso, iminā ariyena aṭṭhaṅgikena maggena
samannāgato—**

Someone who possesses this noble eightfold path

ayaṃ vuccati brahmacārī.

is called someone on the spiritual path.

Yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion:

idaṃ brahmacariyapariyosānaṃ”ti.

this is the culmination of the spiritual path.”

Dasamaṃ.

Tīṇi suttantāni ekanidānāni.

Vihāravaggo dutiyo.

Tassuddānaṃ

Dve viharā ca sekkho ca,

uppādā apare duve;

Parisuddhena dve vuttā,

kukkuṭārāmena tayoti.

Saṃyutta Nikāya 45
Linked Discourses 45

3. Micchattavagga
3. The Wrong Way

21. Micchattasutta The Wrong Way

Sāvattihinidānaṃ.

At Sāvattihī.

“Micchattañca vo, bhikkhave, desessāmi, sammattañca.

“Mendicants, I will teach you the wrong way and the right way.

Taṃ suṇātha.

Listen ...

Katamañca, bhikkhave, micchattaṃ?

And what is the wrong way?

Seyyathidaṃ—micchādiṭṭhi ...pe... micchāsamādhī.

It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Idaṃ vuccati, bhikkhave, micchattaṃ.

This is called the wrong way.

Katamañca, bhikkhave, sammattaṃ?

And what is the right way?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṃ vuccati, bhikkhave, sammattaṃ”ti.

This is called the right way.”

Paṭhamam.

22. Akusaladhammasutta Unskillful Qualities

Sāvattthinidānaṃ.

At Sāvattthī.

“Akusale ca kho, bhikkhave, dhamme desessāmi, kusale ca dhamme.

“Mendicants, I will teach you skillful and unskillful qualities.

Taṃ suṇātha.

Listen ...

Katame ca, bhikkhave, akusalā dhammā?

And what are unskillful qualities?

Seyyathidaṃ—micchādiṭṭhi ...pe... micchāsamādhī.

They are wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Ime vuccanti, bhikkhave, akusalā dhammā.

These are called unskillful qualities.

Katame ca, bhikkhave, kusalā dhammā?

And what are skillful qualities?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime vuccanti, bhikkhave, kusalā dhammā”ti.

These are called skillful qualities.”

Dutiyam.

Saṃyutta Nikāya 45
Linked Discourses 45

3. Micchattavagga
3. The Wrong Way

23. Paṭhamapaṭipadāsutta Practice (1st)

Sāvattthinidānaṃ.

At Sāvattthī.

**“Micchāpaṭipadañca vo, bhikkhave, desessāmi,
sammāpaṭipadañca.**

“Mendicants, I will teach you the wrong practice and the right practice.

Taṃ suṇātha.

Listen ...

Katamā ca, bhikkhave, micchāpaṭipadā?

And what’s the wrong practice?

Seyyathidaṃ—micchādiṭṭhi ...pe... micchāsamādhī.

It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Ayaṃ vuccati, bhikkhave, micchāpaṭipadā.

This is called the wrong practice.

Katamā ca, bhikkhave, sammāpaṭipadā?

And what’s the right practice?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ vuccati, bhikkhave, sammāpaṭipadā”ti.

This is called the right practice.”

Tatiam.

24. Dutiyapaṭipadāsutta Practice (2nd)

Sāvattthinidānaṃ.
At Sāvattthī.

“Gihino vāhaṃ, bhikkhave, pabbajitassa vā micchāpaṭipadaṃ na vaṇṇemi.

“Mendicants, I don’t praise wrong practice for laypeople or renunciates.

Gihi vā, bhikkhave, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu nārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.

Katamā ca, bhikkhave, micchāpaṭipadā?
And what’s the wrong practice?

Seyyathidaṃ—micchādiṭṭhi ...pe... micchāsamādhī.

It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Ayaṃ vuccati, bhikkhave, micchāpaṭipadā.
This is called the wrong practice.

Gihino vāhaṃ, bhikkhave, pabbajitassa vā micchāpaṭipadaṃ na vaṇṇemi.

I don’t praise wrong practice for lay people or renunciates.

Gihi vā, bhikkhave, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu nārādhako hoti ñāyaṃ

dhammaṃ kusalaṃ.

Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.

Gihino vāhaṃ, bhikkhave, pabbajitassa vā sammāpaṭipadaṃ vaṇṇemi.

I praise right practice for laypeople and renunciates.

Gihi vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching.

Katamā ca, bhikkhave, sammāpaṭipadā?

And what's the right practice?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ vuccati, bhikkhave, sammāpaṭipadā.

This is called the right practice.

Gihino vāhaṃ, bhikkhave, pabbajitassa vā sammāpaṭipadaṃ vaṇṇemi.

I praise right practice for laypeople and renunciates.

Gihi vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ”ti.

Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching.”

Catutthaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

3. Micchattavagga
3. The Wrong Way

25. Paṭhamaasappurisasutta A Good Person (1st)

Sāvattthinidānaṃ.

At Sāvattthī.

“Asappurisañca vo, bhikkhave, desessāmi, sappurisañca.
“Mendicants, I will teach you a bad person and a good person.

Taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, asappuriso?

And what is a bad person?

**Idha, bhikkhave, ekacco micchādiṭṭhiko hoti, micchāsaṅkappo,
micchāvāco, micchākammanto, micchājīvo, micchāvāyāmo,
micchāsati, micchāsamādhī—**

It's someone who has wrong view, wrong thought, wrong speech,
wrong action, wrong livelihood, wrong effort, wrong mindfulness, and
wrong immersion.

ayaṃ vuccati, bhikkhave, asappuriso.

This is called a bad person.

Katamo ca, bhikkhave, sappuriso?

And what is a good person?

**Idha, bhikkhave, ekacco sammādiṭṭhiko hoti, sammāsaṅkappo,
sammāvāco, sammākammanto, sammājīvo, sammāvāyāmo,
sammāsati, sammāsamādhī—**

It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, sappuriso”ti.

This is called a good person.”

Pañcamaṃ.

26. Dutiyaasappurisasutta A Good Person (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

**“Asappurisañca vo, bhikkhave, desessāmi, asappurisenā
asappurisaratañca.**

“Mendicants, I will teach you a bad person and a worse person,

**Sappurisañca vo, bhikkhave, desessāmi sappurisenā
sappurisaratañca.**

a good person and a better person.

Taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, asappuriso?

And what is a bad person?

**Idha, bhikkhave, ekacco micchādiṭṭhiko hoti ...pe...
micchāsamādhī—**

It's someone who has wrong view, wrong thought, wrong speech,
wrong action, wrong livelihood, wrong effort, wrong mindfulness, and
wrong immersion.

ayaṃ vuccati, bhikkhave, asappuriso.

This is called a bad person.

Katamo ca, bhikkhave, asappurisenā asappurisarato?

And what is a worse person?

**Idha, bhikkhave, ekacco micchādiṭṭhiko hoti ...pe...
micchāsamādhi, micchāñāṇī, micchāvimutti—**

It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṃ vuccati, bhikkhave, asappurisena asappurisataro.

This is called a worse person.

Katamo ca, bhikkhave, sappuriso?

And what is a good person?

**Idha, bhikkhave, ekacco sammādiṭṭhiko hoti ...pe...
sammāsamādhi—**

It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, sappuriso.

This is called a good person.

Katamo ca, bhikkhave, sappurisena sappurisataro?

And what is a better person?

**Idha, bhikkhave, ekacco sammādiṭṭhiko hoti ...pe...
sammāsamādhi, sammāñāṇī, sammāvimutti—**

It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṃ vuccati, bhikkhave, sappurisena sappurisataro”ti.

This is called a better person.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

3. Micchattavagga
3. The Wrong Way

27. Kumbhasutta Pots

Sāvattthinidānaṃ.
At Sāvattthī.

“Seyyathāpi, bhikkhave, kumbho anādhāro suppavattiyo hoti, sādāro duppavattiyo hoti;

“A pot without a stand is easy to overturn, but if it has a stand it’s hard to overturn.

evameva kho, bhikkhave, cittaṃ anādhāraṃ suppavattiyaṃ hoti, sādāraṃ duppavattiyaṃ hoti.

In the same way, a mind without a stand is easy to overturn, but if it has a stand it’s hard to overturn.

Ko ca, bhikkhave, cittassa ādhāro?

And what’s the stand for the mind?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ cittaṃ ādhāro.

This is the stand for the mind.

Seyyathāpi, bhikkhave, kumbho anādhāro suppavattiyo hoti, sādāro duppavattiyo hoti;

A pot without a stand is easy to overturn, but if it has a stand it's hard to overturn.

evameva kho, bhikkhave, cittaṃ anādhāraṃ suppavattiyaṃ hoti, sādharmaṃ duppavattiyaṃ hoti”ti.

In the same way, a mind without a stand is easy to overturn, but if it has a stand it's hard to overturn.”

Sattamaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

3. Micchattavagga
3. The Wrong Way

28. Samādhisutta Immersion

Sāvattthinidānaṃ.

At Sāvattthī.

“Ariyaṃ vo, bhikkhave, sammāsamādhiṃ desessāmi saupanisaṃ saparikkhāraṃ.

“Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites.

Taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, ariyo sammāsamādhi saupaniso saparikkhāro?

And what is noble right immersion with its vital conditions and its prerequisites?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsati.

There are right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

Yā kho, bhikkhave, imehi sattahaṅgehi cittassa ekaggatā saparikkhāratā—

Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and ‘with its prerequisites’.”

ayaṃ vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi saparikkhāro itipī”ti.

Aṭṭhamāṇ.

Saṃyutta Nikāya 45
Linked Discourses 45

3. Micchattavagga
3. The Wrong Way

29. Vedanāsutta Feeling

Sāvattthinidānaṃ.
At Sāvattthī.

“Tisso imā, bhikkhave, vedanā.
“Mendicants, there are these three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

imā kho, bhikkhave, tisso vedanā.
These are the three feelings.

Imāsaṃ kho, bhikkhave, tissannaṃ vedanānaṃ pariññāya ariyo
aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed to completely understand these three feelings.

Katamo ariyo aṭṭhaṅgiko maggo?
What is the noble eightfold path?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhi.
It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Imāsaṃ kho, bhikkhave, tissannaṃ vedanānaṃ pariññāya ariyo
aṭṭhaṅgiko maggo bhāvetabbo”ti.

This noble eightfold path should be developed to completely understand these three feelings.”

Navamañ.

Saṃyutta Nikāya 45
Linked Discourses 45

3. Micchattavagga
3. The Wrong Way

30. Uttiyasutta With Uttiya

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā uttiyo yena bhagavā tenupasaṅkami ...pe...
ekamantaṃ nisinno kho āyasmā uttiyo bhagavantaṃ
etadavoca:**

Then Venerable Uttiya went up to the Buddha ... and asked him,

**“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso
parivitakko udapādi:**

“Just now, sir, as I was in private retreat this thought came to mind.

‘pañca kāmaguṇā vuttā bhagavatā.

‘The Buddha has spoken of the five kinds of sensual stimulation.

Katame nu kho pañca kāmaguṇā vuttā bhagavatā”’ti?

What are they?”

“Sādhu sādhu, uttiya.

“Good, good, Uttiya!

Pañcime kho, uttiya, kāmaguṇā vuttā mayā.

I have spoken of these five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā,**

Sights known by the eye that are likable, desirable, agreeable,
pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...pe...

Smells known by the nose ...

jivhāviññeyyā rasā ...pe...

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā—**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, uttiya, pañca kāmaguṇā vuttā mayā.

These are the five kinds of sensual stimulation that I've spoken of.

**Imesaṃ kho, uttiya, pañcannaṃ kāmaguṇānaṃ pahānāya ariyo
aṭṭhaṅgiko maggo bhāvetabbo.**

The noble eightfold path should be developed to give up these five kinds of sensual stimulation.

Katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Imesaṃ kho, uttiya, pañcannaṃ kāmaguṇānaṃ pahānāya ayaṃ
ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.**

This is the noble eightfold path that should be developed to give up these five kinds of sensual stimulation.”

Dasamaṃ.

Micchattavaggo tatiyo.

Tassuddānaṃ

Micchattaṃ akusalaṃ dhammaṃ,

Duve paṭipadāpi ca;

Asappurisena dve kumbho,

Samādhi vedanuttīyenāti.

31. Paṭhamapaṭipattisutta Practice (1st)

Sāvattthinidānaṃ.

At Sāvattthī.

**“Micchāpaṭipattiñca vo, bhikkhave, desessāmi,
sammāpaṭipattiñca.**

“Mendicants, I will teach you the wrong practice and the right practice.

Taṃ suṇātha.

Listen ...

Katamā ca, bhikkhave, micchāpaṭipatti?

And what’s the wrong practice?

Seyyathidaṃ—micchādiṭṭhi ...pe... micchāsamādhī.

It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Ayaṃ vuccati, bhikkhave, micchāpaṭipatti.

This is called the wrong practice.

Katamā ca, bhikkhave, sammāpaṭipatti?

And what’s the right practice?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ vuccati, bhikkhave, sammāpaṭipattī”ti.

This is called the right practice.”

Paṭhamam.

Saṃyutta Nikāya 45
Linked Discourses 45

4. Paṭipattivagga
4. Practice

32. Dutiyapaṭipattisutta Practice (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

**“Micchāpaṭipannañca vo, bhikkhave, desessāmi,
sammāpaṭipannañca.**

“Mendicants, I will teach you one practicing wrongly and one practicing rightly.

Taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, micchāpaṭipanno?

And who is practicing wrongly?

**Idha, bhikkhave, ekacco micchādiṭṭhiko hoti ...pe...
micchāsamādhi—**

It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ayaṃ vuccati, bhikkhave, micchāpaṭipanno.

This is called one practicing wrongly.

Katamo ca, bhikkhave, sammāpaṭipanno?

And who is practicing rightly?

**Idha, bhikkhave, ekacco sammādiṭṭhiko hoti ...pe...
sammāsamādhi—**

It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, sammāpaṭipanno”ti.

This is called one practicing rightly.”

Dutiyāṃ.

33. Viraddhasutta Missed Out

Sāvattthinidānaṃ.
At Sāvattthī.

“Yesaṃ kesañci, bhikkhave, ariyo aṭṭhaṅgiko maggo viraddho, viraddho tesaṃ ariyo aṭṭhaṅgiko maggo sammā dukkhakkhayagāmī.

“Mendicants, whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering.

Yesaṃ kesañci, bhikkhave, ariyo aṭṭhaṅgiko maggo āraddho, āraddho tesaṃ ariyo aṭṭhaṅgiko maggo sammā dukkhakkhayagāmī.

Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering.

Katamo ca, bhikkhave, ariyo aṭṭhaṅgiko maggo?
And what is the noble eightfold path?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yesaṃ kesañci, bhikkhave, ayaṃ ariyo aṭṭhaṅgiko maggo viraddho, viraddho tesaṃ ariyo aṭṭhaṅgiko maggo sammā dukkhakkhayagāmī.

Whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering.

**Yesam kesañci, bhikkhave, ayam ariyo atthaṅgiko maggo
āradho, āradho tesam ariyo atthaṅgiko maggo sammā
dukkhakkhayagāmī”ti.**

Whoever has undertaken the noble eightfold path has undertaken
the noble path to the complete ending of suffering.”

Tatiam.

34. Pāraṅgamasutta Going to the Far Shore

Sāvattthinidānaṃ.

At Sāvattthī.

“Aṭṭhime, bhikkhave, dhammā bhāvitā bahulīkatā apārā pāraṃ gamanāya saṃvattanti.

“Mendicants, when these eight things are developed and cultivated they lead to going from the near shore to the far shore.

Katame aṭṭha?

What eight?

Seyyathidaṃ—sammādiṭṭhi ...pe... sammāsamādhī.

They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime kho, bhikkhave, aṭṭha dhammā bhāvitā bahulīkatā apārā pāraṃ gamanāya saṃvattantī”ti.

When these eight things are developed and cultivated they lead to going from the near shore to the far shore.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Appakā te manussesu,

“Few are those among humans

ye janā pāragāmino;

who cross to the far shore.

Athāyaṃ itarā pajā,

The rest just run

tīramevānudhāvati.

around on the near shore.

Ye ca kho sammadakkhāte,

When the teaching is well explained,

dhamme dhammānuvattino;

those who practice accordingly

Te janā pāramessanti,

are the ones who will cross over

maccudheyyaṃ suduttaraṃ.

Death's domain so hard to pass.

Kaṇhaṃ dhammaṃ vipphāya,

Rid of dark qualities,

sukkaṃ bhāvettha paṇḍito;

an astute person should develop the bright.

Okā anokamāgama,

Leaving home behind

viveke yattha dūramaṃ.

for the seclusion so hard to enjoy,

Tatrābhiratimiccheyya,

you should try to find delight there,

hitvā kāme akiñcano;

having left behind sensual pleasures.

Pariyodapeyya attānaṃ,

With no possessions, an astute person

cittaklesehi paṇḍito.

should cleanse themselves of mental corruptions.

Yesaṃ sambodhiyaṅgesu,

And those whose minds are rightly developed

sammā cittaṃ subhāvitaṃ;

in the awakening factors;

Ādānapaṭinissagge,

letting go of attachments,

anupādāya ye ratā;

they delight in not grasping.

Khīṇāsavā jutimanto,

With defilements ended, brilliant,

te loke parinibbutā”ti.

they are extinguished in this world.”

Catutthaṃ.

35. Paṭhamasāmaññasutta The Ascetic Life (1st)

Sāvattthinidānaṃ.

At Sāvattthī.

“Sāmaññaṅca vo, bhikkhave, desessāmi, sāmaññaṅphalāni ca.

“Mendicants, I will teach you the ascetic life and the fruits of the ascetic life.

Taṃ suṇātha.

Listen ...

Katamaṅca, bhikkhave, sāmaññaṅgaṃ?

And what is the ascetic life?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṃ vuccati, bhikkhave, sāmaññaṅgaṃ.

This is called the ascetic life.

Katamāni ca, bhikkhave, sāmaññaṅphalāni?

And what are the fruits of the ascetic life?

**Sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ,
arahattaphalaṃ—**

The fruits of stream-entry, once-return, non-return, and perfection.

imāni vuccanti, bhikkhave, sāmaññaphalānī”ti.
These are called the fruits of the ascetic life.”

Pañcamañ.

36. Dutiyasāmaññasutta The Ascetic Life (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

“Sāmaññaṅca vo, bhikkhave, desessāmi, sāmaññaṅatthaṅca.

“Mendicants, I will teach you the ascetic life and the goal of the ascetic life.

Taṃ suṇātha.

Listen ...

Katamaṅca kho, bhikkhave, sāmaññaṅaṃ?

And what is the ascetic life?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṃ vuccati, bhikkhave, sāmaññaṅaṃ.

This is called the ascetic life.

Katamo ca, bhikkhave, sāmaññaṅattho?

And what is the goal of the ascetic life?

Yo kho, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion.

ayaṃ vuccati, bhikkhave, sāmaññaṅattho”ti.

This is called the goal of the ascetic life.”

Chaṭṭham.

37. Paṭhamabrahmaññasutta The Brahmin Life (1st)

Sāvattthinidānaṃ.

At Sāvattthī.

“Brahmaññañca vo, bhikkhave, desessāmi, brahmaññaphalāni ca.

“Mendicants, I will teach you life as a brahmin and the fruits of life as a brahmin.

Taṃ suṇātha.

Listen ...

Katamañca kho, bhikkhave, brahmaññaṃ?

And what is life as a brahmin?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṃ vuccati, bhikkhave, brahmaññaṃ.

This is called life as a brahmin.

Katamāni ca, bhikkhave, brahmaññaphalāni?

And what are the fruits of life as a brahmin?

Sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, arahattaphalaṃ—

The fruits of stream-entry, once-return, non-return, and perfection.

imāni vuccanti, bhikkhave, brahmaññaphalānī”ti.
These are called the fruits of life as a brahmin.”

Sattamañ.

38. Dutiyabrahmaññasutta The Brahmin Life (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

“Brahmaññañca vo, bhikkhave, desessāmi, brahmaññaṭṭhañca.
“Mendicants, I will teach you life as a brahmin and the goal of life as a brahmin.

Taṃ suṇātha.

Listen ...

Katamañca, bhikkhave, brahmaññaṃ?

And what is life as a brahmin?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood,
right effort, right mindfulness, and right immersion.

Idaṃ vuccati, bhikkhave, brahmaññaṃ.

This is called life as a brahmin.

Katamo ca, bhikkhave, brahmaññaṭṭho?

And what is the goal of life as a brahmin?

Yo kho, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion.

ayaṃ vuccati, bhikkhave, brahmaññaṭṭho”ti.

This is called the goal of life as a brahmin.”

Atthamañ.

39. Paṭhamabrahmacariyasutta The Spiritual Path (1st)

Sāvattthinidānaṃ.

At Sāvattthī.

**“Brahmacariyañca vo, bhikkhave, desessāmi,
brahmacariyaphalāni ca.**

“Mendicants, I will teach you the spiritual path and the fruits of the spiritual path.

Taṃ suṇātha.

Listen ...

Katamañca, bhikkhave, brahmacariyaṃ?

And what is the spiritual path?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṃ vuccati, bhikkhave, brahmacariyaṃ.

This is called the spiritual path.

Katamāni ca, bhikkhave, brahmacariyaphalāni?

And what are the fruits of the spiritual path?

**Sotāpattiphalam, sakadāgāmiphalam, anāgāmiphalam,
arahattaphalam—**

The fruits of stream-entry, once-return, non-return, and perfection.

imāni vuccanti, bhikkhave, brahmacariyaphalānī”ti.
These are called the fruits of the spiritual path.”

Navamaṃ.

40. Dutiyabrahmacariyasutta The Spiritual Path (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

**“Brahmacariyañca vo, bhikkhave, desessāmi,
brahmacariyatthañca.**

“Mendicants, I will teach you the spiritual path and the goal of the spiritual path.

Taṃ suṇātha.

Listen ...

Katamañca, bhikkhave, brahmacariyaṃ?

And what is the spiritual path?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṃ vuccati, bhikkhave, brahmacariyaṃ.

This is called the spiritual path.

Katamo ca, bhikkhave, brahmacariyattho?

And what is the goal of the spiritual path?

Yo kho, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion.

ayaṃ vuccati, bhikkhave, brahmacariyattho”ti.
This is called the goal of the spiritual path.”

Dasamaṃ.

Paṭipattivaggo catuttho.

Tassuddānaṃ

**Paṭipatti paṭipanno ca,
viraddhañca pāraṅgamā;
Sāmaññaena ca dve vuttā,
brahmaññaṃ apare duve;
Brahmacariyena dve vuttā,
vaggo tena pavuccatīti.**

41. Rāgavirāgasutta The Fading Away of Greed

Sāvattthinidānaṃ.
At Sāvattthī.

**“Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṃ
puccheyyumaṃ:**

“Mendicants, if wanderers who follow another path were to ask you:

**‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti,
evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ
paribbājakānaṃ evaṃ byākareyyātha:**

‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ You should answer them like this:

**‘rāgavirāgatthaṃ kho, āvuso, bhagavati brahmacariyaṃ
vussatī’ti.**

‘The purpose of living the spiritual life under the Buddha is the fading away of greed.’

**Sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṃ
puccheyyumaṃ:**

If wanderers who follow other paths were to ask you:

**‘atthi panāvuso, maggo, atthi paṭipadā rāgavirāgāyā’ti, evaṃ
puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ
paribbājakānaṃ evaṃ byākareyyātha:**

‘Is there a path and a practice for the fading away of greed?’ You should answer them like this:

‘atthi kho, āvuso, maggo, atthi paṭipadā rāgavirāgāyā’ti.

‘There is a path and a practice for the fading away of greed.’

**Katamo ca, bhikkhave, maggo, katamā ca paṭipadā
rāgavirāgāya?**

And what is that path, what is that practice for the fading away of greed?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ, bhikkhave, maggo, ayaṃ paṭipadā rāgavirāgāyāti.

This is the path, this is the practice for the fading away of greed.

**Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ
paribbājakānaṃ evaṃ byākareyyāthā”ti.**

When questioned by wanderers who follow other paths, that’s how you should answer them.”

Paṭhamam.

Saṃyutta Nikāya 45
Linked Discourses 45

5. Aññatitthiyapeyyālavagga
5. Abbreviated Texts on Followers of Other Paths

42–47. Saṃyojanappahānādisuttachakka
42–47. Six Discourses on Giving Up Fetters, Etc.

“Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

“Mendicants, if wanderers who follow another path were to ask you:

‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ You should answer them like this:

‘saṃyojanappahānatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti ...pe...

‘The purpose of living the spiritual life under the Buddha is to give up the fetters.’ ...

‘anusayasamuggahātanatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti ...pe...

‘... to uproot the underlying tendencies.’ ...

‘addhānapariññatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti ...pe...

‘... to completely understand the course of time.’ ...

‘āsavānaṃ khayatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti ...pe...

‘... to end the defilements.’ ...

**‘vijjāvimuttiphālasacchikiriyattham kho, āvuso, bhagavati
brahmacariyam vussatī’ti ...pe...**

‘... to realize the fruit of knowledge and freedom.’ ...

**‘ñāṇadassanattham kho, āvuso, bhagavati brahmacariyam
vussatī’ti ...pe....**

‘... for knowledge and vision.’ ...”

Sattamaṃ.

5. Aññatitthiyapeyyālavagga

5. Abbreviated Texts on Followers of Other Paths

48. Anupādāparinibbānasutta
Extinguishment by Not Grasping

Sāvattthinidānaṃ.

At Sāvattthī.

“Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyumaṃ:

“Mendicants, if wanderers who follow another path were to ask you:

‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ You should answer them like this:

‘anupādāparinibbānatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti.

‘The purpose of living the spiritual life under the Buddha is extinguishment by not grasping.’

Sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyumaṃ:

If wanderers who follow other paths were to ask you:

‘atthi panāvuso, maggo, atthi paṭipadā anupādāparinibbānāyā’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

‘Is there a path and a practice for extinguishment by not grasping?’ You should answer them like this:

**‘atthi kho, āvuso, maggo, atthi paṭipadā
anupādāparinibbānāyā’ti.**

‘There is a path and a practice for extinguishment by not grasping.’

**Katamo ca, bhikkhave, maggo, katamā ca paṭipadā
anupādāparinibbānāya?**

And what is that path, what is that practice for extinguishment by not grasping?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood,
right effort, right mindfulness, and right immersion.

**Ayaṃ, bhikkhave, maggo, ayaṃ paṭipadā
anupādāparinibbānāyāti.**

This is the path, this is the practice for extinguishment by not grasping.

**Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ
paribbājakānaṃ evaṃ byākareyyāthā”ti.**

When questioned by wanderers who follow other paths, that’s how you should answer them.”

Aṭṭhamaṃ.

Aññatitthiyapeyyālaṃ.

Tassuddānaṃ

Virāgasamyojanaṃ anusayaṃ,

Addhānaṃ āsavā khayā;

Vijjāvimuttiñāṇaṅca,

Anupādāya aṭṭhamī.

Saṃyutta Nikāya 45
Linked Discourses 45

6. Sūriyapeyyālavagga
6. Abbreviated Texts on the Sun

49. Kalyāṇamittasutta Good Friends (1st)

Sāvattihinidānaṃ.
At Sāvattihī.

**“Sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ
pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;
“Mendicants, the dawn is the forerunner and precursor of the
sunrise.**

**evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa
maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ,
yadidaṃ—kalyāṇamittatā.
In the same way good friendship is the forerunner and precursor of
the noble eightfold path for a mendicant.**

**Kalyāṇamittassetā, bhikkhave, bhikkhuno pāṭikaṅkham—
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ
maggāṃ bahulīkarissati.
A mendicant with good friends can expect to develop and cultivate
the noble eightfold path.**

**Kathaṅca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ
maggāṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?
And how does a mendicant with good friends develop and cultivate
the noble eightfold path?**

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...
sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam̐ kho, bhikkhave, bhikkhu kalyāṇamitto ariyam̐ aṭṭhaṅgikam̐ maggam̐ bhāveti, ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkarotī”ti.

That's how a mendicant with good friends develops and cultivates the noble eightfold path.”

Paṭhamam̐.

Saṃyutta Nikāya 45

Linked Discourses 45

6. Sūriyapeyyālavagga

6. Abbreviated Texts on the Sun

50–54. Sīlasampadādisuttapañcaka

50–54. Five Discourses on Accomplishment in Ethics, Etc.

(1st)

**“Sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ
pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;**

“Mendicants, the dawn is the forerunner and precursor of the
sunrise.

**evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa
maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ,
yadidaṃ—sīlasampadā.**

In the same way accomplishment in ethics is the forerunner and
precursor of the noble eightfold path for a mendicant.

**Sīlasampannassetam, bhikkhave, bhikkhuno pāṭikaṅkham ...
pe...**

A mendicant accomplished in ethics can expect ...” ...

yadidaṃ—chandasampadā ...pe...

“... accomplished in enthusiasm ...”

yadidaṃ—attasampadā ...pe...

“... accomplished in self-development ...”

yadidaṃ—diṭṭhisampadā ...pe...

“... accomplished in view ...”

yadidaṃ—appamādasampadā ...pe....

“... accomplished in diligence ...”

Chattham.

55. Yonisomanasikārasampadāsutta Accomplishment in Proper Attention (1st)

**“Sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ
pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;**

“Mendicants, the dawn is the forerunner and precursor of the
sunrise.

**evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa
maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ,
yadidaṃ—yonisomanasikārasampadā.**

In the same way accomplishment in proper attention is the
forerunner and precursor of the noble eightfold path for a mendicant.

**Yonisomanasikārasampannassetāṃ, bhikkhave, bhikkhuno
pāṭikaṅkhaṃ—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.**

A mendicant accomplished in proper attention can expect to develop
and cultivate the noble eightfold path.

**Kathaṅca, bhikkhave, bhikkhu yonisomanasikārasampanno
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ
maggam bahulīkaroti?**

And how does a mendicant accomplished in proper attention
develop and cultivate the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...
sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops right view, right thought, right
speech, right action, right livelihood, right effort, right mindfulness,

and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam̐ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyam̐ aṭṭhaṅgikam̐ maggam̐ bhāveti, ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkarotī”ti.

That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamaṃ.

56. Dutiyakalyāṇamittasutta Good Friends (2nd)

**“Sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ
pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;**

“Mendicants, the dawn is the forerunner and precursor of the
sunrise.

**evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa
maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ,
yadidaṃ—kalyāṇamittatā.**

In the same way good friendship is the forerunner and precursor of
the noble eightfold path for a mendicant.

**Kalyāṇamittassetam, bhikkhave, bhikkhuno pāṭikaṅkham—
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ
maggam bahuḷīkarissati.**

A mendicant with good friends can expect to develop and cultivate
the noble eightfold path.

**Kathaṅca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ
maggam bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahuḷīkaroti?**

And how does a mendicant with good friends develop and cultivate
the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ ...pe... sammāsamaḍhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ.**

It's when a mendicant develops right view, right thought, right
speech, right action, right livelihood, right effort, right mindfulness,

and right immersion, which culminate in the removal of greed, hate, and delusion.

Evam kho, bhikkhave, bhikkhu kalyāṇamitto ariyam aṭṭhaṅgikam maggam bhāveti, ariyam aṭṭhaṅgikam maggam bahulīkarotī”ti.

That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

Paṭhamam.

Saṃyutta Nikāya 45

Linked Discourses 45

6. Sūriyapeyyālavagga

6. Abbreviated Texts on the Sun

57–61. Dutiyasīlasampadādisuttapañcaka

57–61. Five Discourses on Accomplishment in Ethics, Etc.

(2nd)

**“Sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ
pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;**

“Mendicants, the dawn is the forerunner and precursor of the
sunrise.

**evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa
maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ,
yadidaṃ—sīlasampadā ...pe...**

In the same way accomplishment in ethics is the forerunner and
precursor of the noble eightfold path for a mendicant. ...”

yadidaṃ—chandāsampadā ...pe...

“... accomplishment in enthusiasm ...”

yadidaṃ—attāsampadā ...pe...

“... accomplishment in self-development ...”

yadidaṃ—diṭṭhisampadā ...pe...

“... accomplishment in view ...”

yadidaṃ—appamādasampadā ...pe....

“... accomplishment in diligence ...”

Chaṭṭhaṃ.

62. Dutiyayonisomanasikārasampadāsutta Accomplishment in Proper Attention (2nd)

“Yadidaṃ—yonisomanasikārasampadā.

“... accomplishment in proper attention.

**Yonisomanasikārasampannassetam, bhikkhave, bhikkhuno
pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhā vessati, ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.**

A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

**Kathaṅca, bhikkhave, bhikkhu yonisomanasikārasampanno
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ
maggaṃ bahulīkaroti?**

And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ ...pe... sammāsamādhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

**Evam kho, bhikkhave, bhikkhu yonisomanasikārasampanno
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ
maggaṃ bahulīkarotī”ti.**

That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamañ.

Sūriyapeyyālañ.

Tassuddānañ

**Kalyāṇamittañ sīlañca,
chando ca attasampadā;
Ditṭhi ca appamādo ca,
yoniso bhavati sattamañ.**

Saṃyutta Nikāya 45
Linked Discourses 45

7. Ekadhammapeyyālavagga
7. Abbreviated Texts on One Thing

63. Kalyāṇamittasutta Good Friends (1st)

Sāvattihinidānaṃ.
At Sāvattihī.

“Ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.

“Mendicants, one thing helps give rise to the noble eightfold path.

Katamo ekadhammo?

What one thing?

Yadidaṃ—kalyāṇamittatā.

It's good friendship.

**Kalyāṇamittasetaṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ—
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ
maggam bahuḷīkarissati.**

A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

**Kathaṅca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ
maggam bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggam bahuḷīkaroti?**

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...
sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam̐ kho, bhikkhave, bhikkhu kalyāṇamitto ariyam̐ aṭṭhaṅgikam̐ maggam̐ bhāveti, ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkarotī”ti.

That's how a mendicant with good friends develops and cultivates the noble eightfold path.”

Paṭhamam̐.

Saṃyutta Nikāya 45
Linked Discourses 45

7. Ekadhammapeyyālavagga
7. Abbreviated Texts on One Thing

64–68. Sīlasampadādisuttapañcaka

64–68. Five Discourses on Accomplishment in Ethics, Etc.
(1st)

“Ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.

“Mendicants, one thing helps give rise to the noble eightfold path.

Katamo ekadhammo?

What one thing?

Yadidaṃ—sīlasampadā ...pe...

It’s accomplishment in ethics. ...”

yadidaṃ—chandāsampadā ...pe...

“... accomplishment in enthusiasm ...”

yadidaṃ—attasampadā ...pe...

“... accomplishment in self-development ...”

yadidaṃ—diṭṭhisampadā ...pe...

“... accomplishment in view ...”

yadidaṃ—appamādasampadā ...pe....

“... accomplishment in diligence ...”

Chaṭṭhaṃ.

69. Yonisomanasikārasampadāsutta Accomplishment in Proper Attention (1st)

“Yadidaṃ—yonisomanasikārasampadā.

“... accomplishment in proper attention.

**Yonisomanasikārasampannassetam, bhikkhave, bhikkhuno
pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.**

A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

**Kathaṅca, bhikkhave, bhikkhu yonisomanasikārasampanno
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ
maggaṃ bahulīkaroti?**

And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...
sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**Evam kho, bhikkhave, bhikkhu yonisomanasikārasampanno
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ
maggaṃ bahulīkarotī”ti.**

That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamañ.

70. Dutiyakalyāṇamittasutta Good Friends (2nd)

Sāvattihinidānaṃ.

At Sāvattihī.

“Ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.

“Mendicants, one thing helps give rise to the noble eightfold path.

Katamo ekadhammo?

What one thing?

Yadidaṃ—kalyāṇamittatā.

It’s good friendship.

**Kalyāṇamittasetaṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ—
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ
maggam bahuḷīkarissati.**

A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

**Kathaṅca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ
maggam bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggam bahuḷīkaroti?**

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ ...pe... sammāsamādhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Evam̐ kho, bhikkhave, bhikkhu kalyāṇamitto ariyam̐ aṭṭhaṅgikam̐ maggam̐ bhāveti, ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkarotī”ti.

That's how a mendicant with good friends develops and cultivates the noble eightfold path.”

Paṭhamam̐.

Saṃyutta Nikāya 45
Linked Discourses 45

7. Ekadhammapeyyālavagga
7. Abbreviated Texts on One Thing

71–75. Dutiyasīlasampadādisuttapañcaka

71–75. Five Discourses on Accomplishment in Ethics, Etc.
(2nd)

Sāvattthinidānaṃ.
At Sāvattthī.

“Ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.

“Mendicants, one thing helps give rise to the noble eightfold path.

Katamo ekadhammo?
What one thing?

Yadidaṃ—sīlasampadā ...pe...
It’s accomplishment in ethics. ...”

yadidaṃ—chandāsampadā ...pe...
“... accomplishment in enthusiasm ...”

yadidaṃ—attasampadā ...pe...
“... accomplishment in self-development ...”

yadidaṃ—diṭṭhisampadā ...pe...
“... accomplishment in view ...”

yadidaṃ—appamādasampadā ...pe....
“... accomplishment in diligence ...”

Chaṭṭhaṃ.

76. Dutiyayonisomanasikārasampadāsutta Accomplishment in Proper Attention (2nd)

“Yadidaṃ—yonisomanasikārasampadā.

“... accomplishment in proper attention.

**Yonisomanasikārasampannassetam, bhikkhave, bhikkhuno
pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.**

A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

**Kathaṅca, bhikkhave, bhikkhu yonisomanasikārasampanno
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ
magmaṃ bahulīkaroti?**

And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe...
sammāsamādhim bhāveti rāgavinayapariyosānaṃ
dosavinayapariyosānaṃ mohavinayapariyosānaṃ.**

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

**Evam kho, bhikkhave, bhikkhu yonisomanasikārasampanno
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ
magmaṃ bahulīkarotī”ti.**

That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamañ.

Ekadhammapeyyālañ.

Tassuddānañ

**Kalyāṇamittañ sīlañca,
chando ca attasampadā;
Diṭṭhi ca appamādo ca,
yoniso bhavati sattamañ.**

8. Dutiyāekadhammapeyyālavagga
8. Abbreviated Texts on One Thing

77. Kalyāṇamittasutta
Good Friends

Sāvattihinidānaṃ.
At Sāvattihī.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati, yathayidaṃ, bhikkhave, kalyāṇamittatā.

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like good friendship.

Kalyāṇamittassetāṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ— ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

Kathaṅca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ ...pe... sammāsamādhīṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness,

and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam̐ kho, bhikkhave, bhikkhu kalyāṇamitto ariyam̐ aṭṭhaṅgikam̐ maggam̐ bhāveti, ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkarotī”ti.

That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

Paṭhamam̐.

Saṃyutta Nikāya 45
Linked Discourses 45

8. Dutiyāekadhammāpeyyālavagga
8. Abbreviated Texts on One Thing

78–82. Sīlasampadādisuttapañcaka

78–82. Five Discourses on Accomplishment in Ethics, Etc.

**“Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi,
yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno
vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati,
yathayidaṃ, bhikkhave, sīlasampadā ...pe...**

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. ...”

yathayidaṃ, bhikkhave, chandasampadā ...pe...

“... accomplishment in enthusiasm ...”

yathayidaṃ, bhikkhave, attasampadā ...pe...

“... accomplishment in self-development ...”

yathayidaṃ, bhikkhave, diṭṭhisampadā ...pe...

“... accomplishment in view ...”

yathayidaṃ, bhikkhave, appamādasampadā ...pe....

“... accomplishment in diligence ...”

Chaṭṭhaṃ.

83. Yonisomanasikārasampadāsutta Accomplishment in Proper Attention

“Yathayidaṃ, bhikkhave, yonisomanasikārasampadā.

“... accomplishment in proper attention.

**Yonisomanasikārasampannassetam, bhikkhave, bhikkhuno
pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.**

A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

**Kathaṅca, bhikkhave, bhikkhu yonisomanasikārasampanno
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ
magmaṃ bahulīkaroti?**

And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
...pe... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**Evam kho, bhikkhave, bhikkhu yonisomanasikārasampanno
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ
magmaṃ bahulīkarotī”ti.**

That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamañ.

8. Dutiyaekadhamapeyyālavagga
8. Abbreviated Texts on One Thing

84. Dutiyakalyāṇamittasutta
Good Friends (2nd)

“Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati, yathayidaṃ, bhikkhave, kalyāṇamittatā.

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like good friendship.

Kalyāṇamittassetam, bhikkhave, bhikkhuno pāṭikaṅkham— ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

Kathaṅca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ...pe... sammāsamādhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

**Evam̐ kho, bhikkhave, bhikkhu kalyāṇamitto ariyam̐
aṭṭhaṅgikam̐ maggam̐ bhāveti, ariyam̐ aṭṭhaṅgikam̐ maggam̐
bahulīkarotī”ti.**

That’s how a mendicant with good friends develops and cultivates
the noble eightfold path.”

Paṭhamam̐.

Saṃyutta Nikāya 45
Linked Discourses 45

8. Dutiyāekadhammāpeyyālavagga
8. Abbreviated Texts on One Thing

85–89. Dutiyasīlasampadādisuttapañcaka

85–89. Five Discourses on Accomplishment in Ethics, Etc.

**“Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi,
yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno
vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati,
yathayidaṃ, bhikkhave, sīlasampadā ...pe...**

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. ...”

yathayidaṃ, bhikkhave, chandasampadā ...pe...

“... accomplishment in enthusiasm ...”

yathayidaṃ, bhikkhave, attasampadā ...pe...

“... accomplishment in self-development ...”

yathayidaṃ, bhikkhave, diṭṭhisampadā ...pe...

“... accomplishment in view ...”

yathayidaṃ, bhikkhave, appamādasampadā ...pe....

“... accomplishment in diligence ...”

Chaṭṭhaṃ.

90. Dutiyayonisomanasikārasampadāsutta Accomplishment in Proper Attention (2nd)

“Yathayidaṃ, bhikkhave, yonisomanasikārasampadā.

“... accomplishment in proper attention.

**Yonisomanasikārasampannassetam, bhikkhave, bhikkhuno
pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.**

A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

**Kathaṅca, bhikkhave, bhikkhu yonisomanasikārasampanno
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ
magmaṃ bahulīkaroti?**

And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ ...pe... sammāsamādhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

**Evam kho, bhikkhave, bhikkhu yonisomanasikārasampanno
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ
magmaṃ bahulīkarotī”ti.**

That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamañ.

Dutiyaekadhammapeyyālañ.

Tassuddānañ

**Kalyāṇamittañ sīlañca,
chando ca attasampadā;
Diṭṭhi ca appamādo ca,
yoniso bhavati sattamañ.**

91. Paṭhamapācīnaninnasutta Slanting East

Sāvattihinidānaṃ.

At Sāvattihī.

**“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

“Mendicants, the Ganges river slants, slopes, and inclines to the east.

**evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.**

In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

**Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?**

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...
sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**Evam̐ kho, bhikkhave, bhikkhu ariyam̐ aṭṭhaṅgikam̐ maggam̐
bhāvento ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkaronto
nibbānaninno hoti nibbānaṇo nibbānapabbhāro”ti.**

That’s how a mendicant who develops and cultivates the noble
eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamam̐.

Saṃyutta Nikāya 45
Linked Discourses 45

9. Gaṅgāpeyyālavagga
9. Abbreviated Texts on the Ganges

92–95. Dutiyādīpācīnaninnasuttacatukka
92–95. Four Discourses on Slanting East

**“Seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

“Mendicants, the Yamunā river slants, slopes, and inclines to the
east. ...”

evameva kho, bhikkhave ...pe...

**seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

“... the Aciravatī river ...”

evameva kho, bhikkhave ...pe...

**seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

“... the Sarabhū river ...”

evameva kho, bhikkhave ...pe...

**seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā; evameva kho, bhikkhave ...pe....**

“... the Mahī river ...”

Pañcamaṃ.

96. Chaṭṭhapācīnaninnasutta Sixth Discourse on Slanting East

“**Seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—**
“Mendicants, all the great rivers—that is,

**gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā
pācīnapoṇā pācīnapabbhārā;**
the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—slant, slope,
and incline towards the east.

**evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.**
In the same way, a mendicant who develops and cultivates the noble
eightfold path slants, slopes, and inclines to extinguishment.

**Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?**
And how does a mendicant who develops the noble eightfold path
slant, slope, and incline to extinguishment?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
...pe... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**
It’s when a mendicant develops right view, right thought, right
speech, right action, right livelihood, right effort, right mindfulness,
and right immersion, which rely on seclusion, fading away, and
cessation, and ripen as letting go.

**Evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto**

nibbānaninno hoti nibbānaṇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Chaṭṭham.

Saṃyutta Nikāya 45
Linked Discourses 45

9. Gaṅgāpeyyālavagga
9. Abbreviated Texts on the Ganges

97. Paṭhamasamuddaninnasutta Slanting to the Ocean

**“Seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

**evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.**

In the same way, a mendicant who develops the noble eightfold path slants, slopes, and inclines to extinguishment. ...”

**Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?**

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
...pe... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

**Evam kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.**

Paṭhamam.

Saṃyutta Nikāya 45
Linked Discourses 45

9. Gaṅgāpeyyālavagga
9. Abbreviated Texts on the Ganges

98–102. Dutiyādisamuddaninnasuttapañcaka
98–102. Five Discourses on Slanting to the Ocean

**“Seyyathāpi, bhikkhave, yamunā nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“Mendicants, the Yamunā river slants, slopes, and inclines to the
ocean. ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, mahī nadī samuddaninnā samuddapoṇā
samuddapabbhārā;**

“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—

“... all the great rivers ...”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā
samuddaninnā samuddapoṇā samuddapabbhārā;

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

Kathañca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...
sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.

Evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

Chaṭṭhaṃ.

Gaṅgāpeyyālaṃ.

Tassuddānaṃ

Cha pācīnato ninnā,

Cha ninnā ca samuddato;

Ete dve cha dvādasa honti,

Vaggo tena pavuccatīti;

Gaṅgāpeyyālī pācīnaninnavācanamaggī,

Vivekanissitaṃ dvādasakī paṭhamakī.

103. Paṭhamapācīnaninnasutta Slanting East

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ...pe... sammāsamādhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Evam kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto

nibbānaninno hoti nibbānaṇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamam.

Saṃyutta Nikāya 45

Linked Discourses 45

10. Dutiyagaṅgāpeyyālavagga

10. Abbreviated Texts on the Ganges

104–108. Dutiyādipācīnaninnasuttapañcaka

104–108. Five Discourses on Sloping to the East

**“Seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnaṇṇā
pācīnapabbhārā;**

“Mendicants, the Yamunā river slants, slopes, and inclines to the
east. ...”

evameva kho, bhikkhave, bhikkhu ...pe...

dutiyam.

**“Seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

tatīyaṃ.

**“Seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnaṇṇā
pācīnapabbhārā;**

“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

catuttham.

**“Seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnaṇḍā
pācīnapabbhārā;**

“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

pañcamaṃ.

**“Seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidañ—
“... all the great rivers ...”**

**gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā
pācīnapoṇā pācīnapabbhārā;**

evameva kho, bhikkhave, bhikkhu ...pe...

chaṭṭhañ.

109. Paṭhamasamuddaninnasutta Slanting to the Ocean

**“Seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

**evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.**

In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

**Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?**

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ ...pe... sammāsamādhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

**Evam kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto**

nibbānaninno hoti nibbānaṇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamam.

Saṃyutta Nikāya 45

Linked Discourses 45

10. Dutiyagaṅgāpeyyālavagga

10. Abbreviated Texts on the Ganges

110–114. Dutiyādisamuddaninnasutta

110–114. Slanting to the Ocean

**“Seyyathāpi, bhikkhave, yamunā nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“Mendicants, the Yamunā river slants, slopes, and inclines to the
ocean. ...”

evameva kho, bhikkhave, bhikkhu ...pe...

dutiyam.

**“Seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā
samuddaṇṇā samuddapabbhārā;**

“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

tatiyaṃ.

**“Seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā
samuddaṇṇā samuddapabbhārā;**

“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

catuttham.

**“Seyyathāpi, bhikkhave, mahī nadī samuddaninnā
samuddaṇṇā samuddapabbhārā;**

“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

pañcamaṃ.

**“Seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—
“... all the great rivers ...”**

**gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā
samuddaninnā samuddapoṇā samuddapabbhārā;**

**evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.**

**Kathañca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?**

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ ...pe... sammāsamādhiṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ.**

**Evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.**

Chaṭṭhaṃ.

(Rāgavinayadvādasakī dutiyakī samuddaninnanti.)

115. Paṭhamapācīnaninnasutta Slanting East

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti amatogadhamṃ amataparāyanamṃ amatapariyosānamṃ ...pe... sammāsamādhiṃ bhāveti amatogadhamṃ amataparāyanamṃ amatapariyosānamṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.

Evamṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamam̐.

Saṃyutta Nikāya 45

Linked Discourses 45

10. Dutiyagaṅgāpeyyālavagga

10. Abbreviated Texts on the Ganges

116–120. Dutiyādīpācīnaninnasutta

116–120. Slanting East

**“Seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnaṇṇā
pācīnapabbhārā;**

“Mendicants, the Yamunā river slants, slopes, and inclines to the
east. ...”

evameva kho, bhikkhave, bhikkhu ...pe...

dutiyam.

**“Seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

tatiyaṃ.

**“Seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnaṇṇā
pācīnapabbhārā;**

“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

catutthaṃ.

**“Seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnaṇḍā
pācīnapabbhārā;**

“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

pañcamaṃ.

**“Seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidañ—
“... all the great rivers ...”**

**gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā
pācīnapoṇā pācīnapabbhārā;**

evameva kho, bhikkhave, bhikkhu ...pe...

chaṭṭhañ.

121. Paṭhamasamuddaninnasutta Slanting to the Ocean

**“Seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

**evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.**

In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

**Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?**

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti amatogadham
amataparāyanam amatapariyosānam ...pe... sammāsamādhiṃ
bhāveti amatogadham amataparāyanam amatapariyosānam.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.

**Evam kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.**

That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamam.

122–126. Dutiyādisamuddaninnasutta
122–126. Sloping to the Ocean

**“Seyyathāpi, bhikkhave, yamunā nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“Mendicants, the Yamunā river slants, slopes, and inclines to the
ocean. ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, mahī nadī samuddaninnā samuddapoṇā
samuddapabbhārā;**

“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—

“... all the great rivers ...”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā
samuddaninnā samuddapoṇā samuddapabbhārā;

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti amatogadhaṃ
amataparāyaṇaṃ amatapariyosānaṃ ...pe... sammāsamādhiṃ
bhāveti amatogadhaṃ amataparāyaṇaṃ amatapariyosānaṃ.

Evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

Chaṭṭhaṃ.

(Amatogadhadvādasakī tatiyakī.)

127. Paṭhamapācīnaninnasutta Slanting East

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ ...pe... sammāsamādhiṃ bhāveti nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

Evam kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamam.

128–132. Dutiyādipācīnaninnasutta
128–132. Slanting East

**“Seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

“Mendicants, the Yamunā river slants, slopes, and inclines to the
east. ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—
“... all the great rivers ...”**

**gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā
pācīnaṇṇā pācīnapabbhārā;**

**evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānaṇṇo nibbānapabbhāro.**

**Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānaṇṇo nibbānapabbhāro?**

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti nibbānaninnaṃ
nibbānaṇṇaṃ nibbānapabbhāraṃ ...pe... sammāsamādhim
bhāveti nibbānaninnaṃ nibbānaṇṇaṃ nibbānapabbhāraṃ.**

**Evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānaṇṇo nibbānapabbhāro”ti.**

Chaṭṭhaṃ.

133. Paṭhamasamuddaninnasutta Slanting to the Ocean

**“Seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

**evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.**

In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

**Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?**

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti nibbānaninnaṃ
nibbānapoṇaṃ nibbānapabbhāraṃ ...pe... sammāsamādhiṃ
bhāveti nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

**Evam kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.**

That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamam.

Saṃyutta Nikāya 45
Linked Discourses 45

10. Dutiyagaṅgāpeyyālavagga
10. Abbreviated Texts on the Ganges

134–138. Dutiyādisamuddaninnasutta
134–138. Slanting to the Ocean

**“Seyyathāpi, bhikkhave, yamunā nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā
samuddapoṇā samuddapabbhārā;**

“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

**seyyathāpi, bhikkhave, mahī nadī samuddaninnā samuddapoṇā
samuddapabbhārā;**

“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ...pe...

seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—

“... all the great rivers ...”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā
samuddaninnā samuddapoṇā samuddapabbhārā;

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

Kathañca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti nibbānaninnaṃ
nibbānapoṇaṃ nibbānapabbhāraṃ ...pe... sammāsamādhiṃ
bhāveti nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ.

Evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

Chaṭṭhaṃ.

(Gaṅgāpeyyālī.)

Tassuddānaṃ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Ete dve cha dvādasa honti,
vaggo tena pavuccatīti;
Nibbānaninno dvādasakī,
catutthakī chaṭṭhā navakī.

139. Tathāgatasutta The Realized One

Sāvattihinidānaṃ.
At Sāvattihī.

“Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññīnāsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho;

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā;

In the same way, all skillful qualities are rooted in diligence and meet at diligence,

appamādo tesam dhammānam aggamakkhāyati.

and diligence is said to be the best of them.

Appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyam aṭṭhaṅgikam maggam bhāvēssati ariyam aṭṭhaṅgikam maggam bahulīkarissati.

A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

Kathaṅca, bhikkhave, bhikkhu appamatto ariyam aṭṭhaṅgikam maggam bhāveti ariyam aṭṭhaṅgikam maggam bahulīkaroti?

And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṃ kho, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotīti.

That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññīnāsaññino vā, tathāgato tesaṃ aggamakkhāyati arahaṃ sammāsambuddho;

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesaṃ dhammānaṃ aggamakkhāyati.

In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ...pe... sammāsamādhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Evaṃ kho, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotīti.

That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññīnāsaññino vā, tathāgato tesāṃ aggamakkhāyati arahāṃ sammāsambuddho;

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesāṃ dhammānaṃ aggamakkhāyati.

In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyam aṭṭhaṅgikam maggam bhāveṣṣati ariyam aṭṭhaṅgikam maggam bahulīkarissati.

A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

Kathaṅca, bhikkhave, bhikkhu appamatto ariyam aṭṭhaṅgikam maggam bhāveti ariyam aṭṭhaṅgikam maggam bahulīkaroti?

And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhim bhāveti amatogadham amataparāyanam amatapariyosānam ...pe... sammāsamādhim bhāveti amatogadham amataparāyanam amatapariyosānam.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.

Evam kho, bhikkhave, bhikkhu appamatto ariyam aṭṭhaṅgikam maggam bhāveti ariyam aṭṭhaṅgikam maggam bahulīkaroti.

That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho;

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā;

In the same way, all skillful qualities are rooted in diligence and meet at diligence,

appamādo tesam dhammanam aggamakkhayati.

and diligence is said to be the best of them.

Appamattassetam, bhikkhave, bhikkhuno patikankham—ariyam atthangikam maggam bhavessati ariyam atthangikam maggam bahulikarissati.

A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

Kathaṅca, bhikkhave, bhikkhu appamatto ariyam atthangikam maggam bhaveti ariyam atthangikam maggam bahulikaroti?

And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhim bhaveti nibbananinnam nibbanaponam nibbanapabbharam ...pe... sammāsamādhim bhaveti nibbananinnam nibbanaponam nibbanapabbharam.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

Evaṃ kho, bhikkhave, bhikkhu appamatto ariyam atthangikam maggam bhaveti ariyam atthangikam maggam bahulikaroti”ti.

That's how a mendicant who is diligent develops and cultivates the noble eightfold path.”

Paṭhamam.

Saṃyutta Nikāya 45
Linked Discourses 45

11. Appamādapeyyālavagga
11. Abbreviated Texts on Diligence

140. Padasutta
Footprints

“Seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti;
“The footprints of all creatures that walk can fit inside an elephant’s footprint.

hatthipadaṃ tesam aggamakkhāyati, yadidaṃ—mahantattena;
So an elephant’s footprint is said to be the biggest of them all.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesam dhammānaṃ aggamakkhāyati.

In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

Kathaṅca, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. ...

evaṃ kho, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotī”ti.
That's how a mendicant who is diligent develops and cultivates the noble eightfold path.”

Dutiyāṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

11. Appamādapeyyālavagga
11. Abbreviated Texts on Diligence

141–145. Kūṭādisutta
141–145. A Roof Peak

“Seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā; kūṭaṃ tāsam aggamakkhāyati;

“Mendicants, the rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all.

evameva kho, bhikkhave ...pe...

In the same way ...”

(yathā heṭṭhimasuttantaṃ, evaṃ vitthāretabbaṃ.)

(This should be told in full as in the previous discourse.)

Tatiyaṃ.

“Seyyathāpi, bhikkhave, ye keci mūlagandhā, kāḷānusāriyaṃ tesaṃ aggamakkhāyati;

“Of all kinds of fragrant root, spikenard is said to be the best. ...”

evameva kho, bhikkhave ...pe...

catutthaṃ.

“Seyyathāpi, bhikkhave, ye keci sārāgandhā, lohitaṇḍanaṃ tesaṃ aggamakkhāyati;

“Of all kinds of fragrant heartwood, red sandalwood is said to be the best. ...”

evameva kho, bhikkhave ...pe...

pañcamam̃.

**“Seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikaṃ
tesaṃ aggamakkhāyati;**

“Of all kinds of fragrant flower, jasmine is said to be the best. ...”

evameva kho, bhikkhave ...pe...

chaṭṭham̃.

**“Seyyathāpi, bhikkhave, ye keci kuṭṭarājāno, sabbe te rañño
cakkavattissa anuyantā bhavanti, rājā tesaṃ cakkavatti
aggamakkhāyati;**

“All lesser kings are vassals of a wheel-turning monarch, so the
wheel-turning monarch is said to be the foremost of them all. ...”

evameva kho, bhikkhave ...pe...

sattamam̃.

Saṃyutta Nikāya 45
Linked Discourses 45

11. Appamādapeyyālavagga
11. Abbreviated Texts on Diligence

146–148. Candimādisutta
146–148. The Moon, Etc.

“Seyyathāpi, bhikkhave, yā kāci tārakarūpānaṃ pabhā, sabbā tā candimappabhāya kalaṃ nāgghanti soḷasiṃ, candappabhā tāsaṃ aggamakkhāyati;

“The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all. ...”

evameva kho, bhikkhave ...pe...

aṭṭhamāṃ.

“Seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abhussakkamāno sabbam ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocati ca;

“After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. ...”

evameva kho, bhikkhave ...pe...

navamaṃ.

“Seyyathāpi, bhikkhave, yāni kānici tantāvutānaṃ vatthānaṃ, kāsikavatthaṃ tesam aggamakkhāyati;

“Mendicants, cloth from Kāsī is said to be the best kind of woven cloth. ...”

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā;

appamādo tesam dhammānaṃ aggamakkhāyati.

Appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyam aṭṭhaṅgikam maggam bhāvevessati ariyam aṭṭhaṅgikam maggam bahulīkarissati.

Kathaṅca, bhikkhave, bhikkhu appamatto ariyam aṭṭhaṅgikam maggam bhāveti ariyam aṭṭhaṅgikam maggam bahulīkaroti?

**Idha, bhikkhave, bhikkhu sammādiṭṭhim bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ ...pe...
sammāsamādhim bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ ...pe...**

evam kho, bhikkhave, bhikkhu appamatto ariyam aṭṭhaṅgikam maggam bhāveti ariyam aṭṭhaṅgikam maggam bahulīkaroti”ti.

Dasamaṃ.

(Yadapi tathāgataṃ, tadapi vitthāretabbaṃ.)

(These should all be expanded as in the section on the Realized One.)

Appamādavaggo pañcamaṃ.

Tassuddānaṃ

**Tathāgataṃ padaṃ kūṭaṃ,
mūlaṃ sāro ca vassikaṃ;
Rājā candimasūriyā ca,
vatthena dasamaṃ padaṃ.**

Saṃyutta Nikāya 45
Linked Discourses 45

12. Balakaraṇīyavagga
12. Hard Work

149. Balasutta Hard Work

Sāvattthinidānaṃ.
At Sāvattthī.

**“Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā
karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ patiṭṭhāya
evamete balakaraṇīyā kammantā karīyanti;**

“Mendicants, all the hard work that gets done depends on the earth
and is grounded on the earth.

**evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ
maggam bahuḷīkaroti.**

In the same way, a mendicant develops and cultivates the noble
eightfold path depending on and grounded on ethics.

**Kathaṅca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ
maggam bahuḷīkaroti?**

And how does a mendicant grounded on ethics develop and cultivate
the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...**

It's when a mendicant develops right view, right thought, right
speech, right action, right livelihood, right effort, right mindfulness,
and right immersion, which rely on seclusion, fading away, and
cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle paṭiṭṭhāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotīti.

That's how a mendicant grounded on ethics develops and cultivates the noble eightfold path.”

(Paragaṅgāpeyyālīvaṇṇiyato paripuṇṇasuttanti vitthāramaggi.)

Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ paṭiṭṭhāya evameva balakaraṇīyā kammantā karīyanti;

evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle paṭiṭṭhāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

Kathaṅca, bhikkhave, bhikkhu sīlaṃ nissāya sīle paṭiṭṭhāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ...pe... sammāsamādhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

“... which culminate in the removal of greed, hate, and delusion ...”

Evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle paṭiṭṭhāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotīti.

Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ paṭiṭṭhāya evameva balakaraṇīyā kammantā karīyanti;

evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle paṭiṭṭhāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ

maggam̐ bahulīkaroti.

Kathañca, bhikkhave, bhikkhu sīlam̐ nissāya sīle patit̐hāya ariyam̐ aṭṭhaṅgikam̐ maggam̐ bhāveti ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkaroti?

Idha, bhikkhave, bhikkhu sammādiṭṭhim̐ bhāveti amatogadham̐ amataparāyanam̐ amatapariyosānam̐ ...pe... sammāsamādhim̐ bhāveti amatogadham̐ amataparāyanam̐ amatapariyosānam̐.
“... culminate, finish, and end in the deathless ...”

Evam̐ kho, bhikkhave, bhikkhu sīlam̐ nissāya sīle patit̐hāya ariyam̐ aṭṭhaṅgikam̐ maggam̐ bhāveti ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkarotīti.

Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyanti, sabbe te pathavim̐ nissāya pathaviyam̐ patit̐hāya evamete balakaraṇīyā kammantā karīyanti;

evameva kho, bhikkhave, bhikkhu sīlam̐ nissāya sīle patit̐hāya ariyam̐ aṭṭhaṅgikam̐ maggam̐ bhāveti ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkaroti.

Kathañca, bhikkhave, bhikkhu sīlam̐ nissāya sīle patit̐hāya ariyam̐ aṭṭhaṅgikam̐ maggam̐ bhāveti ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkaroti?

Idha, bhikkhave, bhikkhu sammādiṭṭhim̐ bhāveti nibbānaninnam̐ nibbānapoṇam̐ nibbānapabbhāram̐ ...pe... sammāsamādhim̐ bhāveti nibbānaninnam̐ nibbānapoṇam̐ nibbānapabbhāram̐.
“... slants, slopes, and inclines to extinguishment ...”

Evam̐ kho, bhikkhave, bhikkhu sīlam̐ nissāya sīle patit̐hāya ariyam̐ aṭṭhaṅgikam̐ maggam̐ bhāveti ariyam̐ aṭṭhaṅgikam̐ maggam̐ bahulīkarotī”ti.

Paṭhamam̐.

Saṃyutta Nikāya 45
Linked Discourses 45

12. Balakaraṇīyavagga
12. Hard Work

150. Bījasutta Seeds

**“Seyyathāpi, bhikkhave, ye kecime bījagāmahūtagāmā
vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjanti, sabbe te pathaviṃ nissāya
pathaviyaṃ patiṭṭhāya evamete bījagāmahūtagāmā vuḍḍhiṃ
virūḷhiṃ vepullaṃ āpajjanti;**

“All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth.

**evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ
maggaṃ bahulīkaronto vuḍḍhiṃ virūḷhiṃ vepullaṃ pāpuṇāti
dhammesu.**

In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities.

**Kathaṅca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ
maggaṃ bahulīkaronto vuḍḍhiṃ virūḷhiṃ vepullaṃ pāpuṇāti
dhammesu?**

And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
...pe... sammāsamādhīṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness,

and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitṭhāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto vuḍḍhiṃ virūḷhiṃ vepullaṃ pāpuṇāti dhammesū”ti.

That’s how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities.”

Dutiyam.

Saṃyutta Nikāya 45
Linked Discourses 45

12. Balakaraṇīyavagga
12. Hard Work

151. Nāgasutta Dragons

**“Seyyathāpi, bhikkhave, himavantam pabbatarājam nissāya
nāgā kāyam vaḍḍhenti, balaṃ gāhenti;**

“Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains.

**te tattha kāyam vaḍḍhetvā balaṃ gāhetvā kusobbhe otaranti,
kusobbhe otarivā mahāsobbhe otaranti, mahāsobbhe otarivā
kunnadiyo otaranti, kunnadiyo otarivā mahānadiyo otaranti,
mahānadiyo otarivā mahāsamuddam otaranti, te tattha
mahantattam vepullattam āpajjanti kāyena;**

When they're strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body.

**evameva kho, bhikkhave, bhikkhu sīlam nissāya sīle patiṭṭhāya
ariyam aṭṭhaṅgikam maggam bhāvento ariyam aṭṭhaṅgikam
maggam bahulīkaronto mahantattam vepullattam pāpuṇāti
dhammesu.**

In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities.

**Kathaṅca, bhikkhave, bhikkhu sīlam nissāya sīle patiṭṭhāya
ariyam aṭṭhaṅgikam maggam bhāvento ariyam aṭṭhaṅgikam
maggam bahulīkaronto mahantattam vepullattam pāpuṇāti
dhammesu?**

And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, acquiring great and abundant

good qualities?

Idha, bhikkhave, bhikkhu sammādiṭṭhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitṭhāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto mahantattaṃ vepullattaṃ pāpuṇāti dhammesū”ti.

That's how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities.”

Tatiyaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

12. Balakaraṇīyavagga
12. Hard Work

152. Rukkhasutta Trees

“Seyyathāpi, bhikkhave, rukkho pācīnaninno pācīnaṇo pācīnapabbhāro.

“Mendicants, suppose a tree slants, slopes, and inclines to the east.

So mūlacchinno katamena papateyyā”ti?

If it was cut off at the root, where would it fall?”

“Yena, bhante, ninno yena ṇo yena pabbhāro”ti.

“Sir, it would fall in the direction that it slants, slopes, and inclines.”

“Evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānaṇo nibbānapabbhāro.

“In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānaṇo nibbānapabbhāro?

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness,

and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānaṇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Catuttham.

Saṃyutta Nikāya 45
Linked Discourses 45

12. Balakaraṇīyavagga
12. Hard Work

153. Kumbhasutta Pots

“Seyyathāpi, bhikkhave, kumbho nikkujjo vamateva udakaṃ, no paccāvamati;

“Mendicants, suppose a pot full of water is tipped over, so the water drains out and doesn’t go back in.

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto vamateva pāpake akusale dhamme, no paccāvamati.

In the same way, a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn’t let them back in.

Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto vamateva pāpake akusale dhamme, no paccāvamati?

And how does a mendicant who develops the noble eightfold path expel bad, unskillful qualities and not let them back in?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto vamateva

pāpake akusale dhamme, no paccāvatī”ti.

That’s how a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn’t let them back in.”

Pañcamaṅ.

Samyutta Nikāya 45
Linked Discourses 45

12. Balakaraṇīyavagga
12. Hard Work

154. Sūkasutta A Spike

“Seyyathāpi, bhikkhave, sālīsūkam vā yavasūkam vā sammāpaṇihitam hatthena vā pādena vā akkantaṃ hattham vā pādam vā bhindissati lohitaṃ vā uppādessatīti—ṭhānametaṃ vijjati.

“Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood.

Tam kissa hetu?

Why is that?

Sammāpaṇihittā, bhikkhave, sūkassa.

Because the spike is pointing the right way.

Evameva kho, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjam bhindissati, vijjam uppādessati, nibbānam sacchikarissatīti—ṭhānametaṃ vijjati.

In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment.

Tam kissa hetu?

Why is that?

Sammāpaṇihittā, bhikkhave, diṭṭhiyā.

Because their view is pointing the right way.

Kathaṅca, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjam bhindati, vijjam

uppādeti, nibbānaṃ sacchikaroti?

And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ ...pe... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjaṃ bhindati, vijjaṃ uppādeti, nibbānaṃ sacchikaroti”ti.

That's how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

12. Balakaraṇīyavagga
12. Hard Work

155. Ākāśasutta The Sky

“Seyyathāpi, bhikkhave, ākāse vividhā vātā vāyanti—

“Mendicants, various winds blow in the sky.

**puratthimāpi vātā vāyanti, pacchimāpi vātā vāyanti, uttarāpi
vātā vāyanti, dakkhiṇāpi vātā vāyanti, sarajāpi vātā vāyanti,
arajāpi vātā vāyanti, sītāpi vātā vāyanti, uṇhāpi vātā vāyanti,
parittāpi vātā vāyanti, adhimattāpi vātā vāyanti;**

Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

**evameva kho, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ
maggam bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggam bahulīkaroto
cattāropi satipaṭṭhānā bhāvanāpāripūrim gacchanti, cattāropi
sammappadhānā bhāvanāpāripūrim gacchanti, cattāropi
iddhipādā bhāvanāpāripūrim gacchanti, pañcapi indriyāni
bhāvanāpāripūrim gacchanti, pañcapi balāni bhāvanāpāripūrim
gacchanti, sattapi bojjhaṅgā bhāvanāpāripūrim gacchanti.**

In the same way, when the noble eightfold path is developed and cultivated the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

**Kathaṅca, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ maggam
bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggam bahulīkaroto cattāropi
satipaṭṭhānā bhāvanāpāripūrim gacchanti, cattāropi
sammappadhānā bhāvanāpāripūrim gacchanti, cattāropi**

iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti?
And how are they fully developed?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe...
sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ ...**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroto cattāropi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchantī”ti.
That's how they're fully developed.”

Sattamaṃ.

156. Paṭhamameghasutta Storms (1st)

“Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse ūhataṃ rajojallaṃ, tarenaṃ mahākālamegho ṭhānaso antaradhāpeti vūpasameti;

“Mendicants, in the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot.

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti.

In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.

Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti?

How does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities on the spot?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
uppannuppanne pāpake akusale dhamme ṭhānaso
antaradhāpeti vūpasametī”ti.**

That’s how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.”

Aṭṭhamāṇ.

157. Dutiyameghasutta Storms (2nd)

“Seyyathāpi, bhikkhave, uppannaṃ mahāmeghaṃ, tamenāṃ mahāvāto antarāyeva antaradhāpeti vūpasameti;

“Mendicants, when a large storm has arisen, a strong wind disperses and settles it as it proceeds.

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme antarāyeva antaradhāpeti vūpasameti.

In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed.

Kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme antarāyeva antaradhāpeti vūpasameti?

And how does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities as they proceed?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto
uppannuppanne pāpake akusale dhamme antarāyeva
antaradhāpeti vūpasametī”ti.**

That’s how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed.”

Navamaṃ.

Samyutta Nikāya 45
Linked Discourses 45

12. Balakaraṇīyavagga
12. Hard Work

158. Nāvāsutta A Ship

**“Seyyathāpi, bhikkhave, sāmuddikāya nāvāya
vettabandhanabandhāya cha māsāni uduke pariyādāya
hemantikena thalaṃ ukkhittāya vātātapaparetāni bandhanāni
tāni pāvussakena meghena abhippavuṭṭhāni appakasireneva
paṭippassambhanti, pūtikāni bhavanti;**

“Mendicants, suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away.

**evameva kho, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ
maggam bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggam bahulīkaroto
appakasireneva samyojanāni paṭippassambhanti, pūtikāni
bhavanti.**

In the same way, when a mendicant develops and cultivates the noble eightfold path their fetters readily collapse and rot away.

**Kathaṅca, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ maggam
bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggam bahulīkaroto
appakasireneva samyojanāni paṭippassambhanti, pūtikāni
bhavanti?**

And how do they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe...
sammāsamādhim bhāveti vivekanissitam virāganissitam
nirodhanissitam vossaggapariṇāmiṃ ...**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroto appakasireneva saṃyojanāni paṭippassambhanti, pūtikāni bhavanti”ti.

That's how they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away.”

Dasamaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

12. Balakaraṇīyavagga
12. Hard Work

159. Āgantukasutta A Guest House

“Seyyathāpi, bhikkhave, āgantukāgāraṃ. Tattha puratthimāyapi disāya āgantvā vāsaṃ kappenti, pacchimāyapi disāya āgantvā vāsaṃ kappenti, uttarāyapi disāya āgantvā vāsaṃ kappenti, dakkhiṇāyapi disāya āgantvā vāsaṃ kappenti, khattiyāpi āgantvā vāsaṃ kappenti, brāhmaṇāpi āgantvā vāsaṃ kappenti, vessāpi āgantvā vāsaṃ kappenti, suddāpi āgantvā vāsaṃ kappenti;

“Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there.

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto ye dhammā abhiññā pariññeyyā, te dhamme abhiññā parijānāti ... pe...

In the same way, a mendicant who develops and cultivates the noble eightfold path completely understands by direct knowledge the things that should be completely understood by direct knowledge.

ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati, ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti, ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti.

They give up by direct knowledge the things that should be given up by direct knowledge. They realize by direct knowledge the things that should be realized by direct knowledge. They develop by direct knowledge the things that should be developed by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pariññeyyā?

And what are the things that should be completely understood by direct knowledge?

Pañcupādānakkhandhātissa vacanīyaṃ.

It should be said: the five grasping aggregates.

Katame pañca?

What five?

Seyyathidaṃ—rūpupādānakkhandho ...pe...

viññāṇupādānakkhandho.

That is: form, feeling, perception, choices, and consciousness.

Ime, bhikkhave, dhammā abhiññā pariññeyyā.

These are the things that should be completely understood by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pahātabbā?

And what are the things that should be given up by direct knowledge?

Avijjā ca bhavataṇhā ca—

Ignorance and craving for continued existence.

ime, bhikkhave, dhammā abhiññā pahātabbā.

These are the things that should be given up by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?

And what are the things that should be realized by direct knowledge?

Vijjā ca vimutti ca—

Knowledge and freedom.

ime, bhikkhave, dhammā abhiññā sacchikātabbā.

These are the things that should be realized by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?

And what are the things that should be developed by direct knowledge?

Samatho ca vipassanā ca—

Serenity and discernment.

ime, bhikkhave, dhammā abhiññā bhāvetabbā.

These are the things that should be developed by direct knowledge.

Kathañca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto, ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti ... pe... ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti?

And how does a mendicant develop the noble eightfold path in this way?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto ye dhammā abhiññā pariññeyyā, te dhamme abhiññā parijānāti, ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati, ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti, ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāvetī”ti.

That's how a mendicant develops and cultivates the eightfold path in this way.”

Ekādasamaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

12. Balakaraṇīyavagga
12. Hard Work

160. Nadīsutta A River

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā.

“Mendicants, suppose that, although the Ganges river slants, slopes, and inclines to the east,

Atha mahājanakāyo āgaccheyya kuddālapīṭakam ādāya:

a large crowd were to come along with a spade and basket, saying:

‘mayam imam gaṅgam nadim pacchāninnam karissāma pacchāpoṇam pacchāpabbhāran’ti.

‘We’ll make this Ganges river slant, slope, and incline to the west!’

Tam kim maññatha, bhikkhave,

What do you think, mendicants?

api nu so mahājanakāyo gaṅgam nadim pacchāninnam kareyya pacchāpoṇam pacchāpabbhāran’ti?

Would they succeed?”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

“Gaṅgā, bhante, nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā.

The Ganges river slants, slopes, and inclines to the east.

Sā na sukarā pacchāninnam kātuṃ pacchāpoṇam pacchāpabbhāram.

It’s not easy to make it slant, slope, and incline to the west.

Yāvadeva pana so mahājanakāyo kilamathassa vighātassa bhāgī assā”ti.

That large crowd will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, bhikkhum ariyam aṭṭhaṅgikam maggam bhāventam ariyam aṭṭhaṅgikam maggam bahulīkarontam rājāno vā rājamahāmatā vā mittā vā amaccā vā ñātī vā ñātisālohītā vā bhogehi abhihaṭṭhum pavāreyyum:

“In the same way, while a mendicant develops and cultivates the noble eightfold path, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying:

‘ehambho purisa, kim te ime kāsāvā anudahanti, kim muṇḍo kapālanamanusamcarasi. Ehi, hīnāyāvattivā bhoge ca bhuñjassu, puññāni ca karohī’ti.

‘Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’

So vata, bhikkhave, bhikkhu ariyam aṭṭhaṅgikam maggam bhāvento ariyam aṭṭhaṅgikam maggam bahulīkaronto sikkham paccakkhāya hīnāyāvattissatī—netam ṭhānam vijjati.

It’s simply impossible for a mendicant who develops and cultivates the noble eightfold path to reject the training and return to a lesser life.

Tam kissa hetu?

Why is that?

Yañhi tam, bhikkhave, cittam dīgharattam vivekaninam vivekaṇaṃ vivekapabbhāram tam vata hīnāyāvattissatī—netam ṭhānam vijjati.

Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life.

Kathañca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant develop the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ ...pe... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.

That's how a mendicant develops and cultivates the noble eightfold path.”

(Yadapi balakaraṇīyaṃ, tadapi vitthāretabbaṃ.)

Dvādasamaṃ.

Balakaraṇīyavaggo chaṭṭho.

Tassuddānaṃ

**Balaṃ bījañca nāgo ca,
rukkho kumbhena sūkiyā;
Ākāsenā ca dve meghā,
nāvā āgantukā nadīti.**

Saṃyutta Nikāya 45
Linked Discourses 45

13. Esanāvagga
13. Searches

161. Esanāsutta Searches

Sāvattihinidānaṃ.

At Sāvattihī.

“Tisso imā, bhikkhave, esanā.

“Mendicants, there are these three searches.

Katamā tisso?

What three?

Kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

**Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ariyo
aṭṭhaṅgiko maggo bhāvetabbo.**

The noble eightfold path should be developed to directly know these three searches.

Katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
...pe... sammāsamādhīṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness,

and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

This is the noble eightfold path that should be developed to directly know these three searches.”

Tisso imā kho, bhikkhave, esanā.

“Mendicants, there are these three searches.

Katamā tisso?

What three?

Kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed to directly know these three searches.

Katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe...

sammāsamādhim bhāveti rāgavinayapariyosānaṃ

dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

This is the noble eightfold path that should be developed to directly know these three searches.”

Tisso imā kho, bhikkhave, esanā.

“Mendicants, there are these three searches.

Katamā tisso?

What three?

Kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed to directly know these three searches.

Katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe...

sammāsamādhiṃ bhāveti amatogadhaṃ amataparāyanaṃ amatapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

This is the noble eightfold path that should be developed to directly know these three searches.”

Tisso imā kho, bhikkhave, esanā.

“Mendicants, there are these three searches.

Katamā tisso?

What three?

Kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed to directly know these three searches.

Katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe...
sammāsamādhim bhāveti nibbānaninnaṃ nibbānaṇaṃ
nibbānapabbhāraṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

This is the noble eightfold path that should be developed to directly know these three searches.”

Tisso imā, bhikkhave, esanā.

“Mendicants, there are these three searches.

Katamā tisso?

What three?

Kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ pariññāya ...pe... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

The noble eightfold path should be developed to completely understand ...”

(Yadapi abhiññā, tadapi pariññāya vitthāretabbaṃ.)

(This should be expanded with “completely understand” instead of “directly know”.)

Tisso imā, bhikkhave, esanā.

“Mendicants, there are these three searches.

Katamā tisso?

What three?

Kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ parikkhayāya ... pe... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

The noble eightfold path should be developed to finish ...”

(Yadapi abhiññā, tadapi parikkhayāya vitthāretabbaṃ.)

(This should be expanded with “finish” instead of “directly know”.)

Tisso imā, bhikkhave, esanā.

“Mendicants, there are these three searches.

Katamā tisso?

What three?

Kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed to give up ...”

Katamo ariyo aṭṭhaṅgiko maggo?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe...
sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ ...**

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ pahānāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.

(Yadapi abhiññā, tadapi pahānāya vitthāretabbaṃ.)

(This should be expanded with “give up” instead of “directly know”.)

Paṭhamam.

Saṃyutta Nikāya 45
Linked Discourses 45

13. Esanāvagga
13. Searches

162. Vidhāsutta Discriminations

“Tisso imā, bhikkhave, vidhā.

“Mendicants, there are three kinds of discrimination.

Katamā tisso?

What three?

**‘Seyyohamasmī’ti vidhā, ‘sadiśohamasmī’ti vidhā,
‘hīnohamasmī’ti vidhā—**

One discriminates, thinking that ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’.

imā kho, bhikkhave, tisso vidhā.

These are the three kinds of discrimination.

**Imāsaṃ kho, bhikkhave, tissannaṃ vidhānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ariyo aṭṭhaṅgiko maggo
bhāvetabbo.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination.

Katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe...
sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ ...**

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness,

and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**imāsaṃ kho, bhikkhave tissannaṃ vidhānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination.”

(Yathā esanā, evaṃ vitthāretabbaṃ.)

(This should be expanded as in the section on searches.)

Dutiyāṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

13. Esanāvagga
13. Searches

163. Āsavasutta Defilements

“Tayome, bhikkhave, āsavā.

“Mendicants, there are these three defilements.

Katame tayo?

What three?

Kāmāsavo, bhavāsavo, avijjāsavo—

The defilements of sensuality, desire to be reborn, and ignorance.

ime kho, bhikkhave, tayo āsavā.

These are the three defilements.

**Imesaṃ kho, bhikkhave, tiṇṇannaṃ āsavānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three defilements.”

Tatiyaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

13. Esanāvagga
13. Searches

164. Bhavasutta States of Existence

“Tayome, bhikkhave, bhavā.

“There are these three states of existence.

Katame tayo?

What three?

Kāmabhavo, rūpabhavo, arūpabhavo—

Existence in the sensual realm, the realm of luminous form, and the formless realm.

ime kho, bhikkhave, tayo bhavā.

These are the three states of existence.

**Imesaṃ kho, bhikkhave, tiṇṇannaṃ bhavānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three states of existence.”

Catuttham.

Saṃyutta Nikāya 45
Linked Discourses 45

13. Esanāvagga
13. Searches

165. Dukkhatāsutta Forms of Suffering

“Tisso imā, bhikkhave, dukkhatā.

“Mendicants, there are these three forms of suffering.

Katamā tisso?

What three?

Dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā—

The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing.

imā kho, bhikkhave, tisso dukkhatā.

These are the three forms of suffering.

**Imāsaṃ kho, bhikkhave, tissannaṃ dukkhatānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three forms of suffering.”

Pañcamaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

13. Esanāvagga
13. Searches

166. Khilasutta Kinds of Barrenness

“Tayome, bhikkhave, khilā.

“Mendicants, there are these three kinds of barrenness.

Katame tayo?

What three?

Rāgo khilo, doso khilo, moho khilo—

Greed, hate, and delusion.

ime kho, bhikkhave, tayo khilā.

These are the three kinds of barrenness.

**Imesaṃ kho, bhikkhave, tiṇṇannaṃ khilānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of barrenness.”

Chaṭṭham.

Saṃyutta Nikāya 45
Linked Discourses 45

13. Esanāvagga
13. Searches

167. Malasutta Stains

“Tīṇimāni, bhikkhave, malāni.

“Mendicants, there are these three stains.

Katamāni tīṇi?

What three?

Rāgo malaṃ, doso malaṃ, moho malaṃ—

Greed, hate, and delusion.

imāni kho, bhikkhave, tīṇi malāni.

These are the three stains.

**Imesaṃ kho, bhikkhave, tiṇṇannaṃ malānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three stains.”

Sattamaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

13. Esanāvagga
13. Searches

168. Nīghasutta Troubles

“Tayome, bhikkhave, nīghā.

“Mendicants, there are these three troubles.

Katame tayo?

What three?

Rāgo nīgho, doso nīgho, moho nīgho—

Greed, hate, and delusion.

ime kho, bhikkhave, tayo nīghā.

These are the three troubles.

**Imesaṃ kho, bhikkhave, tiṇṇannaṃ nīghānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three troubles.”

Aṭṭhamāṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

13. Esanāvagga
13. Searches

169. Vedanāsutta Feelings

“Tisso imā, bhikkhave, vedanā.

“Mendicants, there are these three feelings:

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

Pleasant, painful, and neutral feeling.

imā kho, bhikkhave, tisso vedanā.

These are the three feelings.

**Imāsaṃ kho, bhikkhave, tissannaṃ vedanānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three feelings.”

Navamaṃ.

170. Taṇhāsutta Craving

“Tisso imā, bhikkhave, taṇhā.

“Mendicants, there are these three cravings.

Katamā tisso?

What three?

Kāmatāṇhā, bhavataṇhā, vibhavataṇhā—

Craving for sensual pleasures, craving to continue existence, and craving to end existence.

imā kho, bhikkhave, tisso taṇhā.

These are the three cravings.

**Imāsaṃ kho, bhikkhave, tissannaṃ taṇhānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings.

Katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...
sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness,

and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Imāsaṃ kho, bhikkhave, tissannaṃ taṇhānaṃ abhiññāya pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.

This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings.”

Dasamaṃ.

Tasināsutta

Thirst

“Tisso imā, bhikkhave, tasinā.

“Mendicants, there are these three thirsts.

Katamā tisso?

What three?

Kāmatasinā, bhavatacinā, vibhavatacinā.

Thirst for sensual pleasures, thirst to continue existence, and thirst to end existence.

Imāsaṃ kho, bhikkhave, tissannaṃ tasinānaṃ abhiññāya pariññāya parikkhayāya pahānāya ...pe....

For the direct knowledge, complete understanding, finishing, and giving up of these three thirsts ...

rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ...pe...

... which culminates in the removal of greed, hate, and delusion.

amatogadhaṃ amataparāyanaṃ amatapariyosānaṃ ...pe...

... which culminates, finishes, and ends in the deathless.

nibbānaninnaṃ nibbānaṇaṃ nibbānapabbhāraṃ.
... which slants, slopes, and inclines to extinguishment.

**Imāsaṃ kho, bhikkhave, tissannaṃ tasinānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three thirsts.”

Ekādasamaṃ.

Esanāvaggo sattamo.

Tassuddānaṃ

**Esanā vidhā āsavo,
bhavo ca dukkhatā khilā;
Malaṃ nīgho ca vedanā,
dve taṇhā tasināya cāti.**

Saṃyutta Nikāya 45
Linked Discourses 45

14. Oghavagga
14. Floods

171. Oghasutta Floods

Sāvattihinidānaṃ.

At Sāvattihī.

“Cattārome, bhikkhave, oghā.

“Mendicants, there are these four floods.

Katame cattāro?

What four?

Kāmogho, bhavogho, diṭṭhogho, avijjogho—

The floods of sensuality, desire to be reborn, views, and ignorance.

ime kho, bhikkhave, cattāro oghā.

These are the four floods.

**Imesaṃ kho, bhikkhave, catunnaṃ oghānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four floods.”

(Yathā esanā, evaṃ vitthāretabbaṃ.)

(This should be expanded as in the section on searches.)

Paṭhamam.

Saṃyutta Nikāya 45
Linked Discourses 45

14. Oghavagga
14. Floods

172. Yogasutta Attachments

“Cattārome, bhikkhave, yogā.

“Mendicants, there are these four attachments.

Katame cattāro?

What four?

Kāmayogo, bhavayogo, diṭṭhiyogo avijjāyogo—

The attachment to sensual pleasures, future lives, views, and ignorance.

ime kho, bhikkhave, cattāro yogā.

These are the four attachments.

**Imesaṃ kho, bhikkhave, catunnaṃ yogānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four attachments.”

Dutiyam.

Saṃyutta Nikāya 45
Linked Discourses 45

14. Oghavagga
14. Floods

173. Upādānasutta Grasping

“Cattārimāni, bhikkhave, upādānāni.

“Mendicants, there are these four kinds of grasping.

Katamāni cattāri?

What four?

**Kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ,
attavādupādānaṃ—**

Grasping at sensual pleasures, views, precepts and observances,
and theories of a self.

imāni kho, bhikkhave, cattāri upādānāni.

These are the four kinds of grasping.

**Imesaṃ kho, bhikkhave, catunnaṃ upādānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct
knowledge, complete understanding, finishing, and giving up of
these four kinds of grasping.”

Tatiyaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

14. Oghavagga
14. Floods

174. Ganthasutta Personal Ties

“Cattārome, bhikkhave, ganthā.

“Mendicants, there are these four ties.

Katame cattāro?

What four?

**Abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso
kāyagantho, idaṃsaccābhiniveso kāyagantho—**

The personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.

ime kho, bhikkhave, cattāro ganthā.

These are the four ties.

**Imesaṃ kho, bhikkhave, catunnaṃ ganthānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four ties.”

Catutthaṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

14. Oghavagga
14. Floods

175. Anusayasutta Tendencies

“Sattime, bhikkhave, anusayā.

“Mendicants, there are these seven underlying tendencies.

Katame satta?

What seven?

**Kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo,
vicikicchānusayo, mānānusayo, bhavarāgānusayo,
avijjānusayo—**

The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

ime kho, bhikkhave, sattānusayā.

These are the seven underlying tendencies.

**Imesaṃ kho, bhikkhave, sattannaṃ anusayānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these seven underlying tendencies.”

Pañcamaṃ.

176. Kāmaguṇasutta Kinds of Sensual Stimulation

“Pañcime, bhikkhave, kāmaguṇā.

“Mendicants, there are these five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmuṇasamhitā rajanīyā,**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe... ghānaviññeyyā gandhā ...pe...

Sounds known by the ear ... Smells known by the nose ...

jivhāviññeyyā rasā ...pe...

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmuṇasamhitā rajanīyā—**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, bhikkhave, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

**Imesaṃ kho, bhikkhave, pañcannaṃ kāmaguṇānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five kinds of sensual stimulation.”

Chattham.

Saṃyutta Nikāya 45
Linked Discourses 45

14. Oghavagga
14. Floods

177. Nīvaraṇasutta Hindrances

“Pañcimāni, bhikkhave, nīvaraṇāni.

“Mendicants, there are these five hindrances.

Katamāni pañca?

What five?

**Kāmacchandanivaraṇaṃ, byāpādanīvaraṇaṃ,
thinamiddhanivaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ,
vicikicchānīvaraṇaṃ—**

The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

imāni kho, bhikkhave, pañca nīvaraṇāni.

These are the five hindrances.

**Imesaṃ kho, bhikkhave, pañcannaṃ nīvaraṇānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo aṭṭhaṅgiko
maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five hindrances.”

Sattamaṃ.

178. Upādānakkhandhasutta Grasping Aggregates

“Pañcime, bhikkhave, upādānakkhandhā.

“Mendicants, there are these five grasping aggregates.

Katame pañca?

What five?

**Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārupādānakkhandho,
viññāṇupādānakkhandho.**

The grasping aggregates of form, feeling, perception, choices, and consciousness.

Ime kho, bhikkhave, pañcupādānakkhandhā.

These are the five grasping aggregates.

**Imesaṃ kho, bhikkhave, pañcannaṃ upādānakkhandhānaṃ
abhiññāya pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo
aṭṭhaṅgiko maggo bhāvetabbo”ti.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five grasping aggregates.”

Aṭṭhamāṃ.

Saṃyutta Nikāya 45
Linked Discourses 45

14. Oghavagga
14. Floods

179. Orambhāgiyasutta Lower Fetters

“Pañcimāni, bhikkhave, orambhāgiyāni saṃyojanāni.
“Mendicants, there are five lower fetters.

Katamāni pañca?
What five?

Sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando,
byāpādo—

Identity view, doubt, misapprehension of precepts and observances,
sensual desire, and ill will.

imāni kho, bhikkhave, pañcorambhāgiyāni saṃyojanāni.
These are the five lower fetters.

Imesaṃ kho, bhikkhave, pañcannaṃ orambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ...
pe... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct
knowledge, complete understanding, finishing, and giving up of
these five lowers fetters.”

Navamaṃ.

180. Uddhambhāgiyasutta Higher Fetters

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.

“Mendicants, there are five higher fetters.

Katamāni pañca?

What five?

Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—

Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.

These are the five higher fetters.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
ariyo aṭṭhaṅgiko maggo bhāvetabbo.**

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

**Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ
...pe... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.

“Mendicants, there are five higher fetters.

Katamāni pañca?

What five?

Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—

Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.

These are the five higher fetters.

Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ...pe...

sammāsamādhim bhāveti rāgavinayapariyosānaṃ

dosavinayapariyosānaṃ mohavinayapariyosānaṃ ...

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion ...”

amatogadhaṃ amataparāyanaṃ amatapariyosānaṃ ...

“... which culminate, finish, and end in the deathless ...”

nibbānaninnam nibbānaṇaṃ nibbānapabbhāram.

“... which have extinguishment as their culmination, destination, and end.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.**

This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Dasamaṃ.

Oghavaggo aṭṭhamo.

Tassuddānaṃ

**Ogho yogo upādānaṃ,
ganthaṃ anusayena ca;
Kāmaguṇā nīvaraṇaṃ,
khandhā oruddhambhāgiyāti.**

vagguddānaṃ

**Avijjāvaggo paṭhamo,
dutiyaṃ vihāraṃ vuccati;
Micchattaṃ tatiyo vaggo,
catutthaṃ paṭipanneneva.**

Titthiyaṃ pañcamaṃ vaggo,

**chaṭṭho sūriyena ca;
Bahukate sattamo vaggo,
uppādo aṭṭhamena ca.**

**Divasavaggo navamo,
Dasamo appamādena ca;
Ekādasabalavaggo,
Dvādasa esanā pāḷiyam;
Oghavaggo bhavati terasāti.**

Maggasaṃyuttaṃ paṭhamam.

The Linked Discourses on the Path is the first section.

46. Bojjhaṅga Saṃyutta: On the Awakening Factors

1. Himavantasutta The Himalaya

Sāvattihinidānaṃ.
At Sāvattihī.

**“Seyyathāpi, bhikkhave, himavantaṃ pabbatarājānaṃ nissāya
nāgā kāyaṃ vaḍḍhenti, balaṃ gāhenti;**

“Mendicants, dragons grow and wax strong supported by the
Himalayas, the king of mountains.

**te tattha kāyaṃ vaḍḍhetvā balaṃ gāhetvā kusobbhe otaranti,
kusobbhe otarivā mahāsobbhe otaranti, mahāsobbhe otarivā
kunnadiyo otaranti, kunnadiyo otarivā mahānadiyo otaranti,
mahānadiyo otarivā mahāsamuddasāgaraṃ otaranti; te tattha
mahantattaṃ vepullattaṃ āpajjanti kāyena;**

When they're strong they dive into the pools. Then they dive into the
lakes, the streams, the rivers, and finally the ocean. There they
acquire a great and abundant body.

**evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya
satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto
mahantattaṃ vepullattaṃ pāpuṇāti dhammesu.**

In the same way, a mendicant develops and cultivates the seven
awakening factors depending on and grounded on ethics, acquiring
great and abundant good qualities.

**Kathaṅca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya
satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto
mahantattaṃ vepullattaṃ pāpuṇāti dhammesūti?**

And how does a mendicant develop the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;

It's when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go.

dhammavicayasambojjhaṅgaṃ bhāveti ...pe...

They develop the awakening factor of investigation of principles ...

vīriyasambojjhaṅgaṃ bhāveti ...pe...

They develop the awakening factor of energy ...

pītisambojjhaṅgaṃ bhāveti ...pe...

They develop the awakening factor of rapture ...

passaddhisambojjhaṅgaṃ bhāveti ...pe...

They develop the awakening factor of tranquility ...

samādhisambojjhaṅgaṃ bhāveti ...pe...

They develop the awakening factor of immersion ...

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

They develop the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go.

Evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto mahantattaṃ vepullattaṃ pāpuṇāti dhammesū”ti.

That's how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities.”

Paṭhamam.

Saṃyutta Nikāya 46
Linked Discourses 46

1. Pabbatavagga
1. Mountains

2. Kāyasutta The Body

Sāvattihinidānaṃ.
At Sāvattihī.

“Seyyathāpi, bhikkhave, ayaṃ kāyo āhāraṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati;

“Mendicants, this body is sustained by food. It depends on food to continue, and without food it doesn’t continue.

evameva kho, bhikkhave, pañca nīvaraṇā āhāraṭṭhitikā, āhāraṃ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.

In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

Ko ca, bhikkhave, āhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhīyyobhāvāya vepullāya?

And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow?

Atthi, bhikkhave, subhanimittaṃ.
There is the feature of beauty.

Tattha ayonisomanasikārabahulīkāro—
Frequent improper attention to that

ayamāhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhīyyobhāvāya vepullāya.

fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

**Ko ca, bhikkhave, āhāro anuppannassa vā byāpādassa
uppādāya, uppannassa vā byāpādassa bhīyyobhāvāya
vepullāya?**

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow?

Atthi, bhikkhave, paṭighanimittam.

There is the feature of harshness.

Tattha ayonisomanasikārabahulīkāro—

Frequent improper attention to that

**ayamāhāro anuppannassa vā byāpādassa uppādāya,
uppannassa vā byāpādassa bhīyyobhāvāya vepullāya.**

fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

**Ko ca, bhikkhave, āhāro anuppannassa vā thinamiddhassa
uppādāya, uppannassa vā thinamiddhassa bhīyyobhāvāya
vepullāya?**

And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow?

**Atthi, bhikkhave, arati tandi vijambhitā bhattasammado cetaso
ca līnattam.**

There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness.

Tattha ayonisomanasikārabahulīkāro—

Frequent improper attention to them

**ayamāhāro anuppannassa vā thinamiddhassa uppādāya,
uppannassa vā thinamiddhassa bhīyyobhāvāya vepullāya.**

fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow.

**Ko ca, bhikkhave, āhāro anuppannassa vā
uddhaccakukkuccassa uppādāya, uppannassa vā
uddhaccakukkuccassa bhīyyobhāvāya vepullāya?**

And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow?

Atthi, bhikkhave, cetaso avūpasamo.

There is the unsettled mind.

Tattha ayonisomanasikārabahulīkāro—

Frequent improper attention to that

ayamāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhīyyobhāvāya vepullāya.

fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow.

Ko ca, bhikkhave, āhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhīyyobhāvāya vepullāya?

And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow?

Atthi, bhikkhave, vicikicchāṭṭhānīyā dhammā.

There are things that are grounds for doubt.

Tattha ayonisomanasikārabahulīkāro—

Frequent improper attention to them

ayamāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhīyyobhāvāya vepullāya.

fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

Seyyathāpi, bhikkhave, ayam kāyo āhāraṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati;

This body is sustained by food. It depends on food to continue, and without food it doesn't continue.

evameva kho, bhikkhave, ime pañca nīvaraṇā āhāraṭṭhitikā, āhāraṃ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.

In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.

Seyyathāpi, bhikkhave, ayam kāyo āhāraṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati;

This body is sustained by food. It depends on food to continue, and without food it doesn't continue.

evameva kho, bhikkhave, satta bojjhaṅgā āhāraṭṭhitikā, āhāraṃ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.

In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.

Ko ca, bhikkhave, āhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it?

Atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā.

There are things that are grounds for the awakening factor of mindfulness.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

ayamāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.

fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it?

Atthi, bhikkhave, kusalākusalā dhammā, sāvajjānavajjā dhammā, hīnapañītā dhammā, kaṇhasukkasappaṭibhāgā dhammā.

There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.

fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it?

Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.

There are the elements of initiative, persistence, and exertion.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

ayamāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.

fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it?

Atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā.

There are things that are grounds for the awakening factor of rapture.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

ayamāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.

fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it?

Atthi, bhikkhave, kāyapassaddhi, cittapassaddhi.

There is tranquility of the body and of the mind.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to that

ayamāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.

fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it?

Atthi, bhikkhave, samathanimittam abyagganimittam.

There are things that are the foundation of serenity and freedom from distraction.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

**ayamāhāro anuppannassa vā samādhisambojjhaṅgassa
uppādāya, uppannassa vā samādhisambojjhaṅgassa
bhāvanāya pāripūriyā.**

fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā

**upekkhāsambojjhaṅgassa uppādāya, uppannassa vā
upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā?**

And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it?

Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā.

There are things that are grounds for the awakening factor of equanimity.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

**ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa
uppādāya, uppannassa vā upekkhāsambojjhaṅgassa
bhāvanāya pāripūriyā.**

fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.

**Seyyathāpi, bhikkhave, ayam kāyo āhāraṭṭhitiko, āhāram paṭicca
tiṭṭhati, anāhāro no tiṭṭhati;**

This body is sustained by food. It depends on food to continue, and without food it doesn't continue.

**evameva kho, bhikkhave, ime satta bojjhaṅgā āhāraṭṭhitikā,
āhāram paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti”ti.**

In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue."

Dutiyaṃ.

1. Pabbatavagga
1. Mountains

3. Sīlasutta
Ethics

**“Ye te, bhikkhave, bhikkhū sīlasampannā samādhisampannā
ñāṇasampannā vimuttisampannā
vimuttiñāṇadassanasampannā, dassanampāhaṃ, bhikkhave,
tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi;**

“Mendicants, when a mendicant is accomplished in ethics,
immersion, knowledge, freedom, or the knowledge and vision of
freedom, even the sight of them is very helpful, I say.

**savanampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ
vadāmi;**

Even to hear them,

**upasaṅkamanampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ
bahukāraṃ vadāmi;**

approach them,

**payirupāsanampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ
bahukāraṃ vadāmi;**

pay homage to them,

**anussatimpāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ
vadāmi;**

recollect them,

**anupabbajjampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ
bahukāraṃ vadāmi.**

or go forth following them is very helpful, I say.

Taṃ kissa hetu?

Why is that?

Tathārūpānaṃ, bhikkhave, bhikkhūnaṃ dhammaṃ sutvā dvayena vūpakāseṇa vūpakaṭṭho viharati—kāyavūpakāseṇa ca cittavūpakāseṇa ca.

Because after hearing the teaching of such mendicants, a mendicant will live withdrawn in both body and mind,

So tathā vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi.

as they recollect and think about that teaching.

Yasmiṃ samaye, bhikkhave, bhikkhu tathā vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi,

satisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti;

At such a time, a mendicant has activated the awakening factor of mindfulness;

satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti;

they develop it

satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

and perfect it.

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati.

As they live mindfully in this way they investigate, explore, and inquire into that teaching with wisdom.

Yasmiṃ samaye, bhikkhave, bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti;

At such a time, a mendicant has activated the awakening factor of investigation of principles;

dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti;

they develop it

dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati.

and perfect it.

Tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āradhmaṃ hoti vīriyaṃ asallīnaṃ.

As they investigate principles with wisdom in this way their energy is roused up and unflagging.

Yasmim̐ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āradhmaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmim̐ samaye bhikkhuno āradhho hoti; vīriyasambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti; vīriyasambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati.

At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

Āradhavīriyassa uppajjati pīti nirāmisā.

When they're energetic, spiritual rapture arises.

Yasmim̐ samaye, bhikkhave, bhikkhuno āradhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmim̐ samaye bhikkhuno āradhho hoti; pītisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti; pītisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati.

At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

Pītimanassa kāyopi passambhati, cittampi passambhati.

When the mind is full of rapture, the body and mind become tranquil.

Yasmim̐ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati cittampi passambhati, passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno āradhho hoti; passaddhisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti;

passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati.

At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

Passaddhakāyassa sukhino cittaṃ samādhiyati.

When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi.

Yasmim̐ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati, samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti; samādhisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti; samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati.

At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.

They closely watch over that mind immersed in samādhi.

Yasmim̐ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti, upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti; upekkhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti; upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati.

At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

Evaṃ bhāvitesu kho, bhikkhave, sattasu sambojjhaṅgesu evaṃ bahulīkatesu satta phalā sattānisaṃsā paṭikaṅkhā.

When the seven awakening factors are developed and cultivated in this way they can expect seven fruits and benefits.

Katame satta phalā sattānisaṃsā?

What seven?

Diṭṭheva dhamme paṭikacca aññaṃ ārādheti.

They attain enlightenment early on in this very life.

No ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, atha maraṇakāle aññaṃ ārādheti.

If not, they attain enlightenment at the time of death.

No ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti.

If not, with the ending of the five lower fetters, they're extinguished between one life and the next.

No ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti.

If not, with the ending of the five lower fetters they're extinguished upon landing.

No ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti.

If not, with the ending of the five lower fetters they're extinguished without extra effort.

No ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā sasaṅkhāraparinibbāyī hoti.

If not, with the ending of the five lower fetters they're extinguished with extra effort.

No ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā uddhaṃsoto hoti akaniṭṭhagāmī.

If not, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

Evaṃ bhāvitesu kho, bhikkhave, sattasu bojjhaṅgesu evaṃ bahuḷīkatesu ime satta phalā sattānisaṃsā pāṭikaṅkhā”ti.

When the seven awakening factors are developed and cultivated in this way these are the seven fruits and benefits they can expect.”

Tatiyaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

1. Pabbatavagga
1. Mountains

4. Vatthasutta Clothes

Ekam̐ samayaṃ āyasmā sāriputto sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time Venerable Sāriputta was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:

There Sāriputta addressed the mendicants:

“āvuso bhikkhavo”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum̐.

“Reverend,” they replied.

Āyasmā sāriputto etadavoca:

Sāriputta said this:

“Sattime, āvuso, bojjhaṅgā.

“There are these seven awakening factors.

Katame satta?

What seven?

**Satisambojjhaṅgo, dhammavicayasambojjhaṅgo,
vīriyasambojjhaṅgo, pītisambojjhaṅgo,
passaddhisambojjhaṅgo, samādhisambojjhaṅgo,
upekkhāsambojjhaṅgo—**

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, āvuso, satta bojjhaṅgā.

These are the seven awakening factors.

Imesaṃ khvāhaṃ, āvuso, sattannaṃ bojjhaṅgānaṃ yena yena bojjhaṅgena ākaṅkhāmi pubbaṅhasamayaṃ viharituṃ, tena tena bojjhaṅgena pubbaṅhasamayaṃ viharāmi;

In the morning, I meditate on whichever of these seven awakening factors I want.

yena yena bojjhaṅgena ākaṅkhāmi majjhanhikaṃ samayaṃ viharituṃ, tena tena bojjhaṅgena majjhanhikaṃ samayaṃ viharāmi;

At midday,

yena yena bojjhaṅgena ākaṅkhāmi sāyanhasamayaṃ viharituṃ, tena tena bojjhaṅgena sāyanhasamayaṃ viharāmi.

and in the evening, I meditate on whichever of these seven awakening factors I want.

Satisambojjhaṅgo iti ce me, āvuso, hoti, ‘appamāṇo’ti me hoti, ‘susamāradhho’ti me hoti, tiṭṭhantañca naṃ ‘tiṭṭhatī’ti pajānāmi.

If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains.

Sacepi me cavati, ‘idappaccayā me cavatī’ti pajānāmi ...pe...

And if it subsides I understand that it subsides. ...

upekkhāsambojjhaṅgo iti ce me, āvuso, hoti, ‘appamāṇo’ti me hoti, ‘susamāradhho’ti me hoti, tiṭṭhantañca naṃ ‘tiṭṭhatī’ti pajānāmi.

If it's the awakening factor of equanimity, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains.

Sacepi me cavati, ‘idappaccayā me cavatī’ti pajānāmi.

And if it subsides I understand that it subsides.

Seyyathāpi, āvuso, rañño vā rājamahāmattassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa.

Suppose that a ruler or their minister had a chest full of garments of different colors.

**So yaññadeva dussayugam ākañkheyya pubbaṅhasamayam
pārupitum, tam tadeva dussayugam pubbaṅhasamayam
pārupeyya;**

In the morning, they'd don whatever pair of garments they wanted.

**yaññadeva dussayugam ākañkheyya majjhanhikam samayam
pārupitum, tam tadeva dussayugam majjhanhikam samayam
pārupeyya;**

At midday,

**yaññadeva dussayugam ākañkheyya sāyanhasamayam
pārupitum, tam tadeva dussayugam sāyanhasamayam
pārupeyya.**

and in the evening, they'd don whatever pair of garments they wanted.

**Evameva khvāham, āvuso, imesam sattannam bojjaṅgānam
yena yena bojjaṅgena ākañkhāmi pubbaṅhasamayam
vihāritum, tena tena bojjaṅgena pubbaṅhasamayam viharāmi;**

In the same way, in the morning,

**yena yena bojjaṅgena ākañkhāmi majjhanhikam samayam
vihāritum, tena tena bojjaṅgena majjhanhikam samayam
vihārami;**

at midday,

**yena yena bojjaṅgena ākañkhāmi sāyanhasamayam viharitum,
tena tena bojjaṅgena sāyanhasamayam viharāmi.**

and in the evening, I meditate on whichever of these seven awakening factors I want.

**Satisambojjaṅgo iti ce me, āvuso, hoti, 'appamāṇo'ti me hoti,
'susamāradho'ti me hoti, tiṭṭhantañca nam 'tiṭṭhatī'ti pajānāmi.**

If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains.

Sacepi me cavati, 'idappaccayā me cavatī'ti pajānāmi ...pe...
And if it subsides I understand that it subsides. ...

**upekkhāsambojjhaṅgo iti ce me, āvuso, hoti, 'appamāṇo'ti me
hoti, 'susamāradho'ti me hoti, tiṭṭhantañca naṃ 'tiṭṭhatī'ti
pajānāmi.**

If it's the awakening factor of equanimity, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains.

Sacepi me cavati, 'idappaccayā me cavatī'ti pajānāmī'ti.
And if it subsides I understand that it subsides."

Catuttham.

Saṃyutta Nikāya 46
Linked Discourses 46

1. Pabbatavagga
1. Mountains

5. Bhikkhusutta A Monk

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ
etadavoca:**

Then a mendicant went up to the Buddha ... and asked him,

“bojjhaṅgā, bojjhaṅgā’ti, bhante, vuccanti.

“Sir, they speak of the ‘awakening factors’.

Kittāvatā nu kho, bhante, ‘bojjhaṅgā’ti vuccantī”ti?

How are the awakening factors defined?”

**“Bodhāya saṃvattantīti kho, bhikkhu, tasmā ‘bojjhaṅgā’ti
vuccanti.**

“Mendicant, they’re called awakening factors because they lead to awakening.

**Idha, bhikkhu, satisambojjhaṅgaṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...
upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Tassime satta bojjhaṅge bhāvayato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

As they develop the seven awakening factors, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Bodhāya saṃvattantīti, bhikkhu, tasmā 'bojjhaṅgā'ti vuccantī'ti.

They're called awakening factors because they lead to awakening."

Pañcamaṃ.

6. Kuṇḍaliyasutta Kuṇḍaliya

Ekam̐ samayaṃ bhagavā sākete viharati añjanavane migadāye.
At one time the Buddha was staying near Sāketa in the deer part at the Añjana Wood.

Atha kho kuṇḍaliyo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.
Then the wanderer Kuṇḍaliya went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho kuṇḍaliyo paribbājako bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“ahamasmi, bho gotama, ārāmanissayī parisāvacarō.

“Master Gotama, I like to hang around the monasteries and visit the assemblies.

Tassa mayhaṃ, bho gotama, pacchābhattaṃ bhuttapātarāsassa ayamācāro hoti—

When I’ve finished breakfast, it’s my habit to

ārāmena ārāmaṃ uyyānena uyyānaṃ anucaṅkamāmi anuvicarāmi.

wander from monastery to monastery, from park to park.

So tattha passāmi eke samaṇabrāhmaṇe itivādappamokkhānisaṃsañceva kathaṃ kathente upārambhānisaṃsañca:

There I see some ascetics and brahmins speaking for the sake of winning debates and finding fault.

‘bhavaṃ pana gotamo kimānisaṃso viharatī’”ti?

But what benefit does Master Gotama live for?”

“Vijjāvimuttiṃ phalānisaṃso kho, kuṇḍaliya, tathāgato viharatī”ti.

“The benefit the Realized One lives for, Kuṇḍaliya, is the fruit of knowledge and freedom.”

“Katame pana, bho gotama, dhammā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrentī”ti?

“But what things must be developed and cultivated in order to fulfill knowledge and freedom?”

“Satta kho, kuṇḍaliya, bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrentī”ti.

“The seven awakening factors.”

“Katame pana, bho gotama, dhammā bhāvitā bahulīkatā satta bojjhaṅge paripūrentī”ti?

“But what things must be developed and cultivated in order to fulfill the seven awakening factors?”

“Cattāro kho, kuṇḍaliya, satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrentī”ti.

“The four kinds of mindfulness meditation.”

“Katame pana, bho gotama, dhammā bhāvitā, bahulīkatā cattāro satipaṭṭhāne paripūrentī”ti?

“But what things must be developed and cultivated in order to fulfill the four kinds of mindfulness meditation?”

“Tīṇi kho, kuṇḍaliya, sucaritāni bhāvitāni bahulīkatāni cattāro satipaṭṭhāne paripūrentī”ti.

“The three kinds of good conduct.”

“Katame pana, bho gotama, dhammā bhāvitā bahulīkatā tīṇi sucaritāni paripūrentī”ti?

“But what things must be developed and cultivated in order to fulfill the three kinds of good conduct?”

“Indriyaśamvaro kho, kuṇḍaliya, bhāvito bahulīkato tīṇi sucaritāni paripūretīti.

“Sense restraint.

Kathaṃ bhāvito ca, kuṇḍaliya, indriyaśamvaro kathaṃ bahulīkato tīṇi sucaritāni paripūretīti?

And Kuṇḍaliya, how is sense restraint developed and cultivated so as to fulfill the three kinds of good conduct?

Idha, kuṇḍaliya, bhikkhu cakkhunā rūpaṃ disvā manāpaṃ nābhijjhati nābhihaṃsati, na rāgaṃ janeti.

A mendicant sees an agreeable sight with their eye. They don't desire it or enjoy it, and they don't give rise to greed.

Tassa ṭhito ca kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṅghitaṃ suvimuttaṃ.

Their mind and body are steady internally, well settled and well freed.

Cakkhunā kho paneva rūpaṃ disvā amanāpaṃ na maṅku hoti appatiṭṭhitacitto adīnamānaso abyāpannacetaso.

But if they see a disagreeable sight they're not dismayed; their mind isn't hardened, dejected, or full of ill will.

Tassa ṭhito ca kāyo hoti ṭhitaṃ cittaṃ ajjhattaṃ susaṅghitaṃ suvimuttaṃ.

Their mind and body are steady internally, well settled and well freed.

Puna caparam̃, kuṇḍaliya, bhikkhu sotena saddam̃ sutvā ...pe...
Furthermore, a mendicant hears an agreeable sound with the ear ...

ghānena gandham̃ ghāyivā ...pe...
smells an agreeable odor with the nose ...

jivhāya rasam̃ sāyivā ...pe...
tastes an agreeable flavor with the tongue ...

kāyena phoṭṭhabbam̃ phusivā ...pe...
feels an agreeable touch with the body ...

**manasā dhammam̃ viññāya manāpam̃ nābhijjhati nābhiham̃sati,
na rāgam̃ janeti.**

knows an agreeable thought with their mind. They don't desire it or enjoy it, and they don't give rise to greed.

**Tassa ṭhito ca kāyo hoti, ṭhitam̃ cittam̃ ajjhattam̃ susaṅghitam̃
suvimuttam̃.**

Their mind and body are steady internally, well settled and well freed.

**Manasā kho paneva dhammam̃ viññāya amanāpam̃ na maṅku
hoti appatiṭṭhitacitto adīnamānaso abyāpannacetaso.**

But if they know a disagreeable thought they're not dismayed; their mind isn't hardened, dejected, or full of ill will.

**Tassa ṭhito ca kāyo hoti, ṭhitam̃ cittam̃ ajjhattam̃ susaṅghitam̃
suvimuttam̃.**

Their mind and body are steady internally, well settled and well freed.

**Yato kho, kuṇḍaliya, bhikkhuno cakkhunā rūpam̃ disvā
manāpāmanāpesu rūpesu ṭhito ca kāyo hoti, ṭhitam̃ cittam̃
ajjhattam̃ susaṅghitam̃ suvimuttam̃.**

When a mendicant's mind and body are steady internally, they're well settled and well freed when it comes to both agreeable and disagreeable sights,

Sotena saddam̃ sutvā ...pe...

sounds,

ghānena gandhaṃ ghāyitvā ...pe...

smells,

jivhāya rasaṃ sāyitvā ...pe...

tastes,

kāyena phoṭṭhabbaṃ phusitvā ...pe...

touches,

manasā dhammaṃ viññāya manāpāmanāpesu dhammesu ṭhito ca kāyo hoti, ṭhitam cittaṃ ajjhataṃ susaṅghitaṃ suvimuttaṃ.
and thoughts.

Evaṃ bhāvito kho, kuṇḍaliya, indriyaśamvaro evaṃ bahulīkato tīṇi sucaritāni paripūreti.

That's how sense restraint is developed and cultivated so as to fulfill the three kinds of good conduct.

Kathaṃ bhāvitāni ca, kuṇḍaliya, tīṇi sucaritāni kathaṃ bahulīkatāni cattāro satipaṭṭhāne paripūrenti?

And how are the three kinds of good conduct developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Idha, kuṇḍaliya, bhikkhu kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti.

A mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind.

Evaṃ bhāvitāni kho, kuṇḍaliya, tīṇi sucaritāni evaṃ bahulīkatāni cattāro satipaṭṭhāne paripūrenti.

That's how the three kinds of good conduct are developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

Kathaṃ bhāvitā ca, kuṇḍaliya, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti?

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Idha, kuṇḍaliya, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evam bhāvitā kho, kuṇḍaliya, cattāro satipaṭṭhānā evaṃ bahulīkatā satta bojjhaṅge paripūrenti.

That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

Kathaṃ bhāvitā ca, kuṇḍaliya, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti?

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

Idha, kuṇḍaliya, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam bhāvitā kho, kuṇḍaliya, satta bojjhaṅgā evam bahulīkatā vijjāvimuttiṃ paripūrentī”ti.

That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

Evam vutte, kuṇḍaliyo paribbājako bhagavantaṃ etadavoca:

When he said this, the wanderer Kuṇḍaliya said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evameva bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Chaṭṭhaṃ.

7. Kūṭāgārasutta A Bungalow

“Seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo, sabbā tā kūṭaninnā kūṭapoṇā kūṭapabbhārā;

“Mendicants, the rafters of a bungalow all slant, slope, and incline to the peak.

evameva kho, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

Kathaṅca, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam̐ kho, bhikkhave, bhikkhu satta bojjhaᅅge bhāvento satta bojjhaᅅge bahulīkaronto nibbānaninno hoti nibbānapoᅇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.”

Sattamaᅁ.

Saṃyutta Nikāya 46
Linked Discourses 46

1. Pabbatavagga
1. Mountains

8. Upavānasutta With Upavāna

**Ekam̐ samayaṃ āyasmā ca upavāno āyasmā ca sārīputto
kosambiyam̐ viharanti ghoṣitārāme.**

At one time the venerables Upavāna and Sārīputta were staying near Kosambi, in Ghosita's Monastery.

**Atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā upavāno tenupasaṅkami; upasaṅkamtivā
āyasmatā upavānena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Sārīputta came out of retreat, went to Venerable Upavāna and exchanged greetings with him.

**Sammodanīyam̐ katham̐ sāraṇīyam̐ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ
upavānaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Upavāna:

**“Jāneyya nu kho, āvuso upavāna, bhikkhu ‘paccattaṃ
yonisomanasikārā evaṃ susamāraddhā me satta bojjhaṅgā
phāsuvihārāya saṃvattantī’”ti?**

“Reverend Upavāna, can a mendicant know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease?”

**“Jāneyya kho, āvuso sārīputta, bhikkhu ‘paccattaṃ
yonisomanasikārā evaṃ susamāraddhā me satta bojjhaṅgā
phāsuvihārāya saṃvattantī’”ti.**

“They can, Reverend Sārīputta.

“Satisambojjhaṅgaṃ kho, āvuso, bhikkhu ārabhamāno pajānāti ‘cittaṅca me suvimuttaṃ, thinamiddhaṅca me susamūhataṃ, uddhaccakukkuccaṅca me suppaṭivinītaṃ, āraddhaṅca me vīriyaṃ, aṭṭhiṃ katvā manasi karomi, no ca līnaṃ’ti ...pe...

As a mendicant rouses up the awakening factor of mindfulness, they understand: ‘My mind is well freed. I’ve eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.’ ...

upekkhāsambojjhaṅgaṃ āvuso, bhikkhu ārabhamāno pajānāti ‘cittaṅca me suvimuttaṃ, thinamiddhaṅca me susamūhataṃ, uddhaccakukkuccaṅca me suppaṭivinītaṃ, āraddhaṅca me vīriyaṃ, aṭṭhiṃ katvā manasi karomi, no ca līnaṃ’”ti.

As they rouse up the awakening factor of equanimity, they understand: ‘My mind is well freed. I’ve eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.’

“Evaṃ kho, āvuso sāriputta, bhikkhu jāneyya ‘paccattaṃ yonisomanasikārā evaṃ susamāradhā me satta bojjhaṅgā phāsuvihārāya saṃvattantī’”ti.

That’s how a mendicant can know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease.”

Aṭṭhamāṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

1. Pabbatavagga
1. Mountains

9. Paṭhamauppannasutta Arise (1st)

“Sattime, bhikkhave, bojjaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassa.

“Mendicants, these seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.

Katame satta?

What seven?

Satisambojjaṅgo ...pe... upekkhāsambojjaṅgo—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassā”ti.

These seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

Navamaṃ.

10. Dutiyauppannasutta Arise (2nd)

“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā.

“Mendicants, these seven awakening factors don’t arise to be developed and cultivated apart from the Holy One’s training.

Katame satta?

What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā”ti.

These seven awakening factors don’t arise to be developed and cultivated apart from the Holy One’s training.”

Dasamaṃ.

Pabbatavaggo paṭhamo.

Tassuddānaṃ

Himavantarṃ kāyaṃ sīlaṃ,

vatthaṃ bhikkhu ca kuṇḍali;

Kūṭaṅca upavānaṅca,

uppannā apare duveti.

11. Pāṇasutta Living Creatures

“Seyyathāpi, bhikkhave, ye keci pāṇā cattāro iriyāpathe kappenti—

“Mendicants, living creatures engage in the four postures:

kālena gamanam, kālena ṭhānam, kālena nisajjam, kālena seyyam, sabbe te pathaviṃ nissāya pathaviyam patitṭhāya evamete cattāro iriyāpathe kappenti;

sometimes walking, sometimes standing, sometimes sitting, sometimes lying down. They do so depending on the earth and grounded on the earth.

evameva kho, bhikkhave, bhikkhu sīlam nissāya sīle patitṭhāya satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti.

In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.

Kathaṅca, bhikkhave, bhikkhu sīlam nissāya sīle patitṭhāya satta bojjhaṅge bhāveti satta bojjhaṅge bahulīkaroti?

And how does a mendicant develop the seven awakening factors depending on and grounded on ethics?

Idha, bhikkhave, bhikkhu satisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ ...pe... upekkhāsambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility,

immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam̐ kho, bhikkhave, bhikkhu sīlam̐ nissāya sīle patit̐hāya satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.

That’s how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.”

Paṭhamam̐.

12. Paṭhamasūriyūpamasutta The Simile of the Sun (1st)

**“Sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ
pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;**

“Mendicants, the dawn is the forerunner and precursor of the sunrise.

**evameva kho, bhikkhave, bhikkhuno sattannaṃ bojjhaṅgānaṃ
uppādāya etaṃ pubbaṅgamaṃ etaṃ nimittaṃ, yadidaṃ—
kalyāṇamittatā.**

In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors.

**Kalyāṇamittassetāṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ—satta
bojjhaṅge bhāvēssati, satta bojjhaṅge bahulīkarissati.**

A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

**Kathaṅca, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge
bhāveti satta bojjhaṅge bahulīkaroti?**

And how does a mendicant with good friends develop and cultivate the seven awakening factors?

**Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti
vivekanissitaṃ ...pe... upekkhāsambojjhaṅgaṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.**

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam̐ kho, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.

That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

Dutiyaṃ.

13. Dutiyasūriyūpamasutta The Simile of the Sun (2nd)

**“Sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ
pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;**

“Mendicants, the dawn is the forerunner and precursor of the sunrise.

**evameva kho, bhikkhave, bhikkhuno sattannaṃ bojjaṅgānaṃ
uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—
yonisomanasikāro.**

In the same way, for a mendicant proper attention is the forerunner and precursor of the arising of the seven awakening factors.

**Yonisomanasikārasampannessetaṃ, bhikkhave, bhikkhuno
pāṭikaṅkhaṃ—satta bojjaṅge bhāvessati, satta bojjaṅge
bahulīkarissati.**

A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors.

**Kathaṅca, bhikkhave, bhikkhu yonisomanasikārasampanno
satta bojjaṅge bhāveti, satta bojjaṅge bahulīkaroti?**

And how does a mendicant with proper attention develop and cultivate the seven awakening factors?

**Idha, bhikkhave, bhikkhu satisambojjaṅgaṃ bhāveti
vivekanissitaṃ ...pe... upekkhāsambojjaṅgaṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.**

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility,

immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam̐ kho, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.

That’s how a mendicant with proper attention develops and cultivates the seven awakening factors.”

Tatiyaṃ.

14. Paṭhamagilānasutta Sick (1st)

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā mahākassapo
pippaliguhāyaṃ viharati ābādhiko dukkhito bālḥagilāno.**
Now at that time Venerable Mahākassapa was staying in the Pippali cave, and he was sick, suffering, gravely ill.

**Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito
yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā
paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ
mahākassapaṃ etadavoca:**

Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mahākassapa, sat down on the seat spread out, and said to him:

**“Kacci te, kassapa, khamanīyaṃ kacci yāpanīyaṃ? Kacci
dukkhā vedanā paṭikkamanti, no abhikkamanti;
paṭikkamosānaṃ paññāyati, no abhikkamo”ti?**

“Kassapa, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

**“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bālḥhā me dukkhā
vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ
paññāyati, no paṭikkamo”ti.**

“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Sattime, kassapa, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti.

“Kassapa, I’ve rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.

Katame satta?

What seven?

Satisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati ...pe... upekkhāsambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti”ti.

These are the seven awakening factors that I’ve rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”

“Taggha, bhagavā, bojjhaṅgā;

“Indeed, Blessed One, these are awakening factors!

taggha, sugata, bojjhaṅgā”ti.

Indeed, Holy One, these are awakening factors!”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā mahākassapo bhagavato bhāsitaṃ abhinandi.

Satisfied, Venerable Mahākassapa was happy with what the Buddha said.

Vuṭṭhahi cāyasmā mahākassapo tamhā ābādhā.

And that's how he recovered from that illness.

Tathāpahīno cāyasmato mahākassapassa so ābādho ahoṣīti.

Catuttham.

15. Dutiyagilānasutta Sick (2nd)

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā mahāmoggallāno gijjhakūṭe
pabbate viharati ābādhiko dukkhito bāḷhagilāno.**

Now at that time Venerable Mahāmoggallāna was staying on the Vulture's Peak mountain, and he was sick, suffering, gravely ill.

**Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito
yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamtivā
paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ
mahāmoggallānaṃ etadavoca:**

Then in the late afternoon, the Buddha came out of retreat, went to Venerable Moggallāna, sat down on the seat spread out, and said to him:

**“Kacci te, moggallāna, khamanīyaṃ kacci yāpanīyaṃ? Kacci
dukkhā vedanā paṭikkamanti, no abhikkamanti;
paṭikkamosānaṃ paññāyati, no abhikkamo”ti?**

“Moggallāna, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

**“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā
vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ
paññāyati, no paṭikkamo”ti.**

“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Sattime, moggallāna, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti.

“Moggallāna, I’ve rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.

Katame satta?

What seven?

Satisambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati ...pe... upekkhāsambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, moggallāna, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti”ti.

These are the seven awakening factors that I’ve rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”

“Taggha, bhagavā, bojjhaṅgā;

“Indeed, Blessed One, these are awakening factors!

taggha, sugata, bojjhaṅgā”ti.

Indeed, Holy One, these are awakening factors!”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṁ abhinandi.

Satisfied, Venerable Mahāmogallāna was happy with what the Buddha said.

Vuṭṭhahi cāyasmā mahāmogallāno tamhā ābādhā.

And that's how he recovered from that illness.

Tathāpahīno cāyasmato mahāmogallānassa so ābādho ahoṣīti.

Pañcamaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

2. Gilānavagga
2. Sick

16. Tatiyagilānasutta Sick (3rd)

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena bhagavā ābādhiko hoti dukkhito
bāḷhagilāno.**

Now at that time he was sick, suffering, gravely ill.

**Atha kho āyasmā mahācundo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho āyasmantaṃ mahācundaṃ bhagavā
etadavoca:**

Then Venerable Mahācunda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“paṭibhantu taṃ, cunda, bojjhaṅgā”ti.

“Cunda, express your understanding of the awakening factors.”

**“Sattime, bhante, bojjhaṅgā bhagavatā sammadakkhātā bhāvitā
bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti.**

“Sir, the Buddha has rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.

Katame satta?

What seven?

Satisambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati ...pe... upekkhāsambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, bhante, satta bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattantī”ti.

These are the seven awakening factors that the Buddha has rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”

“Taggha, cunda, bojjhaṅgā;

“Indeed, Cunda, these are awakening factors!

taggha, cunda, bojjhaṅgā”ti.

Indeed, Cunda, these are awakening factors!”

Idamavocāyasmā cundo.

This is what Cunda said,

Samanuñño satthā ahosi.

and the teacher approved.

Vuṭṭhahi ca bhagavā tamhā ābādhā.

And that’s how the Buddha recovered from that illness.

Tathāpahīno ca bhagavato so ābādho ahoṣīti.

Chaṭṭham.

17. Pāraṅgamasutta Going to the Far Shore

“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā apārā pāraṃ gamanāya saṃvattanti.

“Mendicants, when these seven awakening factors are developed and cultivated they lead to going from the near shore to the far shore.

Katame satta?

What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā apārā pāraṃ gamanāya saṃvattantīti.

These seven awakening factors, when developed and cultivated, lead to going from the near shore to the far shore.

Appakā te manussesu,

Few are those among humans

ye janā pāragāmino;

who cross to the far shore.

Athāyaṃ itarā pajā,

The rest just run

tīramevānudhāvati.

around on the near shore.

Ye ca kho sammadakkhāte,

When the teaching is well explained,

dhamme dhammānuvattino;
those who practice accordingly

Te janā pāramessanti,
are the ones who will cross over

maccudheyyaṃ suduttaraṃ.
Death's domain so hard to pass.

Kaṇhaṃ dhammaṃ vipphāya,
Rid of dark qualities,

sukkaṃ bhāveṭṭha paṇḍito;
an astute person should develop the bright.

Okā anokamāgama,
Leaving home behind

viveke yattha dūramaṃ.
for the seclusion so hard to enjoy,

Tatrābhiratimiccheyya,
you should try to find delight there,

hitvā kāme akiñcano;
having left behind sensual pleasures.

Pariyodapeyya attānaṃ,
With no possessions, an astute person

cittaklesehi paṇḍito.
should cleanse themselves of mental corruptions.

Yesaṃ sambodhiyaṅgesu,
And those whose minds are rightly developed

sammā cittaṃ subhāvitaṃ;
in the awakening factors;

Ādānappaṭinissagge,
letting go of attachments,

anupādāya ye ratā;
they delight in not grasping.

Khīṇāsavā jutimanto,
With defilements ended, brilliant,

te loke parinibbutā”ti.
they are extinguished in this world.”

Sattamaṃ.

18. Viraddhasutta Missed Out

“Yesaṃ kesañci, bhikkhave, satta bojjhaṅgā viraddhā, viraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

“Mendicants, whoever has missed out on the seven awakening factors has missed out on the noble path to the complete ending of suffering.

Yesaṃ kesañci, bhikkhave, satta bojjhaṅgā āraddhā, āraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

Whoever has undertaken the seven awakening factors has undertaken the noble path to the complete ending of suffering.

Katame satta?

What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

yesaṃ kesañci, bhikkhave, ime satta bojjhaṅgā viraddhā, viraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

Whoever has missed out on these seven awakening factors has missed out on the noble path to the complete ending of suffering.

Yesaṃ kesañci, bhikkhave, ime satta bojjhaṅgā āraddhā, āraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī”ti.

Whoever has undertaken these seven awakening factors has undertaken the noble path to the complete ending of suffering.”

Aṭṭhamañ.

Saṃyutta Nikāya 46
Linked Discourses 46

2. Gilānavagga
2. Sick

19. Ariyasutta Noble

“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā ariyā niyyānikā nīyanti takkarassa sammā dukkhakkhayāya.

“Mendicants, when these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.

Katame satta?

What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā ariyā niyyānikā nīyanti takkarassa sammā dukkhakkhayāya”ti.

When these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

Navamaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

2. Gilānavagga
2. Sick

20. Nibbidāsutta Disillusionment

“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

“Mendicants, the seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katame satta?

What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti”ti.

These seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

Dasamaṃ.

Gilānavaggo dutiyo.

Tassuddānaṃ

Pāṇā sūriyūpamā dve,

**gilānā apare tayo;
Pāraṅāmī viraddho ca,
ariyo nibbidāya cāti.**

Saṃyutta Nikāya 46
Linked Discourses 46

3. Udāyivagga
3. With Udāyī

21. Bodhāyasutta To Awakening

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ
etadavoca:**

Then a mendicant went up to the Buddha ... and said to him:

“Bojjhaṅgā, bojjhaṅgā’ti, bhante, vuccanti.

“Sir, they speak of the ‘awakening factors’.

Kittāvatā nu kho, bhante, ‘bojjhaṅgā’ti vuccantī’ti?

How are the awakening factors defined?”

**“Bodhāya saṃvattantī’ti kho, bhikkhu, tasmā bojjhaṅgāti
vuccanti.**

“Mendicant, they’re called awakening factors because they lead to awakening.

**Idha, bhikkhu, satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ...
pe... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.**

A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**‘Bodhāya saṃvattantī’ti kho, bhikkhu, tasmā ‘bojjhaṅgā’ti
vuccantī’ti.**

They’re called awakening factors because they lead to awakening.”

Paṭhamam.

Saṃyutta Nikāya 46
Linked Discourses 46

3. Udāyivagga
3. With Udāyī

22. Bojjhaṅgadesanāsutta A Teaching on the Awakening Factors

“Satta vo, bhikkhave, bojjhaṅge desessāmi;
“Mendicants, I will teach you the seven awakening factors.

taṃ suṇātha.
Listen ...

Katame ca, bhikkhave, satta bojjhaṅgā?
And what are the seven awakening factors?

Satisambojjaṅgo ...pe... upekkhāsambojjaṅgo—
The awakening factors of mindfulness, investigation of principles,
energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā”ti.
These are the seven awakening factors.”

Dutiyam.

23. Ṭhānīyasutta Grounds

**“Kāmarāgaṭṭhānīyānaṃ, bhikkhave, dhammānaṃ
manasikārabahulīkāraṃ anuppanno ceva kāmacchando uppajjati,
uppanno ca kāmacchando bhīyyobhāvāya vepullāya saṃvattati.**

“Mendicants, when you frequently attend improperly to things that are grounds for sensual greed, sensual desire arises, and once arisen it increases and grows.

**Byāpādaṭṭhānīyānaṃ, bhikkhave, dhammānaṃ
manasikārabahulīkāraṃ anuppanno ceva byāpādo uppajjati,
uppanno ca byāpādo bhīyyobhāvāya vepullāya saṃvattati.**

When you frequently attend improperly to things that are grounds for ill will, ill will arises, and once arisen it increases and grows.

**Thinamiddhaṭṭhānīyānaṃ, bhikkhave, dhammānaṃ
manasikārabahulīkāraṃ anuppannañceva thinamiddhaṃ
uppajjati, uppannañca thinamiddhaṃ bhīyyobhāvāya vepullāya
saṃvattati.**

When you frequently attend improperly to things that are grounds for dullness and drowsiness, dullness and drowsiness arise, and once arisen they increase and grow.

**Uddhaccakukkuccaṭṭhānīyānaṃ, bhikkhave, dhammānaṃ
manasikārabahulīkāraṃ anuppannañceva uddhaccakukkuccaṃ
uppajjati, uppannañca uddhaccakukkuccaṃ bhīyyobhāvāya
vepullāya saṃvattati.**

When you frequently attend improperly to things that are grounds for restlessness and remorse, restlessness and remorse arise, and once arisen they increase and grow.

**Vicikicchāṭṭhāṇiyānaṃ, bhikkhave, dhammānaṃ
manasikārabahulīkāraṃ anuppannā ceva vicikicchā uppajjati,
uppannā ca vicikicchā bhiyyobhāvāya vepullāya saṃvattati.**
When you frequently attend improperly to things that are grounds for
doubt, doubt arises, and once arisen it increases and grows.

**Satisambojjhaṅgaṭṭhāṇiyānaṃ, bhikkhave, dhammānaṃ
manasikārabahulīkāraṃ anuppanno ceva satisambojjhaṅgo
uppajjati, uppanno ca satisambojjhaṅgo bhāvanāpāripūriṃ
gacchati ...pe...**

When you frequently attend properly on things that are grounds for
the awakening factor of mindfulness, the awakening factor of
mindfulness arises, and once arisen it's fully developed. ...

**upekkhāsambojjhaṅgaṭṭhāṇiyānaṃ, bhikkhave, dhammānaṃ
manasikārabahulīkāraṃ anuppanno ceva upekkhāsambojjhaṅgo
uppajjati, uppanno ca upekkhāsambojjhaṅgo bhāvanāpāripūriṃ
gacchatī”ti.**

When you frequently attend properly on things that are grounds for
the awakening factor of equanimity, the awakening factor of
equanimity arises, and once arisen it's fully developed.”

Tatiyaṃ.

24. Ayonisomanasikārasutta Improper Attention

**“Ayoniso, bhikkhave, manasikaroto anuppanno ceva
kāmacchando uppajjati, uppanno ca kāmacchando
bhiyyobhāvāya vepullāya saṃvattati;**

“Mendicants, when you attend improperly, sensual desire,

**anuppanno ceva byāpādo uppajjati, uppanno ca byāpādo
bhiyyobhāvāya vepullāya saṃvattati;**

ill will,

**anuppannañceva thinamiddhaṃ uppajjati, uppannañca
thinamiddhaṃ bhiyyobhāvāya vepullāya saṃvattati;**

dullness and drowsiness,

**anuppannañceva uddhaccakukkuccaṃ uppajjati, uppannañca
uddhaccakukkuccaṃ bhiyyobhāvāya vepullāya saṃvattati;**

restlessness and remorse,

**anuppannā ceva vicikicchā uppajjati, uppannā ca vicikicchā
bhiyyobhāvāya vepullāya saṃvattati;**

and doubt arise, and once arisen they increase and grow.

**anuppanno ceva satisambojjhaṅgo nupajjati, uppanno ca
satisambojjhaṅgo nirujjhati ...pe... anuppanno ceva
upekkhāsambojjhaṅgo nupajjati, uppanno ca
upekkhāsambojjhaṅgo nirujjhati.**

And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity don't arise, or if they've already arisen, they cease.

**Yoniso ca kho, bhikkhave, manasikaroto anuppanno ceva
kāmacchando nuppajjati, uppanno ca kāmacchando pahīyati;**
When you attend properly, sensual desire,

**anuppanno ceva byāpādo nuppajjati, uppanno ca byāpādo
pahīyati;**
ill will,

**anuppannañceva thinamiddhaṃ nuppajjati, uppannañca
thinamiddhaṃ pahīyati;**
dullness and drowsiness,

**anuppannañceva uddhaccakukkuccaṃ nuppajjati, uppannañca
uddhaccakukkuccaṃ pahīyati;**
restlessness and remorse,

**anuppannā ceva vicikicchā nuppajjati, uppannā ca vicikicchā
pahīyati.**
and doubt don't arise, or if they've already arisen they're given up.

**Anuppanno ceva satisambojjhaṅgo uppajjati, uppanno ca
satisambojjhaṅgo bhāvanāpāripūriṃ gacchati ...pe...
anuppanno ceva upekkhāsambojjhaṅgo uppajjati, uppanno ca
upekkhāsambojjhaṅgo bhāvanāpāripūriṃ gacchatī”ti.**
And the awakening factors of mindfulness, investigation of principles,
energy, rapture, tranquility, immersion, and equanimity arise, and
once they've arisen, they're fully developed.”

Catutthaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

3. Udāyivagga
3. With Udāyī

25. Aparihānīyasutta Non-decline

“Satta vo, bhikkhave, aparihāniye dhamme desessāmi;
“Mendicants, I will teach you seven principles that guard against decline.

taṃ suṇātha.
Listen ...

Katame ca, bhikkhave, satta aparihāniyā dhammā?
And what are the seven principles that guard against decline?

Yadidaṃ—

satta bojjhaṅgā.
They are the seven awakening factors.

Katame satta?
What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta aparihāniyā dhammā”ti.
These are the seven principles that guard against decline.”

Pañcamaṃ.

26. Taṇhakkhayasutta The Ending of Craving

“Yo, bhikkhave, maggo yā paṭipadā taṇhakkhayāya saṃvattati, taṃ maggaṃ taṃ paṭipadaṃ bhāvētha.

“Mendicants, you should develop the path and the practice that leads to the ending of craving.

Katamo ca, bhikkhave, maggo katamā ca paṭipadā taṇhakkhayāya saṃvattati?

And what is the path and the practice that leads to the ending of craving?

Yadidaṃ—

satta bojjhaṅgā.

It is the seven awakening factors.

Katame satta?

What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo”ti.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.”

Evam vutte, āyasmā udāyī bhagavantam etadavoca:

When he said this, Udāyī said to him:

“katham bhāvitā nu kho, bhante, satta bojjhaṅgā, katham bahulikatā taṇhakkhayāya saṃvattantī”ti?

“Sir, how are the seven awakening factors developed and cultivated so as to lead to the ending of craving?”

“Idha, udāyi, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ vipulaṃ mahaggataṃ appamāṇaṃ abyāpajjaṃ.

“Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.

Tassa satisambojjhaṅgaṃ bhāvayato vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ vipulaṃ mahaggataṃ appamāṇaṃ abyāpajjaṃ taṇhā pahīyati.

As they do so, craving is given up.

Taṇhāya pahānā kammaṃ pahīyati.

When craving is given up, deeds are given up.

Kammaṃ pahānā dukkhaṃ pahīyati ...pe...

When deeds are given up, suffering is given up. ...

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ vipulaṃ mahaggataṃ appamāṇaṃ abyāpajjaṃ.

A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.

Tassa upekkhāsambojjhaṅgaṃ bhāvayato vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ vipulaṃ mahaggataṃ appamāṇaṃ abyāpajjaṃ taṇhā pahīyati

As they do so, craving is given up.

taṇhāya pahānā kammaṃ pahīyati.

When craving is given up, deeds are given up.

Kammaṃ pahānā dukkhaṃ pahīyati.

When deeds are given up, suffering is given up.

Iti kho, udāyi, taṇhakkhayā kammakkhayo, kammakkhayā dukkhakkhayo”ti.

And so, Udāyī, when craving ends, deeds end; when deeds end suffering ends.”

Chaṭṭham.

27. Taṇhānirodhasutta The Cessation of Craving

“Yo, bhikkhave, maggo yā paṭipadā taṇhānirodhāya saṃvattati, taṃ maggaṃ taṃ paṭipadaṃ bhāvētha.

“Mendicants, you should develop the path and the practice that leads to the cessation of craving.

Katamo ca, bhikkhave, maggo katamā ca paṭipadā taṇhānirodhāya saṃvattati?

And what is the path and the practice that leads to the cessation of craving?

Yadidaṃ—

satta bojjhaṅgā.

It is the seven awakening factors.

Katame satta?

What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahulīkatā taṇhānirodhāya saṃvattanti?

And how are the seven awakening factors developed and cultivated so as to lead to the cessation of craving?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe... upekkhāsambojjhaṅgaṃ bhāveti

**vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.**

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**Evam bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulīkatā
taṇhānirodhāya saṃvattantī”ti.**

This is how the seven awakening factors are developed and cultivated so as to lead to the cessation of craving.”

Sattamaṃ.

28. Nibbedhabhāgiyasutta Helping Penetration

“Nibbedhabhāgiyaṃ vo, bhikkhave, maggaṃ desessāmi;
“Mendicants, I will teach you a path that helps penetration.

taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, nibbedhabhāgiyo maggo?

And what is the path that helps penetration?

Yadidaṃ—

satta bojjhaṅgā.

It is the seven awakening factors.

Katame satta?

What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo”ti.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.”

Evam vutte, āyasmā udāyī bhagavantam etadavoca:

When he said this, Udāyī said to him:

**“kathaṃ bhāvitā nu kho, bhante, satta bojjhaṅgā kathaṃ
bahulikatā nibbedhāya saṃvattantī”ti?**

“Sir, how are the seven awakening factors developed and cultivated so as to lead to penetration?”

**“Idha, udāyi, bhikkhu satisambojjhaṅgaṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ vipulaṃ mahaggataṃ appamāṇaṃ
abyāpajjaṃ.**

“Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.

**So satisambojjhaṅgaṃ bhāvitena cittaṇa añbiddhapubbaṃ
appadālitapubbaṃ lobhakkhandhaṃ nibbijjhati padāleti;**

With a mind that has developed the awakening factor of mindfulness, they penetrate and shatter the mass of greed,

**añbiddhapubbaṃ appadālitapubbaṃ dosakkhandhaṃ
nibbijjhati padāleti;**

the mass of hate,

**añbiddhapubbaṃ appadālitapubbaṃ mohakkhandhaṃ
nibbijjhati padāleti ...pe...**

and the mass of delusion for the first time. ...

**upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ vipulaṃ mahaggataṃ
appamāṇaṃ abyāpajjaṃ.**

A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.

**So upekkhāsambojjhaṅgaṃ bhāvitena cittaṇa
añbiddhapubbaṃ appadālitapubbaṃ lobhakkhandhaṃ
nibbijjhati padāleti;**

With a mind that has developed the awakening factor of equanimity, they penetrate and shatter the mass of greed,

**añbiddhapubbaṃ appadālitapubbaṃ dosakkhandhaṃ
nibbijjhati padāleti;**

the mass of hate,

**anibbidhappubbaṃ appadālitapubbaṃ mohakkhandhaṃ
nibbijhati padāleti.**

and the mass of delusion for the first time.

**Evaṃ bhāvitā kho, udāyi, satta bojjhaṅgā evaṃ bahulīkatā
nibbedhāya saṃvattanti”ti.**

This is how are the seven awakening factors are developed and cultivated so as to lead to penetration.”

Aṭṭhamaṃ.

29. Ekadhammasutta One Thing

“Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yo evaṃ bhāvito bahulīkato saṃyojanīyānaṃ dhammānaṃ pahānāya saṃvattati, yathayidaṃ, bhikkhave, satta bojjhaṅgā.

“Mendicants, I do not see a single thing that, when it is developed and cultivated like this, leads to giving up the things that are prone to being fettered like the seven awakening factors.

Katame satta?

What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahulīkatā saṃyojanīyānaṃ dhammānaṃ pahānāya saṃvattanti?

And how are the seven awakening factors developed and cultivated so as to lead to giving up the things that are prone to being fettered?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ...pe... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam bhāvitā kho, bhikkhave, satta bojjhaṅgā evam bahulīkatā saṃyojanīyānaṃ dhammānaṃ pahānāya saṃvattanti.

That's how the seven awakening factors are developed and cultivated so as to lead to giving up the things that are prone to being fettered.

Katame ca, bhikkhave, saṃyojanīyā dhammā?

And what are the things that are prone to being fettered?

Cakkhu, bhikkhave, saṃyojanīyo dhammo.

The eye is something that's prone to being fettered.

Etthete uppajjanti saṃyojanavinibandhā ajjhosānā ...pe...

This is where these fetters, shackles, and attachments arise.

jivhā saṃyojanīyā dhammā.

The ear ... nose ... tongue ... body ...

Etthete uppajjanti saṃyojanavinibandhā ajjhosānā ...pe...

mano saṃyojanīyo dhammo.

mind is something that's prone to being fettered.

Etthete uppajjanti saṃyojanavinibandhā ajjhosānā.

This is where these fetters, shackles, and attachments arise.

Ime vuccanti, bhikkhave, saṃyojanīyā dhammā”ti.

These are called the things that are prone to being fettered.”

Navamaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

3. Udāyivagga
3. With Udāyī

30. Udāyisutta With Udāyī

**Ekam̐ samayaṃ bhagavā sumbhesu viharati setakaṃ nāma
sumbhānaṃ nigamo.**

At one time the Buddha was staying in the land of the Sumbhas,
near the town of the Sumbhas called Sedaka.

**Atha kho āyasmā udāyī yena bhagavā tenupasaṅkami ...pe...
ekamantaṃ nisinno kho āyasmā udāyī bhagavantaṃ etadavoca:**

Then Venerable Udāyī went up to the Buddha ... and said to him:

“Acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!

**Yāva bahukatañca me, bhante, bhagavati pemañca gāravo ca
hirī ca ottappañca.**

How helpful my love and respect for the Buddha have been, and my
sense of conscience and prudence.

**Ahañhi, bhante, pubbe agārikabhūto samāno abahukato ahoṣiṃ
dhammena abahukato saṅghena.**

For when I was still a layman, I wasn’t helped much by the teaching
or the Saṅgha.

**So khvāhaṃ bhagavati pemañca gāravañca hiriñca ottappañca
sampassamāno agāasmā anagāriyaṃ pabbajito.**

But when I considered my love and respect for the Buddha, and my
sense of conscience and prudence, I went forth from the lay life to
homelessness.

Tassa me bhagavā dhammaṃ desesi:

The Buddha taught me the Dhamma:

‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā ...pe...
Such is feeling ...

iti saññā ...
Such is perception ...

iti saṅkhārā ...
Such are choices ...

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

So khvāhaṃ, bhante, suññāgāragato imesaṃ pañcupādānakkhandhānaṃ ukkujjāvakujaṃ samparivattento ‘idaṃ dukkhaṃ’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbaññāsiṃ.
Then, while staying in an empty hut, I followed the churning of the five grasping aggregates. I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

Dhammo ca me, bhante, abhisamito, maggo ca me paṭiladdho;
I comprehended the teaching; I acquired the path.

yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati yathāhaṃ:
When developed and cultivated as I’m living in such a way, it will bring me to such a state that I will understand:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānissāmi.

‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Satisambojjhaṅgo me, bhante, paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati yathāhaṃ:

I acquired the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānissāmi ...pe...

upekkhāsambojjhaṅgo me, bhante, paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati yathāhaṃ:

When developed and cultivated as I’m living in such a way, they will bring me to such a state that I will understand:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānissāmi.

‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṃ kho me, bhante, maggo paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati yathāhaṃ:

This is the path that I acquired. When developed and cultivated as I’m living in such a way, it will bring me to such a state that I will understand:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānissāmi’”ti.

‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

“Sādhū sādhu, udāyi.

“Good, good, Udāyī!

**Eso hi te, udāyi, maggo paṭiladdho, yo te bhāvito bahulīkato
tathā tathā viharantaṃ tathattāya upanessati yathā tvaṃ:**

For that is indeed the path that you acquired. When developed and cultivated as you’re living in such a way, it will bring you to such a state that you will understand:

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānissasī’ti.**

‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Dasamaṃ.

Udāyivaggo tatiyo.

Tassuddānaṃ

Bodhāya desanā ṭhānā,

ayoniso cāparihānī;

Khayo nirodho nibbedho,

ekadhammo udāyināti.

31. Paṭhamakusalasutta Skillful (1st)

“Ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesam dhammānam aggamakkhāyati.

“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—satta bojjhaṅge bhāvēssati, satta bojjhaṅge bahulīkarissati.

A mendicant who is diligent can expect to develop and cultivate the seven awakening factors.

Kathaṅca, bhikkhave, bhikkhu appamatto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?

And how does a diligent mendicant develop and cultivate the seven awakening factors?

Idha, bhikkhave, bhikkhu satisambojjhaṅgam bhāveti vivekanissitam ...pe... upekkhāsambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam kho, bhikkhave, bhikkhu appamatto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.

That's how a diligent mendicant develops and cultivates the seven awakening factors.”

Paṭhamam.

32. Dutiyakusalasutta Skillful (2nd)

“Ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te yonisomanasikāramūlakā yonisomanasikārasamosaraṇā; yonisomanasikāro tesam dhammānaṃ aggamakkhāyati.

“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in proper attention and meet at proper attention, and proper attention is said to be the best of them.

Yonisomanasikārasampannassetam, bhikkhave, bhikkhuno pāṭikaṅkham—satta bojjaṅge bhāvēssati, satta bojjaṅge bahulīkarissati.

A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors.

Kathaṅca, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjaṅge bhāveti, satta bojjaṅge bahulīkaroti?

And how does a mendicant with proper attention develop and cultivate the seven awakening factors?

Idha, bhikkhave, bhikkhu satisambojjaṅgam bhāveti vivekanissitam ...pe... upekkhāsambojjaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**Evam̐ kho, bhikkhave, bhikkhu yonisomanasikārasampanno
satta bojjhaṅge bhāveti, satta bojjhaṅge bahulikarotī”ti.**

That’s how a mendicant with proper attention develops and cultivates the seven awakening factors.”

Dutiyam̐.

33. Upakkilesasutta Corruptions

“Pañcime, bhikkhave, jātarūpassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ jātarūpaṃ na ceva mudu hoti na ca kammaniyaṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā upeti kammāya.
“Mendicants, there are these five corruptions of gold. When gold is corrupted by these it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

Katame pañca?

What five?

Ayo, bhikkhave, jātarūpassa upakkilesa, yena upakkilesena upakkiliṭṭhaṃ jātarūpaṃ na ceva mudu hoti na ca kammaniyaṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā upeti kammāya.
Iron,

Lohaṃ, bhikkhave, jātarūpassa upakkilesa, yena upakkilesena upakkiliṭṭhaṃ jātarūpaṃ ...pe...
copper,

tipu, bhikkhave, jātarūpassa upakkilesa ...pe...
tin,

sīsaṃ, bhikkhave, jātarūpassa upakkilesa ...pe...
lead,

sajjhu, bhikkhave, jātarūpassa upakkilesa, yena upakkilesena upakkiliṭṭhaṃ jātarūpaṃ na ceva mudu hoti na ca kammaniyaṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā upeti kammāya.
and silver.

Ime kho, bhikkhave, pañca jātarūpassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ jātarūpaṃ na ceva mudu hoti na ca

kammaniyam, na ca pabhassaram pabhaṅgu ca, na ca sammā upeti kammāya.

When gold is corrupted by these five corruptions it's not pliable, workable, or radiant, but is brittle and not completely ready for working.

Evameva kho, bhikkhave, pañcime cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭham cittam na ceva mudu hoti na ca kammaniyam, na ca pabhassaram pabhaṅgu ca, na ca sammā samādhīyati āsavānam khayāya.

In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it's not pliable, workable, or radiant. It's brittle, and not completely immersed in samādhi for the ending of defilements.

Katame pañca?

What five?

Kāmacchando, bhikkhave, cittassa upakkilesa, yena upakkilesena upakkiliṭṭham cittam na ceva mudu hoti na ca kammaniyam, na ca pabhassaram pabhaṅgu ca, na ca sammā samādhīyati āsavānam khayāya ...pe...

Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

ime kho, bhikkhave, pañca cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭham cittam na ceva mudu hoti na ca kammaniyam, na ca pabhassaram pabhaṅgu ca, na ca sammā samādhīyati āsavānam khayāyā”ti.

These are the five corruptions of the mind. When the mind is corrupted by these it's not pliable, workable, or radiant. It's brittle, and not completely immersed in samādhi for the ending of defilements.”

Tatiyam.

34. Anupakkilesasutta Not Corruptions

“Sattime, bhikkhave, bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimutti phalasacchikiriyāya saṁvattanti.

“Mendicants, these seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

Katame satta?

What seven?

Satisambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anupakkilesō bhāvito bahulīkato vijjāvimutti phalasacchikiriyāya saṁvattati ...pe... upekkhāsambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anupakkilesō bhāvito bahulīkato vijjāvimutti phalasacchikiriyāya saṁvattati.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, bhikkhave, satta bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimutti phalasacchikiriyāya saṁvattanti”ti.

These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

Catuttham.

35. Ayonisomanasikārasutta Improper Attention

“Ayoniso, bhikkhave, manasikaroto anuppanno ceva kāmaccando uppajjati, uppanno ca kāmaccando bhīyyobhāvāya vepullāya saṃvattati; anuppanno ceva byāpādo uppajjati, uppanno ca byāpādo bhīyyobhāvāya vepullāya saṃvattati; anuppannañceva thinamiddhaṃ uppajjati, uppannañca thinamiddhaṃ bhīyyobhāvāya vepullāya saṃvattati; anuppannañceva uddhaccakukkuccaṃ uppajjati, uppannañca uddhaccakukkuccaṃ bhīyyobhāvāya vepullāya saṃvattati; anuppannā ceva vicikicchā uppajjati, uppannā ca vicikicchā bhīyyobhāvāya vepullāya saṃvattatī”ti.

“Mendicants, when you attend improperly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow.”

Pañcamaṃ.

Yonisomanasikārasutta

“Yoniso ca kho, bhikkhave, manasikaroto anuppanno ceva satisambojjhaṅgo uppajjati, uppanno ca satisambojjhaṅgo bhāvanāpāripūriṃ gacchati ...pe... anuppanno ceva upekkhāsambojjhaṅgo uppajjati, uppanno ca upekkhāsambojjhaṅgo bhāvanāpāripūriṃ gacchati”ti.

“Mendicants, when you attend properly, the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re fully developed.”

Chattham.

Saṃyutta Nikāya 46
Linked Discourses 46

4. Nīvaraṇavagga
4. Hindrances

36. Buddhisutta Growth

**“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā buddhiyā
aparihānāya saṃvattanti.**

“Mendicants, when the seven awakening factors are developed and cultivated they lead to growth and progress.

Katame satta?

What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo.

the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

**Ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā
buddhiyā aparihānāya saṃvattanti”ti.**

When these seven awakening factors are developed and cultivated they lead to growth and progress.”

Sattamaṃ.

37. Āvaraṇanīvaraṇasutta Obstacles

“Pañcime, bhikkhave, āvaraṇā nīvaraṇā cetaso upakkilesā paññāya dubbalīkaraṇā.

“Mendicants, there are these five obstacles and hindrances, corruptions of the heart that weaken wisdom.

Katame pañca?

What five?

Kāmacchando, bhikkhave, āvaraṇo nīvaraṇo cetaso upakkileso paññāya dubbalīkaraṇo.

Sensual desire,

Byāpādo, bhikkhave, āvaraṇo nīvaraṇo cetaso upakkileso paññāya dubbalīkaraṇo.

ill will,

Thinamiddham, bhikkhave, āvaraṇam nīvaraṇam cetaso upakkilesam paññāya dubbalīkaraṇam.

dullness and drowsiness,

Uddhaccakukkuccam, bhikkhave, āvaraṇam nīvaraṇam cetaso upakkilesam paññāya dubbalīkaraṇam.

restlessness and remorse,

Vicikicchā, bhikkhave, āvaraṇā nīvaraṇā cetaso upakkilesā paññāya dubbalīkaraṇā.

and doubt.

Ime kho, bhikkhave, pañca āvaraṇā nīvaraṇā cetaso upakkilesā paññāya dubbalīkaraṇā.

These are the five obstacles and hindrances, corruptions of the heart that weaken wisdom.

Sattime, bhikkhave, bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiphālasacchikiriyāya saṁvattanti.

There are these seven awakening factors that are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

Katame satta?

What seven?

Satisambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anupakkilesō bhāvito bahulīkato vijjāvimuttiphālasacchikiriyāya saṁvattati ...pe... upekkhāsambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anupakkilesō bhāvito bahulīkato vijjāvimuttiphālasacchikiriyāya saṁvattati.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, bhikkhave, satta bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiphālasacchikiriyāya saṁvattantīti.

These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

38. Anīvaraṇasutta Without Obstacles

Yasmim̐, bhikkhave, samaye ariyasāvako aṭṭhim̐ katvā manasi katvā sabbaṃ cetaso samannāharitvā ohitasoto dhammaṃ suṇāti, imassa pañca nīvaraṇā tasmim̐ samaye na honti. Satta bojjhaṅgā tasmim̐ samaye bhāvanāpāripūrim̐ gacchanti.

Mendicants, sometimes a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.

Katame pañca nīvaraṇā tasmim̐ samaye na honti?

What are the five hindrances that are absent?

**Kāmacchandanivaraṇaṃ tasmim̐ samaye na hoti,
byāpādanīvaraṇaṃ tasmim̐ samaye na hoti,
thinamiddhanivaraṇaṃ tasmim̐ samaye na hoti,
uddhaccakukkuccanivaraṇaṃ tasmim̐ samaye na hoti,
vicikicchānīvaraṇaṃ tasmim̐ samaye na hoti.**

Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Imassa pañca nīvaraṇā tasmim̐ samaye na honti.

These are the five hindrances that are absent.

Katame satta bojjhaṅgā tasmim̐ samaye bhāvanāpāripūrim̐ gacchanti?

And what are the seven awakening factors that are fully developed?

**Satisambojjhaṅgo tasmim̐ samaye bhāvanāpāripūrim̐ gacchati
...pe... upekkhāsambojjhaṅgo tasmim̐ samaye**

bhāvanāpāripūriṃ gacchati.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime satta bojjhaṅgā tasmim̐ samaye bhāvanāpāripūriṃ gacchanti.

These are the seven awakening factors that are fully developed.

Yasmim̐, bhikkhave, samaye ariyasāvako aṭṭhim̐ katvā manasi katvā sabbaṃ cetaso samannāharitvā ohitasoto dhammaṃ suṇāti, imassa pañca nīvaraṇā tasmim̐ samaye na honti. Ime satta bojjhaṅgā tasmim̐ samaye bhāvanāpāripūriṃ gacchantī”ti.

Sometimes a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.”

Aṭṭhamaṃ.

39. Rukkhasutta Trees

“Santi, bhikkhave, mahārukkhā aṇubijā mahākāyā rukkhānaṃ ajjhāruhā, yehi rukkhā ajjhārūḷhā obhaggavibhaggā vipatitā senti.

“Mendicants, there are large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall.

Katame ca te, bhikkhave, mahārukkhā aṇubijā mahākāyā rukkhānaṃ ajjhāruhā, yehi rukkhā ajjhārūḷhā obhaggavibhaggā vipatitā senti?

And what are those large trees with tiny seeds and big trunks?

Assattho, nigrodho, pilakkho, udumbaro, kacchako, kapitthano

—

The bodhi, banyan, wavy leaf fig, cluster fig, Moreton Bay fig, and wood apple.

ime kho te, bhikkhave, mahārukkhā aṇubijā mahākāyā rukkhānaṃ ajjhāruhā, yehi rukkhā ajjhārūḷhā obhaggavibhaggā vipatitā senti.

These are the large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall.

Evameva kho, bhikkhave, idhekacco kulaputto yādisake kāme ohāya agāasmā anagāriyaṃ pabbajito hoti, so tādisakehi kāmehi tato vā pāpiṭṭhatarehi obhaggavibhaggo vipatito seti.

In the same way, take a certain gentleman who has gone forth from the lay life to homelessness, abandoning sensual pleasures. But

beset by sensual pleasures that are similar, or even worse, he breaks apart, collapses, and falls.

Pañcime, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.

There are these five obstacles and hindrances, parasites of the mind that weaken wisdom.

Katame pañca?

What five?

Kāmacchando, bhikkhave, āvaraṇo nīvaraṇo cetaso ajjhāruho paññāya dubbalīkaraṇo.

Sensual desire,

Byāpādo, bhikkhave, āvaraṇo nīvaraṇo cetaso ajjhāruho paññāya dubbalīkaraṇo.

ill will,

Thinamiddham, bhikkhave, āvaraṇam nīvaraṇam cetaso ajjhāruham paññāya dubbalīkaraṇam.

dullness and drowsiness,

Uddhaccakukkuccam, bhikkhave, āvaraṇam nīvaraṇam cetaso ajjhāruham paññāya dubbalīkaraṇam.

restlessness and remorse,

Vicikicchā, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.

and doubt.

Ime kho, bhikkhave, pañca āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.

These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.

Sattime, bhikkhave, bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anajjhāruhā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyāya saṁvattanti.

These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

Katame satta?

What seven?

Satisambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anajjhāruho bhāvito bahulīkato vijjāvimuttiphelasacchikiriyāya saṁvattati ...pe... upekkhāsambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anajjhāruho bhāvito bahulīkato vijjāvimuttiphelasacchikiriyāya saṁvattati.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, bhikkhave, satta bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anajjhāruhā bhāvitā bahulīkatā vijjāvimuttiphelasacchikiriyāya saṁvattantī”ti.

These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

Navamaṁ.

40. Nīvaraṇasutta Hindrances

“Pañcime, bhikkhave, nīvaraṇā andhakaraṇā acakkhukaraṇā aññānakaraṇā paññānirodhikā vighātapakkihiyā anibbānasamvattanikā.

“Mendicants, these five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment.

Katame pañca?

What five?

Kāmacchandanivaraṇam, bhikkhave, andhakaraṇam acakkhukaraṇam aññānakaraṇam paññānirodhikam vighātapakkihiyam anibbānasamvattanikam.

Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Byāpādanīvaraṇam, bhikkhave ...pe...

thinamiddhanivaraṇam, bhikkhave ...pe...

uddhaccakukkucanīvaraṇam, bhikkhave ...pe...

vicikicchānīvaraṇam, bhikkhave, andhakaraṇam acakkhukaraṇam aññānakaraṇam paññānirodhikam vighātapakkihiyam anibbānasamvattanikam.

Ime kho, bhikkhave, pañca nīvaraṇā andhakaraṇā acakkhukaraṇā aññānakaraṇā paññānirodhikā vighātapakkihiyā anibbānasamvattanikā.

These five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment.

Sattime, bhikkhave, bojjaṅgā cakkhukaraṇā ñāṇakaraṇā paññābuddhiyā avighātapakkhiyā nibbānasamvattanikā.

These seven awakening factors are creators of vision and knowledge. They grow wisdom, they're on the side of solace, and they lead to extinguishment.

Katame satta?

What seven?

Satisambojjaṅgo, bhikkhave, cakkhukaraṇo ñāṇakaraṇo paññābuddhiyo avighātapakkhiyo nibbānasamvattaniko ...pe... upekkhāsambojjaṅgo, bhikkhave, cakkhukaraṇo ñāṇakaraṇo paññābuddhiyo avighātapakkhiyo nibbānasamvattaniko.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, bhikkhave, satta bojjaṅgā cakkhukaraṇā ñāṇakaraṇā paññābuddhiyā avighātapakkhiyā nibbānasamvattanikā”ti.

These seven awakening factors are creators of vision and knowledge. They grow wisdom, they're on the side of solace, and they lead to extinguishment.”

Dasamaṃ.

Nīvaraṇavaggo catuttho.

Tassuddānaṃ

**Dve kusalā kilesā ca,
Dve yoniso ca buddhi ca;
Āvaraṇā nīvaraṇā rukkharaṃ,
Nīvaraṇaṅca te dasāti.**

Saṃyutta Nikāya 46

Linked Discourses 46

5. Cakkavattivagga

5. A Wheel Turning Monarch

41. Vidhāsutta

Discriminations

Sāvattihinidānaṃ.

At Sāvattihī.

“Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā tisso vidhā pajahimsu, sabbe te sattannaṃ bojjaṅgānaṃ bhāvitattā bahulīkatattā.

“Mendicants, all the ascetics and brahmins in the past who have given up the three discriminations have done so by developing and cultivating the seven awakening factors.

Ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā tisso vidhā pajahissanti, sabbe te sattannaṃ bojjaṅgānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the future who will give up the three discriminations will do so by developing and cultivating the seven awakening factors.

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā tisso vidhā pajahanti, sabbe te sattannaṃ bojjaṅgānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the present who are giving up the three discriminations do so by developing and cultivating the seven awakening factors.

Katamesaṃ sattannaṃ bojjaṅgānaṃ?

What seven?

Satisambojjaṅgassa ...pe... upekkhāsambojjaṅgassa.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā tisso vidhā pajahiṃsu ...pe...

All the ascetics and brahmins in the past ...

pajahissanti ...pe...

future ...

pajahanti, sabbe te imesaṃyeva sattannaṃ bojjhaṅgānaṃ bhāvitattā bahulīkatattā”ti.

and present who give up the three discriminations do so by developing and cultivating the seven awakening factors.”

Paṭhamam.

Saṃyutta Nikāya 46
Linked Discourses 46

5. Cakkavattivagga
5. A Wheel Turning Monarch

42. Cakkavattisutta A Wheel Turning Monarch

“Rañño, bhikkhave, cakkavattissa pātubhāvā sattannaṃ ratanānaṃ pātubhāvo hoti.

“Mendicants, when a Wheel Turning Monarch appears seven treasures appear.

Katamesaṃ sattannaṃ?

What seven?

Cakkaratanassa pātubhāvo hoti, hatthiratanassa pātubhāvo hoti, assaratanassa pātubhāvo hoti, maṇiratanassa pātubhāvo hoti, itthiratanassa pātubhāvo hoti, gahapatiratanassa pātubhāvo hoti, pariṇāyakaratanassa pātubhāvo hoti.

The wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor.

Rañño, bhikkhave, cakkavattissa pātubhāvā imesaṃ sattannaṃ ratanānaṃ pātubhāvo hoti.

When a Wheel Turning Monarch appears these seven treasures appear.

Tathāgatassa, bhikkhave, pātubhāvā arahato sammāsambuddhassa sattannaṃ bojjhaṅgaratanānaṃ pātubhāvo hoti.

When a Realized One, a perfected one, a fully awakened Buddha appears the seven treasures of the awakening factors appear.

Katamesaṃ sattannaṃ?

What seven?

**Satisambojjhaṅgassa ratanassa pātubhāvo hoti ...pe...
upekkhāsambojjhaṅgassa ratanassa pātubhāvo hoti.**

The treasures of the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

**Tathāgatassa, bhikkhave, pātubhāvā arahato
sammāsambuddhassa imesaṃ sattannaṃ bojjhaṅgaratanānaṃ
pātubhāvo hotī”ti.**

When a Realized One, a perfected one, a fully awakened Buddha appears these seven treasures of the awakening factors appear.”

Dutiyam.

Saṃyutta Nikāya 46
Linked Discourses 46

5. Cakkavattivagga
5. A Wheel Turning Monarch

43. Mārasutta About Māra

“Mārasenappamaddanaṃ vo, bhikkhave, maggaṃ desessāmi;
“Mendicants, I will teach you a path for crushing Māra’s army.

taṃ suṇātha.

Listen ...

Katamo ca, bhikkhave, mārasenappamaddano maggo?

And what is that path?

Yadidaṃ—

satta bojjhaṅgā.

It is the seven awakening factors.

Katame satta?

What seven?

Satisambojjhaṅgo ...pe... upekkhāsambojjhaṅgo—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ayaṃ kho, bhikkhave, mārasenappamaddano maggo”ti.

This is the path for crushing Māra’s army.”

Tatiyaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

5. Cakkavattivagga
5. A Wheel Turning Monarch

44. Duppaññasutta Witless

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ
etadavoca:**

Then a mendicant went up to the Buddha ... and asked him,

“duppañño eḷamūgo, duppañño eḷamūgo’ti, bhante, vuccati.
“Sir, they speak of ‘a witless idiot’.

Kittāvatā nu kho, bhante, ‘duppañño eḷamūgo’ti vuccatī’ti?
How is a witless idiot defined?”

**“Sattannaṃ kho, bhikkhu, bojjhaṅgānaṃ abhāvitattā
abahulīkatattā ‘duppañño eḷamūgo’ti vuccati.**

“Mendicant, they’re called a witless idiot because they haven’t
developed and cultivated the seven awakening factors.

Katamesaṃ sattannaṃ?

What seven?

Satisambojjhaṅgassa ...pe... upekkhāsambojjhaṅgassa—

The awakening factors of mindfulness, investigation of principles,
energy, rapture, tranquility, immersion, and equanimity.

**imesaṃ kho, bhikkhu, sattannaṃ bojjhaṅgānaṃ abhāvitattā
abahulīkatattā ‘duppañño eḷamūgo’ti vuccatī’ti.**

They’re called a witless idiot because they haven’t developed and
cultivated these seven awakening factors.”

Catutthaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

5. Cakkavattivagga
5. A Wheel Turning Monarch

45. Paññavantasutta Wise

“Paññavā aneḷamūgo, paññavā aneḷamūgo’ti, bhante, vuccati.
“Sir they speak of a person who is ‘wise, no idiot’.

Kittāvatā nu kho, bhante, ‘paññavā aneḷamūgo’ti vuccatī”ti?
How is a person who is wise, no idiot defined?”

“Sattannaṃ kho, bhikkhu, bojjhaṅgānaṃ bhāvitattā
bahulīkatattā ‘paññavā aneḷamūgo’ti vuccati.

“Mendicant, they’re called wise, no idiot because they’ve developed and cultivated the seven awakening factors.

Katamesaṃ sattannaṃ?
What seven?

Satisambojjhaṅgassa ...pe... upekkhāsambojjhaṅgassa—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

imesaṃ kho, bhikkhu, sattannaṃ bojjhaṅgānaṃ bhāvitattā
bahulīkatattā ‘paññavā aneḷamūgo’ti vuccatī”ti.

They’re called wise, no idiot because they’ve developed and cultivated these seven awakening factors.”

Pañcamaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

5. Cakkavattivagga
5. A Wheel Turning Monarch

46. Daliddasutta Poor

“Daliddo, daliddo’ti, bhante, vuccati.

“Sir, they speak of someone who is ‘poor’.

Kittāvatā nu kho, bhante, ‘daliddo’ti vuccatī’”ti?

How is a poor person defined?”

**“Sattannaṃ kho, bhikkhu, bojjhaṅgānaṃ abhāvitattā
abahulīkatattā ‘daliddo’ti vuccati.**

“Mendicant, they’re called poor because they haven’t developed and cultivated the seven awakening factors.

Katamesaṃ sattannaṃ?

What seven?

Satisambojjhaṅgassa ...pe... upekkhāsambojjhaṅgassa—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

**imesaṃ kho, bhikkhu, sattannaṃ bojjhaṅgānaṃ abhāvitattā
abahulīkatattā ‘daliddo’ti vuccatī’”ti.**

They’re called poor because they haven’t developed and cultivated these seven awakening factors.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

5. Cakkavattivagga
5. A Wheel Turning Monarch

47. Adaliddasutta Prosperous

“Adaliddo, adaliddo’ti, bhante, vuccati.

“Sir, they speak of someone who is ‘prosperous’.

Kittāvatā nu kho, bhante, ‘adaliddo’ti vuccatī’ti?

How is a prosperous person defined?”

**“Sattannaṃ kho, bhikkhu, bojjhaṅgānaṃ bhāvitattā
bahulīkatattā ‘adaliddo’ti vuccati.**

“Mendicant, they’re called prosperous because they’ve developed and cultivated the seven awakening factors.

Katamesaṃ sattannaṃ?

What seven?

Satisambojjhaṅgassa ...pe... upekkhāsambojjhaṅgassa—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

**imesaṃ kho, bhikkhu, sattannaṃ bojjhaṅgānaṃ bhāvitattā
bahulīkatattā ‘adaliddo’ti vuccatī’ti.**

They’re called prosperous because they’ve developed and cultivated these seven awakening factors.”

Sattamaṃ.

Saṃyutta Nikāya 46

Linked Discourses 46

5. Cakkavattivagga

5. A Wheel Turning Monarch

48. Ādiccasutta

The Sun

“Ādiccassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—aruṇuggaṃ.

“Mendicants, the dawn is the forerunner and precursor of the sunrise.

Evameva kho, bhikkhave, bhikkhuno sattannaṃ bojjaṅgānaṃ uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—kalyāṇamittatā.

In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors.

Kalyāṇamittassetāṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ—satta bojjaṅge bhāvēssati, satta bojjaṅge bahulīkarissati.

A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

Kathaṅca, bhikkhave, bhikkhu kalyāṇamitto satta bojjaṅge bhāveti, satta bojjaṅge bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the seven awakening factors?

Idha, bhikkhave, bhikkhu satisambojjaṅgaṃ bhāveti vivekanissitaṃ ...pe... upekkhāsambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility,

immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam̐ kho, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.

That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

Aṭṭhamam̐.

Saṃyutta Nikāya 46
Linked Discourses 46

5. Cakkavattivagga
5. A Wheel Turning Monarch

49. Ajjhattikaṅgasutta Interior

“Ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi sattannaṃ bojjaṅgānaṃ uppādāya, yathayidaṃ—bhikkhave, yonisomanasikāro.

“Taking into account interior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like proper attention. ...”

Yonisomanasikārasampannassetam, bhikkhave, bhikkhuno pāṭikaṅkham—satta bojjaṅge bhāvēssati, satta bojjaṅge bahulīkarissati.

Kathaṅca, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjaṅge bhāveti, satta bojjaṅge bahulīkaroti?

Idha, bhikkhave, bhikkhu satisambojjaṅgam bhāveti vivekanissitaṃ ...pe... upekkhāsambojjaṅgam bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Evam kho, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjaṅge bhāveti, satta bojjaṅge bahulīkaroti”ti.

Navamaṃ.

Samyutta Nikāya 46
Linked Discourses 46

5. Cakkavattivagga
5. A Wheel Turning Monarch

50. Bāhiraṅgasutta Exterior

“Bāhiraṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi sattannaṃ bojjaṅgānaṃ uppādāya, yathayidaṃ—bhikkhave, kalyāṇamittatā.

“Taking into account exterior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like good friendship. ...”

Kalyāṇamittassetaṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ—satta bojjaṅge bhāvēssati, satta bojjaṅge bahulīkarissati.

Kathaṅca, bhikkhave, bhikkhu kalyāṇamitto satta bojjaṅge bhāveti, satta bojjaṅge bahulīkaroti?

Idha, bhikkhave, bhikkhu satisambojjaṅgaṃ bhāveti vivekanissitaṃ ...pe... upekkhāsambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Evaṃ kho, bhikkhave, bhikkhu kalyāṇamitto satta bojjaṅge bhāveti, satta bojjaṅge bahulīkarotī”ti.

Dasamaṃ.

Cakkavattivaggo pañcamaṃ.

Tassuddānaṃ

Vidhā cakkavatti māro,

**duppañño paññavena ca;
Daliddo adaliddo ca,
ādiccaṅgena te dasāti.**

Saṃyutta Nikāya 46
Linked Discourses 46

6. Sākacchavagga
6. Discussion

51. Āhārasutta Nourishing

Sāvattihinidānaṃ.

At Sāvattihī.

**“Pañcannañca, bhikkhave, nīvaraṇānaṃ sattannañca
bojjhaṅgānaṃ āhārañca anāhārañca desessāmi;**

“Mendicants, I will teach you what fuels and what starves the five hindrances and the seven awakening factors.

taṃ suṇātha.

Listen ...

**Ko ca, bhikkhave, āhāro anuppannassa vā kāmacchandassa
uppādāya, uppannassa vā kāmacchandassa bhīyyobhāvāya
vepullāya?**

And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow?

Atthi, bhikkhave, subhanimittaṃ.

There is the feature of beauty.

Tattha ayonisomanasikārabahulīkāro—

Frequent improper attention to that

**ayamāhāro anuppannassa vā kāmacchandassa uppādāya,
uppannassa vā kāmacchandassa bhīyyobhāvāya vepullāya.**

fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

Ko ca, bhikkhave, āhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhīyyobhāvāya vepullāya?

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow?

Atthi, bhikkhave, paṭighanimittam.

There is the feature of harshness.

Tattha ayonisomanasikārabahulīkāro—

Frequent improper attention to that

ayamāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhīyyobhāvāya vepullāya.

fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

Ko ca, bhikkhave, āhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhīyyobhāvāya vepullāya?

And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow?

Atthi, bhikkhave, arati tandi vijambhitā bhattasammado cetaso ca līnattam.

There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness.

Tattha ayonisomanasikārabahulīkāro—

Frequent improper attention to that

ayamāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhīyyobhāvāya vepullāya.

fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow.

Ko ca, bhikkhave, āhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhīyyobhāvāya vepullāya?

And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow?

Atthi, bhikkhave, cetaso avūpasamo.

There is the unsettled mind.

Tattha ayonisomanasikārabahulīkāro—

Frequent improper attention to that

ayamāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhīyyobhāvāya vepullāya.

fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow.

Ko ca, bhikkhave, āhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhīyyobhāvāya vepullāya?

And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow?

Atthi, bhikkhave, vicikicchāṭṭhānīyā dhammā.

There are things that are grounds for doubt.

Tattha ayonisomanasikārabahulīkāro—

Frequent improper attention to them

ayamāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhīyyobhāvāya vepullāya.

fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

Ko ca, bhikkhave, āhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it?

Atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā.

There are things that are grounds for the awakening factor of mindfulness.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

ayamāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.

fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā

dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it?

Atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā.

There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.

fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā

vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it?

Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.

There are the elements of initiative, persistence, and exertion.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

ayamāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.

fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it?

Atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā.

There are things that are grounds for the awakening factor of rapture.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

ayamāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.

fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it?

Atthi, bhikkhave, kāyappassaddhi cittappassaddhi.

There is tranquility of the body and of the mind.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to that

**ayamāhāro anuppannassa vā passaddhisambojjhaṅgassa
uppādāya, uppannassa vā passaddhisambojjhaṅgassa
bhāvanāya pāripūriyā.**

fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

**Ko ca, bhikkhave, āhāro anuppannassa vā
samādhisambojjhaṅgassa uppādāya, uppannassa vā
samādhisambojjhaṅgassa bhāvanāya pāripūriyā?**

And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it?

Atthi, bhikkhave, samathanimittam abyaggaṇimittam.

There are things that are the foundation of serenity and freedom from distraction.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

**ayamāhāro anuppannassa vā samādhisambojjhaṅgassa
uppādāya, uppannassa vā samādhisambojjhaṅgassa
bhāvanāya pāripūriyā.**

fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.

**Ko ca, bhikkhave, āhāro anuppannassa vā
upekkhāsambojjhaṅgassa uppādāya, uppannassa vā
upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā?**

And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it?

Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā.

There are things that are grounds for the awakening factor of equanimity.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

**ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa
uppādāya, uppannassa vā upekkhāsambojjhaṅgassa
bhāvanāya pāripūriyā.**

fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.

**Ko ca, bhikkhave, anāhāro anuppannassa vā kāmacchandassa
uppādāya, uppannassa vā kāmacchandassa bhīyyobhāvāya
vepullāya?**

And what starves the arising of sensual desire, or, when it has arisen, starves its increase and growth?

Atthi, bhikkhave, asubhanimittam.

There is the feature of ugliness.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to that

**ayamanāhāro anuppannassa vā kāmacchandassa uppādāya,
uppannassa vā kāmacchandassa bhīyyobhāvāya vepullāya.**

starves the arising of sensual desire, or, when it has arisen, starves its increase and growth.

**Ko ca, bhikkhave, anāhāro anuppannassa vā byāpādassa
uppādāya, uppannassa vā byāpādassa bhīyyobhāvāya
vepullāya?**

And what starves the arising of ill will, or, when it has arisen, starves its increase and growth?

Atthi, bhikkhave, mettācetovimutti.

There is the heart's release by love.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to that

**ayamanāhāro anuppannassa vā byāpādassa uppādāya,
uppannassa vā byāpādassa bhīyyobhāvāya vepullāya.**

starves the arising of ill will, or, when it has arisen, starves its increase and growth.

Ko ca, bhikkhave, anāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiiyobhāvāya vepullāya?

And what starves the arising of dullness and drowsiness, or, when they have arisen, starves their increase and growth?

Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.

There are the elements of initiative, persistence, and exertion.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

ayamanāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiiyobhāvāya vepullāya.

starves the arising of dullness and drowsiness, or, when they have arisen, starves their increase and growth.

Ko ca, bhikkhave, anāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiiyobhāvāya vepullāya?

And what starves the arising of restlessness and remorse, or, when they have arisen, starves their increase and growth?

Atthi, bhikkhave, cetaso vūpasamo.

There is the settled mind.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to that

ayamanāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiiyobhāvāya vepullāya.

starves the arising of restlessness and remorse, or, when they have arisen, starves their increase and growth.

Ko ca, bhikkhave, anāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhīyyobhāvāya vepullāya?

And what starves the arising of doubt, or, when it has arisen, starves its increase and growth?

Atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapañītā dhammā kaṇhasukkasappaṭibhāgā dhammā.

There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

Tattha yonisomanasikārabahulīkāro—

Frequent proper attention to them

ayamanāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhīyyobhāvāya vepullāya.

starves the arising of doubt, or, when it has arisen, starves its increase and growth.

Ko ca, bhikkhave, anāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?

And what starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its full development?

Atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā.

There are things that are grounds for the awakening factor of mindfulness.

Tattha amanasikārabahulīkāro—

Not frequently focusing on them

ayamanāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.

starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its full development.

**Ko ca, bhikkhave, anāhāro anuppannassa vā
dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā
dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā?**

And what starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development?

**Atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā
hīnapaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā.**

There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

Tattha amanasikārabahulīkāro—

Not frequently focusing on them

**ayamanāhāro anuppannassa vā
dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā
dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.**

starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development.

**Ko ca, bhikkhave, anāhāro anuppannassa vā
vīriyasambojjhaṅgassa uppādāya, uppannassa vā
vīriyasambojjhaṅgassa bhāvanāya pāripūriyā?**

And what starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development?

**Atthi, bhikkhave, ārambhadhātu nikkamadhātu
parakkamadhātu.**

There are the elements of initiative, persistence, and exertion.

Tattha amanasikārabahulīkāro—

Not frequently focusing on them

**ayamanāhāro anuppannassa vā vīriyasambojjhaṅgassa
uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya
pāripūriyā.**

starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development.

**Ko ca, bhikkhave, anāhāro anuppannassa vā
pītisambojjhaṅgassa uppādāya, uppannassa vā
pītisambojjhaṅgassa bhāvanāya pāripūriyā?**

And what starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development?

Atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā.

There are things that are grounds for the awakening factor of rapture.

Tattha amanasikārabahulīkāro—

Not frequently focusing on them

**ayamanāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya,
uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.**

starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development.

**Ko ca, bhikkhave, anāhāro anuppannassa vā
passaddhisambojjhaṅgassa uppādāya, uppannassa vā
passaddhisambojjhaṅgassa bhāvanāya pāripūriyā?**

And what starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development?

Atthi, bhikkhave, kāyappassaddhi cittappassaddhi.

There is tranquility of the body and of the mind.

Tattha amanasikārabahulīkāro—

Not frequently attending to that

**ayamanāhāro anuppannassa vā passaddhisambojjhaṅgassa
uppādāya, uppannassa vā passaddhisambojjhaṅgassa
bhāvanāya pāripūriyā.**

starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development.

**Ko ca, bhikkhave, anāhāro anuppannassa vā
samādhisambojjhaṅgassa uppādāya, uppannassa vā**

samādhisambojjhaṅgassa bhāvanāya pāripūriyā?

And what starves the arising of the awakening factor of immersion, or, when it has arisen, starves its full development?

Atthi, bhikkhave, samathanimittam abyagganimittam.

There are things that are the foundation of serenity and freedom from distraction.

Tattha amanasikārabahulikāro—

Not frequently focusing on them

**ayamanāhāro anuppannassa vā samādhisambojjhaṅgassa
uppādāya, uppannassa vā samādhisambojjhaṅgassa
bhāvanāya pāripūriyā.**

starves the arising of the awakening factor of immersion, or, when it has arisen, starves its full development.

**Ko ca, bhikkhave, anāhāro anuppannassa vā
upekkhāsambojjhaṅgassa uppādāya, uppannassa vā
upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā?**

And what starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development?

Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā.

There are things that are grounds for the awakening factor of equanimity.

Tattha amanasikārabahulikāro—

Not frequently focusing on them

**ayamanāhāro anuppannassa vā upekkhāsambojjhaṅgassa
uppādāya, uppannassa vā upekkhāsambojjhaṅgassa
bhāvanāya pāripūriyā”ti.**

starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development.”

Paṭhamam.

52. Pariyāyasutta Is There a Way?

Atha kho sambahulā bhikkhū pubbaṅhasamayaṃ nivāsetvā pattaḥcīvaramādāya sāvattihim piṇḍāya pavisimsu.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattihī for alms.

Atha kho tesam bhikkhūnaṃ etadahosi:

Then it occurred to him,

“atippago kho tāva sāvattiyam piṇḍāya caritum.

“It’s too early to wander for alms in Sāvattihī.

Yannūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyāma”ti.

Why don’t we go to the monastery of the wanderers who follow other paths?”

Atha kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkamimsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodimsu.

Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū aññatitthiyā paribbājakā etadavocum:

When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

“Samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti:

“Reverends, the ascetic Gotama teaches his disciples like this:

‘etha tumhe, bhikkhave, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe satta bojjhaṅge yathābhūtaṃ bhāvēthā’ti.

‘Mendicants, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.’

Mayampi kho, āvuso, sāvakaṇaṃ evaṃ dhammaṃ desema:

We too teach our disciples:

‘etha tumhe, āvuso, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe satta bojjhaṅge yathābhūtaṃ bhāvēthā’ti.

‘Reverends, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.’

Idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ—dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsaniṃ”ti?

What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”

Atha kho te bhikkhū tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandiṃsu nappaṭikkosiṃsu;

Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths.

anabhinanditvā appaṭikkosivā uṭṭhāyāsanaṃ pakkamiṃsu:

They got up from their seat, thinking:

“bhagavato santike etassa bhāsitassa atthaṃ ājānissāma”ti.

“We will learn the meaning of this statement from the Buddha himself.”

Atha kho te bhikkhū sāvattim piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkantā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum:

Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Idha mayaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattim piṇḍāya pavisimha.

Tesaṃ no, bhante, amhākaṃ etadahosi:

‘atippago kho tāva sāvattiyam piṇḍāya caritum, yannūna mayaṃ yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkameyyāma’ti.

Atha kho mayaṃ, bhante, yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkamimha; upasaṅkamtivā tehi aññatitthiyehi paribbājakehi saddhim sammodimha.

Sammodaniyam katham sāraṇiyam vītisāretvā ekamantam nisīdimha. Ekamantam nisinne kho amhe, bhante, aññatitthiyā paribbājakā etadavocum:

‘Samaṇo, āvuso, gotamo sāvakānam evaṃ dhammam deseti “etha tumhe, bhikkhave, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe satta bojjhaṅge yathābhūtam bhāvēthā”ti.

Mayampi kho, āvuso, sāvakānam evaṃ dhammam desema:

“etha tumhe, āvuso, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe satta bojjhaṅge yathābhūtam bhāvēthā”ti.

Idha no, āvuso, ko viseso, ko adhippayāso, kim nānākaraṇam samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ—

**dhammadesanāya vā dhammadesanaṃ, anusāsanīyā vā
anusāsanin'ti?**

**Atha kho mayāṃ, bhante, tesaṃ aññatitthiyānaṃ
paribbājakānaṃ bhāsitaṃ neva abhinandimha
nappaṭikkosimha, anabhinanditvā appaṭikkositvā uṭṭhāyāsanaṃ
pakkamimha:**

'bhagavato santike etassa bhāsitassa atthaṃ ājānissāma'”ti.

**“Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu
vacanīyā:**

“Mendicants, when wanderers who follow other paths say this, you
should say to them:

**'atthi panāvuso, pariyāyo, yaṃ pariyāyaṃ āgama pañca
nīvaraṇā dasa honti, satta bojjhaṅgā catuddasā'ti.**

‘But reverends, is there a way in which the five hindrances become
ten and the seven awakening factors become fourteen?’

**Evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva
sampāyissanti, uttariṅca vighātaṃ āpajjissanti.**

Questioned like this, the wanderers who follow other paths would be
stumped, and, in addition, would get frustrated.

Taṃ kissa hetu?

Why is that?

Yathā taṃ, bhikkhave, avisayasmim.

Because they're out of their element.

**Nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake
sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra
tathāgatena vā tathāgatasāvakena vā ito vā pana sutvā.**

I don't see anyone in this world—with its gods, Māras, and Brahmās,
this population with its ascetics and brahmins, its gods and humans
—who could provide a satisfying answer to these questions except

for the Realized One or his disciple or someone who has heard it from them.

Katamo ca, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma pañca nīvaraṇā dasa honti?

And what is the way in which the five hindrances become ten?

Yadapi, bhikkhave, ajjhattaṃ kāmacchando tadapi nīvaraṇaṃ, yadapi bahiddhā kāmacchando tadapi nīvaraṇaṃ.

Sensual desire for what is internal is a hindrance; and sensual desire for what is external is also a hindrance.

‘Kāmacchandanivaraṇan’ti iti hidaṃ uddesaṃ gacchati.

Tadamināpetam pariyāyena dvayaṃ hoti.

That’s how what is concisely referred to as ‘the hindrance of sensual desire’ becomes twofold.

Yadapi, bhikkhave, ajjhattaṃ byāpādo tadapi nīvaraṇaṃ, yadapi bahiddhā byāpādo tadapi nīvaraṇaṃ.

Ill will for what is internal is a hindrance; and ill will for what is external is also a hindrance.

‘Byāpādanīvaraṇan’ti iti hidaṃ uddesaṃ gacchati.

Tadamināpetam pariyāyena dvayaṃ hoti.

That’s how what is concisely referred to as ‘the hindrance of ill will’ becomes twofold.

Yadapi, bhikkhave, thinaṃ tadapi nīvaraṇaṃ, yadapi middhaṃ tadapi nīvaraṇaṃ.

Dullness is a hindrance; and drowsiness is also a hindrance.

‘Thinamiddhanivaraṇan’ti iti hidaṃ uddesaṃ gacchati.

Tadamināpetam pariyāyena dvayaṃ hoti.

That’s how what is concisely referred to as ‘the hindrance of dullness and drowsiness’ becomes twofold.

Yadapi, bhikkhave, uddhaccaṃ tadapi nīvaraṇaṃ, yadapi kukkucçaṃ tadapi nīvaraṇaṃ.

Restlessness is a hindrance; and remorse is also a hindrance.

**‘Uddhaccakukkuccanīvaraṇan’ti iti hidaṃ uddesaṃ gacchati.
Tadamināpetam̐ pariyāyena dvayaṃ hoti.**

That’s how what is concisely referred to as ‘the hindrance of restlessness and remorse’ becomes twofold.

**Yadapi, bhikkhave, ajjhataṃ dhammesu vicikicchā tadapi
nīvaraṇaṃ, yadapi bahiddhā dhammesu vicikicchā tadapi
nīvaraṇaṃ.**

Doubt about internal things is a hindrance; and doubt about external things is also a hindrance.

**‘Vicikicchānīvaraṇan’ti iti hidaṃ uddesaṃ gacchati.
Tadamināpetam̐ pariyāyena dvayaṃ hoti.**

That’s how what is concisely referred to as ‘the hindrance of doubt’ becomes twofold.

**Ayaṃ kho, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma pañca
nīvaraṇā dasa honti.**

This is the way in which the five hindrances become ten.

**Katamo ca, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma satta
bojjhaṅgā catuddasa honti?**

And what is the way in which the seven awakening factors become fourteen?

**Yadapi, bhikkhave, ajjhataṃ dhammesu sati tadapi
satisambojjhaṅgo, yadapi bahiddhā dhammesu sati tadapi
satisambojjhaṅgo.**

Mindfulness of internal things is the awakening factor of mindfulness; and mindfulness of external things is also the awakening factor of mindfulness.

**‘Satisambojjhaṅgo’ti iti hidaṃ uddesaṃ gacchati.
Tadamināpetam̐ pariyāyena dvayaṃ hoti.**

That’s how what is concisely referred to as ‘the awakening factor of mindfulness’ becomes twofold.

Yadapi, bhikkhave, ajjhattam̐ dhammesu paññāya pavicinati pavicarati parivīmaṃsamāpajjati tadapi dhammavicayasambojjhaṅgo, yadapi bahiddhā dhammesu paññāya pavicinati pavicarati parivīmaṃsamāpajjati tadapi dhammavicayasambojjhaṅgo.

Investigating, exploring, and inquiring into internal things with wisdom is the awakening factor of investigation of principles; and investigating, exploring, and inquiring into external things with wisdom is also the awakening factor of investigation of principles.

‘Dhammavicayasambojjhaṅgo’ti iti hidam̐ uddesam̐ gacchati. Tadamināpetam̐ pariyāyena dvayam̐ hoti.

That’s how what is concisely referred to as ‘the awakening factor of investigation of principles’ becomes twofold.

Yadapi, bhikkhave, kāyikaṃ vīriyam̐ tadapi vīriyasambojjhaṅgo, yadapi cetasikaṃ vīriyam̐ tadapi vīriyasambojjhaṅgo.

Physical energy is the awakening factor of energy; and mental energy is also the awakening factor of energy.

‘Vīriyasambojjhaṅgo’ti iti hidam̐ uddesam̐ gacchati. Tadamināpetam̐ pariyāyena dvayam̐ hoti.

That’s how what is concisely referred to as ‘the awakening factor of energy’ becomes twofold.

Yadapi, bhikkhave, savitakkasavicārā pīti tadapi pītisambojjhaṅgo, yadapi avitakkaavicārā pīti tadapi pītisambojjhaṅgo.

Rapture while placing the mind and keeping it connected is the awakening factor of rapture; and rapture without placing the mind and keeping it connected is also the awakening factor of rapture.

‘Pītisambojjhaṅgo’ti iti hidam̐ uddesam̐ gacchati. Tadamināpetam̐ pariyāyena dvayam̐ hoti.

In this way what is concisely referred to as ‘the awakening factor of rapture’ becomes twofold.

**Yadapi, bhikkhave, kāyappassaddhi tadapi
passaddhisambojjhaṅgo, yadapi cittappassaddhi tadapi
passaddhisambojjhaṅgo.**

Physical tranquility is the awakening factor of tranquility; and mental tranquility is also the awakening factor of tranquility.

**‘Passaddhisambojjhaṅgo’ti iti hidam uddesaṃ gacchati.
Tadamināpetam pariyaṅyena dvayam hoti.**

In this way what is concisely referred to as ‘the awakening factor of tranquility’ becomes twofold.

**Yadapi, bhikkhave, savitakko savicāro samādhī tadapi
samādhīsambojjhaṅgo, yadapi avitakkaavicāro samādhī tadapi
samādhīsambojjhaṅgo.**

Immersion while placing the mind and keeping it connected is the awakening factor of immersion; and immersion without placing the mind and keeping it connected is also the awakening factor of immersion.

**‘Samādhīsambojjhaṅgo’ti iti hidam uddesaṃ gacchati.
Tadamināpetam pariyaṅyena dvayam hoti.**

In this way what is concisely referred to as ‘the awakening factor of immersion’ becomes twofold.

**Yadapi, bhikkhave, ajjhataṃ dhammesu upekkhā tadapi
upekkhāsambojjhaṅgo, yadapi bahiddhā dhammesu upekkhā
tadapi upekkhāsambojjhaṅgo.**

Equanimity for internal things is the awakening factor of equanimity; and equanimity for external things is also the awakening factor of equanimity.

**‘Upekkhāsambojjhaṅgo’ti iti hidam uddesaṃ gacchati.
Tadamināpetam pariyaṅyena dvayam hoti.**

In this way what is concisely referred to as ‘the awakening factor of equanimity’ becomes twofold.

Ayaṃ kho, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma satta bojjhaṅgā catuddasā”ti.

This is the way in which the seven awakening factors become fourteen.”

Dutiyāṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

6. Sākacchavagga
6. Discussion

53. Aggisutta Fire

**Atha kho sambahulā bhikkhū pubbaṅhasamayam nivāsetvā
pattacīvaramādāya sāvatthim piṇḍāya pavisimsu.**

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattihī for alms.

(Pariyāyasuttasadisam.)

(The same as the previous discourse.)

**“Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu
vacanīyā:**

“Mendicants, when wanderers who follow other paths say this, you should say to them:

**‘yasmim, āvuso, samaye līnaṃ cittaṃ hoti, katamesaṃ tasmim
samaye bojjhaṅgānaṃ akālo bhāvanāya, katamesaṃ tasmim
samaye bojjhaṅgānaṃ kālo bhāvanāya?’**

‘Reverends, which awakening factors should not be developed when the mind is sluggish? And which awakening factors should be developed at that time?’

**Yasmim panāvuso, samaye uddhataṃ cittaṃ hoti, katamesaṃ
tasmim samaye bojjhaṅgānaṃ akālo bhāvanāya, katamesaṃ
tasmim samaye bojjhaṅgānaṃ kālo bhāvanāyā’ti?’**

Which awakening factors should not be developed when the mind is restless? And which awakening factors should be developed at that time?’

**Evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva
sampāyissanti, uttariṅca vighātaṃ āpajjissanti.**

Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated.

Taṃ kissa hetu?

Why is that?

Yathā taṃ, bhikkhave, avisayasmim̃.

Because they're out of their element.

**Nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake
sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya
yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra
tathāgatena vā tathāgatasāvakena vā ito vā pana sutvā.**

I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

**Yasmim̃, bhikkhave, samaye līnaṃ cittaṃ hoti, akālo tasmim̃
samaye passaddhisambojjhaṅgassa bhāvanāya, akālo
samādhisambojjhaṅgassa bhāvanāya, akālo
upekkhāsambojjhaṅgassa bhāvanāya.**

When the mind is sluggish, it's the wrong time to develop the awakening factors of tranquility, immersion, and equanimity.

Taṃ kissa hetu?

Why is that?

**Līnaṃ, bhikkhave, cittaṃ taṃ etehi dhammehi
dussamuṭṭhāpayāṃ hoti.**

Because it's hard to stimulate a sluggish mind with these things.

**Seyyathāpi, bhikkhave, puriso parittaṃ aggim̃ ujjaletukāmo
assa.**

Suppose someone wanted to make a small fire flare up.

So tattha allāni ceva tiṇāni pakkhipeyya, allāni ca gomayāni pakkhipeyya, allāni ca kaṭṭhāni pakkhipeyya, udakavātañca dadeyya, paṁsukena ca okireyya;

If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it,

bhabbo nu kho so puriso parittam aggim ujjaletun”ti?
could they make it flare up?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, bhikkhave, yasmim samaye līnam cittam hoti, akālo tasmim samaye passaddhisambojjhaṅgassa bhāvanāya, akālo samādhisambojjhaṅgassa bhāvanāya, akālo upekkhāsambojjhaṅgassa bhāvanāya.

“In the same way, when the mind is sluggish, it’s the wrong time to develop the awakening factors of tranquility, immersion, and equanimity.

Tam kissa hetu?

Why is that?

Līnam, bhikkhave, cittam tam etehi dhammehi dussamuṭṭhāpayam hoti.

Because it’s hard to stimulate a sluggish mind with these things.

Yasmiñca kho, bhikkhave, samaye līnam cittam hoti, kālo tasmim samaye dhammavicayasambojjhaṅgassa bhāvanāya, kālo vīriyasambojjhaṅgassa bhāvanāya, kālo pītisambojjhaṅgassa bhāvanāya.

When the mind is sluggish, it’s the right time to develop the awakening factors of investigation of principles, energy, and rapture.

Tam kissa hetu?

Why is that?

**Līnaṃ, bhikkhave, cittaṃ taṃ etehi dhammehi
susamuṭṭhāpayāṃ hoti.**

Because it's easy to stimulate a sluggish mind with these things.

**Seyyathāpi, bhikkhave, puriso parittaṃ aggirā ujjaletukāmo
assa.**

Suppose someone wanted to make a small fire flare up.

**So tattha sukkhāni ceva tiṇāni pakkhipeyya, sukkhāni gomayāni
pakkhipeyya, sukkhāni kaṭṭhāni pakkhipeyya, mukhavātañca
dadeyya, na ca paṃsukena okireyya;**

If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it,

**bhabbo nu kho so puriso parittaṃ aggirā ujjaletun'ti?
could they make it flare up?"**

"Evaṃ, bhante".

"Yes, sir."

**"Evameva kho, bhikkhave, yasmim samaye līnaṃ cittaṃ hoti,
kālo tasmim samaye dhammavicayasambojjhaṅgassa
bhāvanāya, kālo vīriyasambojjhaṅgassa bhāvanāya, kālo
pītisambojjhaṅgassa bhāvanāya.**

"In the same way, when the mind is sluggish, it's the right time to develop the awakening factors of investigation of principles, energy, and rapture.

Taṃ kissa hetu?

Why is that?

**Līnaṃ, bhikkhave, cittaṃ taṃ etehi dhammehi
susamuṭṭhāpayāṃ hoti.**

Because it's easy to stimulate a sluggish mind with these things.

**Yasmim, bhikkhave, samaye uddhataṃ cittaṃ hoti, akālo
tasmim samaye dhammavicayasambojjhaṅgassa bhāvanāya,**

akālo vīriyasambojjhaṅgassa bhāvanāya, akālo pītisambojjhaṅgassa bhāvanāya.

When the mind is restless, it's the wrong time to develop the awakening factors of investigation of principles, energy, and rapture.

Taṃ kissa hetu?

Why is that?

Uddhataṃ, bhikkhave, cittaṃ taṃ etehi dhammehi duvūpasamayaṃ hoti.

Because it's hard to settle a restless mind with these things.

Seyyathāpi, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetukāmo assa.

Suppose someone wanted to extinguish a bonfire.

So tattha sukkhāni ceva tiṇāni pakkhipeyya, sukkhāni ca gomayāni pakkhipeyya, sukkhāni ca kaṭṭhāni pakkhipeyya, mukhavātañca dadeyya, na ca paṃsukena okireyya;

If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it,

bhabbo nu kho so puriso mahantaṃ aggikkhandhaṃ nibbāpetun'ti?

could they extinguish it?"

"No hetam, bhante".

"No, sir."

"Evameva kho, bhikkhave, yasmim samaye uddhataṃ cittaṃ hoti, akālo tasmim samaye dhammavicayasambojjhaṅgassa bhāvanāya, akālo vīriyasambojjhaṅgassa bhāvanāya, akālo pītisambojjhaṅgassa bhāvanāya.

"In the same way, when the mind is restless, it's the wrong time to develop the awakening factors of investigation of principles, energy, and rapture.

Taṃ kissa hetu?

Why is that?

**Uddhataṃ, bhikkhave, cittaṃ taṃ etehi dhammehi
duvūpasamayaṃ hoti.**

Because it's hard to settle a restless mind with these things.

**Yasmiñca kho, bhikkhave, samaye uddhataṃ cittaṃ hoti, kālo
tasmiṃ samaye passaddhisambojjhaṅgassa bhāvanāya, kālo
samādhisambojjhaṅgassa bhāvanāya, kālo
upekkhāsambojjhaṅgassa bhāvanāya.**

When the mind is restless, it's the right time to develop the
awakening factors of tranquility, immersion, and equanimity.

Taṃ kissa hetu?

Why is that?

**Uddhataṃ, bhikkhave, cittaṃ taṃ etehi dhammehi
suvūpasamayaṃ hoti.**

Because it's easy to settle a restless mind with these things.

**Seyyathāpi, bhikkhave, puriso mahantaṃ aggikkhandhaṃ
nibbāpetukāmo assa.**

Suppose someone wanted to extinguish a bonfire.

**So tattha allāni ceva tiṇāni pakkhipeyya, allāni ca gomayāni
pakkhipeyya, allāni ca kaṭṭhāni pakkhipeyya, udakavātañca
dadeyya, paṃsukena ca okireyya;**

If they toss wet grass, cow-dung, and timber on it, spray it with water,
and scatter dirt on it,

**bhabbo nu kho so puriso mahantaṃ aggikkhandhaṃ
nibbāpetun'ti?**

could they extinguish it?"

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yasmim̐ samaye uddhataṃ cittaṃ hoti, kālo tasmim̐ samaye passaddhisambojjhaṅgassa bhāvanāya, kālo samādhisambojjhaṅgassa bhāvanāya, kālo upekkhāsambojjhaṅgassa bhāvanāya.

“In the same way, when the mind is restless, it’s the right time to develop the awakening factors of tranquility, immersion, and equanimity.

Taṃ kissa hetu?

Why is that?

Uddhataṃ, bhikkhave, cittaṃ taṃ etehi dhammehi suvūpasamayaṃ hoti.

Because it’s easy to settle a restless mind with these things.

Satiñca khvāhaṃ, bhikkhave, sabbatthikaṃ vadāmi”ti.

But mindfulness is always useful, I say.”

Tatiyaṃ.

54. Mettāsahagatasutta Full of Love

**Ekam̐ samayaṃ bhagavā kolyesu viharati haliddavasanaṃ
nāma kolyānaṃ nigamo.**

At one time the Buddha was staying in the land of the Koliyans, where they have a town called Haliddavasana.

**Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya haliddavasanaṃ piṇḍāya pavisimsu.**

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Haliddavasana for alms.

Atha kho tesam̐ bhikkhūnaṃ etadahosi:

Then it occurred to him,

“atippago kho tāva haliddavasane piṇḍāya carituṃ.

“It’s too early to wander for alms in Haliddavasana.

**Yannūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo
tenupasaṅkameyyāma”ti.**

Why don’t we go to the monastery of the wanderers who follow other paths?”

**Atha kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ
ārāmo tenupasaṅkamimsu; upasaṅkamtivā tehi aññatitthiyehi
paribbājakehi saddhiṃ sammodimsu.**

Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

**Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ
nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū aññatitthiyā
paribbājakā etadavocum̐:**

When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

“Samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti:

“Reverends, the ascetic Gotama teaches his disciples like this:

‘etha tumhe, bhikkhave, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharatha.

‘Come, mendicants, give up these five hindrances, corruptions of the heart that weaken wisdom, and meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharatha.

Meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharatha.

Meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Upekkhāsaḥagatena cetasā ekaṃ disaṃ pharivā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamaṇena averena abyāpajjena pharivā viharathā'ti.

Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.'

Mayampi kho, āvuso, sāvakānaṃ evaṃ dhammaṃ desema:

We too teach our disciples in just the same way.

'etha tumhe, āvuso, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe mettāsaḥagatena cetasā ekaṃ disaṃ pharivā viharatha ...pe...

karuṇāsaḥagatena cetasā ...

muditāsaḥagatena cetasā ...

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharivā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ;

iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamaṇena averena abyāpajjena pharivā viharathā'ti.

Idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ— dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsaniṃ'ti?

What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?"

Atha kho te bhikkhū tesam aññatitthiyānam paribbājakānam bhāsitaṃ neva abhinandiṃsu nappaṭikkosiṃsu.

Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths.

Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamiṃsu:

They got up from their seat, thinking:

“bhagavato santike etassa bhāsitassa atthaṃ ājānissāma”ti.

“We will learn the meaning of this statement from the Buddha himself.”

Atha kho te bhikkhū haliddavasane piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkantā yena bhagavā tenupasaṅkamimiṃsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Idha mayaṃ, bhante, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya haliddavasane piṇḍāya pavisimha.

Tesam no, bhante, amhākaṃ etadahosi:

‘atippago kho tāva haliddavasane piṇḍāya caritum.

Yannūna mayaṃ yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkameyyāma’ti. Atha kho mayaṃ, bhante, yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkamimha, upasaṅkamtivā tehi aññatitthiyehi paribbājakehi saddhim sammodimha.

**Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ
nisīdimha. Ekamantaṃ nisinne kho amhe, bhante, te
aññatitthiyā paribbājakā etadavocum:**

‘Samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti:

**“etha tumhe, bhikkhave, pañca nīvaraṇe pahāya cetaso
upakkilese paññāya dubbalīkaraṇe mettāsahagatena cetasā
ekaṃ disaṃ pharivā viharatha ...pe...**

karuṇāsahagatena cetasā ...pe...

muditāsahagatena cetasā ...pe...

**upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharatha,
tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho
tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ
upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena
averena abyāpajjena pharivā viharathā’ti.**

Mayampi kho, āvuso, sāvakānaṃ evaṃ dhammaṃ desema:

**‘etha tumhe, āvuso, pañca nīvaraṇe pahāya cetaso upakkilese
paññāya dubbalīkaraṇe mettāsahagatena cetasā ekaṃ disaṃ
pharivā viharatha ...pe...**

karuṇāsahagatena cetasā ...pe...

muditāsahagatena cetasā ...pe...

**upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharatha,
tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho
tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ
upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena
averena abyāpajjena pharivā viharathā’ti.**

**Idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ
samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ,
dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā
anusāsaninti?**

**Atha kho mayam, bhante, tesam aññatitthiyānam
paribbājakānam bhāsitaṃ neva abhinandimha
nappaṭikkosimha, anabhinanditvā appaṭikkositvā uṭṭhāyāsanā
pakkamimha:**

‘bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā’’ti.

**“Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu
vacanīyā:**

“Mendicants, when wanderers who follow other paths say this, you should say to them:

**‘kathaṃ bhāvitā panāvuso, mettācetovimutti, kiṅgatikā hoti,
kiṃparamā, kiṃphalā, kiṃpariyosānā?**

‘But reverends, how is the heart’s release by love developed? What is its destination, apex, fruit, and end?’

**Kathaṃ bhāvitā panāvuso, karuṇācetovimutti, kiṅgatikā hoti,
kiṃparamā, kiṃphalā, kiṃpariyosānā?**

How is the heart’s release by compassion developed? What is its destination, apex, fruit, and end?’

**Kathaṃ bhāvitā panāvuso, muditācetovimutti, kiṅgatikā hoti,
kiṃparamā, kiṃphalā, kiṃpariyosānā?**

How is the heart’s release by rejoicing developed? What is its destination, apex, fruit, and end?’

**Kathaṃ bhāvitā panāvuso, upekkhācetovimutti, kiṅgatikā hoti,
kiṃparamā, kiṃphalā, kiṃpariyosānā’**’ti?

How is the heart’s release by equanimity developed? What is its destination, apex, fruit, and end?’

**Evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva
sampāyissanti, uttariṅca vighātaṃ āpajjissanti.**

Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated.

Taṃ kissa hetu?

Why is that?

Yathā taṃ, bhikkhave, avisayasmim̐.

Because they're out of their element.

**Nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake
sabrahmaṃkassa samaṇabrāhmaṇiyā pajāya sadevamanussāya,
yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra
tathāgatenā vā tathāgatasāvakenā vā ito vā pana sutvā.**

I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

**Kathaṃ bhāvitā ca, bhikkhave, mettācetovimutti, kiṅgatikā hoti,
kiṃparamā, kiṃphalā, kiṃpariyosānā?**

And how is the heart's release by love developed? What is its destination, apex, fruit, and end?

**Idha, bhikkhave, bhikkhu mettāsahagataṃ satisambojjhaṅgaṃ
bhāveti ...pe... mettāsahagataṃ upekkhāsambojjhaṅgaṃ
bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.**

It's when a mendicant develops the heart's release by love together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**So sace ākaṅkhati 'appaṭikūle paṭikūlasaññī vihareyyan'ti,
paṭikūlasaññī tattha viharati.**

If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do.

**Sace ākaṅkhati 'paṭikūle appaṭikūlasaññī vihareyyan'ti,
appaṭikūlasaññī tattha viharati.**

If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do.

Sace ākaṅkhati ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

Sace ākaṅkhati ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

Sace ākaṅkhati ‘appaṭikūlañca paṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako ca tattha viharati sato sampajāno, subhaṃ vā kho pana vimokkhaṃ upasampajja viharati.

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Subharamāhaṃ, bhikkhave, mettācetovimuttiṃ vadāmi, idhapaññassa bhikkhuno uttarivimuttiṃ appaṭivijjhato.

The apex of the heart’s release by love is the beautiful, I say, for a mendicant who has not penetrated to a higher freedom.

Kathaṃ bhāvitā ca, bhikkhave, karuṇācetovimutti, kiṅgatikā hoti, kiṃparamā, kiṃphalā, kiṃpariyosānā?

And how is the heart’s release by compassion developed? What is its destination, apex, fruit, and end?

Idha, bhikkhave, bhikkhu karuṇāsahagataṃ satisambojjhaṅgaṃ bhāveti ...pe... karuṇāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It’s when a mendicant develops the heart’s release by compassion together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

So sace ākaṅkhati ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati ...pe...

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. ...

sace ākaṅkhati ‘appaṭikūlañca paṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Sabbaso vā pana rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañcāyatanam upasampajja viharati.

Or else, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

Ākāsañcāyatanaparamāhaṃ, bhikkhave, karuṇācetovimuttiṃ vadāmi, idhapaññassa bhikkhuno uttarivimuttiṃ appaṭivijjhato.

The apex of the heart’s release by compassion is the dimension of infinite space, I say, for a mendicant who has not penetrated to a higher freedom.

Kathaṃ bhāvitā ca, bhikkhave, muditācetovimutti, kiṅgatikā hoti, kiṃparamā, kiṃphalā, kiṃpariyosānā?

And how is the heart’s release by rejoicing developed? What is its destination, apex, fruit, and end?

Idha, bhikkhave, bhikkhu muditāsahagataṃ satisambojjhaṅgaṃ bhāveti ...pe... muditāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It’s when a mendicant develops the heart’s release by rejoicing together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity,

which rely on seclusion, fading away, and cessation, and ripen as letting go.

So sace ākaṅkhati ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati ...pe...

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. ...

sace ākaṅkhati ‘appaṭikūlañca paṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Sabbaso vā pana ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanaṃ upasampajja viharati.

Or else, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

Viññānañcāyatanaparamāhaṃ, bhikkhave, muditācetovimuttiṃ vadāmi, idhapaññassa bhikkhuno uttarivimuttiṃ appaṭivijjhato.

The apex of the heart’s release by rejoicing is the dimension of infinite consciousness, I say, for a mendicant who has not penetrated to a higher freedom.

Kathaṃ bhāvitā ca, bhikkhave, upekkhācetovimutti, kiṅgatikā hoti, kiṃparamā, kiṃphalā, kiṃpariyosānā?

And how is the heart’s release by equanimity developed? What is its destination, apex, fruit, and end?

Idha, bhikkhave, bhikkhu upekkhāsahagataṃ satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...

upekkhāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops the heart's release by equanimity together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

So sace ākaṅkhati 'appaṭikūle paṭikūlasaññī vihareyyan'ti, paṭikūlasaññī tattha viharati.

If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do.

Sace ākaṅkhati 'paṭikūle appaṭikūlasaññī vihareyyan'ti, appaṭikūlasaññī tattha viharati.

If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do.

Sace ākaṅkhati 'appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan'ti, paṭikūlasaññī tattha viharati.

If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do.

Sace ākaṅkhati 'paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan'ti, appaṭikūlasaññī tattha viharati.

If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do.

Sace ākaṅkhati 'appaṭikūlañca paṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno'ti, upekkhako tattha viharati sato sampajāno.

If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do.

Sabbaso vā pana viññāṇaṅcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati.

Or else, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness.

Ākiñcaññāyatanaparamāhaṃ, bhikkhave, upekkhācetovimuttiṃ vadāmi, idhapaññassa bhikkhuno uttarivimuttiṃ

appaṭivijjhato”ti.

The apex of the heart’s release by equanimity is the dimension of nothingness, I say, for a mendicant who has not penetrated to a higher freedom.”

Catuttham.

Saṃyutta Nikāya 46
Linked Discourses 46

6. Sākacchavagga
6. Discussion

55. Saṅgāravasutta With Saṅgārava

Sāvattthinidānaṃ.

At Sāvattthī.

**Atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho saṅgāravo brāhmaṇo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“Ko nu kho, bho gotama, hetu, ko paccayo yenekadā
dīgharattaṃ sajjhāyakaṭāpi mantā nappaṭibhanti, pageva
asajjhāyakaṭā?”**

“What is the cause, Master Gotama, what is the reason why sometimes even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced?”

**Ko pana, bho gotama, hetu, ko paccayo yenekadā dīgharattaṃ
asajjhāyakaṭāpi mantā paṭibhanti, pageva sajjhāyakaṭā”ti?**

And why is it that sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced?”

**“Yasmiṃ kho, brāhmaṇa, samaye kāmarāgapariyuṭṭhitena
cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa**

nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati, paratthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati, ubhayatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

“Brahmin, there’s a time when your heart is overcome and mired in sensual desire and you don’t truly understand the escape from sensual desire that has arisen. At that time you don’t truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto saṃsaṭṭho lākhāya vā haliddiyā vā nīliyā vā maññiṭṭhāya vā. Tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ na jāneyya na passeyya.

Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder. Even a person with good eyesight checking their own reflection wouldn’t truly know it or see it.

Evameva kho, brāhmaṇa, yasmim̐ samaye kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati ...pe... paratthampi ...pe... ubhayatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

In the same way, when your heart is overcome and mired in sensual desire ... Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Puna caparaṃ, brāhmaṇa, yasmim̐ samaye byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim̐ samaye yathābhūtaṃ na jānāti

na passati, paratthampi ...pe... ubhayatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

Furthermore, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto agginā santatto pakkuthito usmudakajāto. Tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ na jāneyya na passeyya.

Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

Evameva kho, brāhmaṇa, yasmim̐ samaye byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati, paratthampi tasmim̐ samaye ...pe... ubhayatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

In the same way, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Puna caparaṃ, brāhmaṇa, yasmim̐ samaye thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati, paratthampi ...pe... ubhayatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

Furthermore, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

**Seyyathāpi, brāhmaṇa, udapatto sevālapaṇakapariyonaddho.
Tattha cakkhumā puriso sakaṃ mukhanimittam
paccavekkhamāno yathābhūtam na jāneyya na passeyya.**

Suppose there was a bowl of water overgrown with moss and aquatic plants. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

**Evameva kho, brāhmaṇa, yasmim samaye
thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena,
uppannassa ca thinamiddhassa nissaraṇam yathābhūtam
nappajānāti, attatthampi tasmim samaye yathābhūtam na jānāti
na passati, paratthampi ...pe... ubhayatthampi tasmim samaye
yathābhūtam na jānāti na passati; dīgharattam sajjhāyakatāpi
mantā nappaṭibhanti, pageva asajjhāyakatā.**

In the same way, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

**Puna caparam, brāhmaṇa, yasmim samaye
uddhaccakukkucapariyuṭṭhitena cetasā viharati
uddhaccakukkucaparetena, uppannassa ca
uddhaccakukkucassa nissaraṇam yathābhūtam nappajānāti,
attatthampi tasmim samaye yathābhūtam na jānāti na passati,
paratthampi ...pe... ubhayatthampi tasmim samaye
yathābhūtam na jānāti na passati; dīgharattam sajjhāyakatāpi
mantā nappaṭibhanti, pageva asajjhāyakatā.**

Furthermore, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

**Seyyathāpi, brāhmaṇa, udapatto vāterito calito bhanto ūmijāto.
Tattha cakkhumā puriso sakaṃ mukhanimittam
paccavekkhamāno yathābhūtam na jāneyya na passeyya.**

Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

**Evameva kho, brāhmaṇa, yasmim̐ samaye
uddhaccakukkuccapariyuṭṭhitena cetasā viharati
uddhaccakukkuccaparetena, uppanassa ca
uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāti,
attatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati,
paratthampi ...pe... ubhayatthampi tasmim̐ samaye
yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi
mantā nappaṭibhanti, pageva asajjhāyakatā.**

In the same way, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

**Puna caparaṃ, brāhmaṇa, yasmim̐ samaye
vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena,
uppanāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ
nappajānāti, attatthampi tasmim̐ samaye yathābhūtaṃ na jānāti
na passati, paratthampi ...pe... ubhayatthampi ... dīgharattaṃ
sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.**

Furthermore, when your heart is overcome and mired in doubt ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

**Seyyathāpi, brāhmaṇa, udapatto āvilo luḷito kalalībhūto
andhakāre nikkhitto. Tattha cakkhumā puriso sakaṃ
mukhanimittaṃ paccavekkhamāno yathābhūtaṃ na jāneyya na
passeyya.**

Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

Evameva kho, brāhmaṇa, yasmim̐ samaye vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati, paratthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati, ubhayatthampi tasmim̐ samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Ayaṃ kho, brāhmaṇa, hetu ayaṃ paccayo yenekadā dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

This is the cause, brahmin, this is the reason why sometimes even hymns that are long-practiced aren't clear to the mind, let alone those that are not practiced.

Yasmiñca kho, brāhmaṇa, samaye na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim̐ samaye yathābhūtaṃ jānāti passati, paratthampi tasmim̐ samaye yathābhūtaṃ jānāti passati, ubhayatthampi tasmim̐ samaye yathābhūtaṃ jānāti passati; dīgharattaṃ sajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Seyyathāpi, brāhmaṇa, udapatto asaṃsaṭṭho lākhāya vā haliddiyā vā nīliyā vā mañjiṭṭhāya vā. Tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ jāneyya passeyya.

Suppose there was a bowl of water that was not mixed with dye such as red lac, turmeric, indigo, or rose madder. A person with good eyesight checking their own reflection would truly know it and see it.

Evameva kho, brāhmaṇa, yasmiṃ samaye na kāmarāgapariyuṭṭhiteṇa cetasā viharati na kāmarāgapareteṇa, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti ...pe....

In the same way, when your heart is not overcome and mired in sensual desire ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Puna caparaṃ, brāhmaṇa, yasmiṃ samaye na byāpādapariyuṭṭhiteṇa cetasā viharati na byāpādapareteṇa, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ jānāti passati, paratthampi ...pe... ubhayatthampi ...pe... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

Furthermore, when your heart is not overcome and mired in ill will ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Seyyathāpi, brāhmaṇa, udapatto na agginā santatto na pakkuthito na usmudakajāto, tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ jāneyya passeyya.

Suppose there is a bowl of water that is not heated by a fire, boiling and bubbling. A person with good eyesight checking their own reflection would truly know it and see it.

Evameva kho, brāhmaṇa, yasmim̐ samaye na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim̐ samaye yathābhūtaṃ jānāti passati, paratthampi ...pe... ubhayatthampi ...pe... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

In the same way, when your heart is not overcome and mired in ill will ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Puna caparaṃ, brāhmaṇa, yasmim̐ samaye na thinamiddhapariyuṭṭhitena cetasā viharati na thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim̐ samaye yathābhūtaṃ jānāti passati, paratthampi ...pe... ubhayatthampi ...pe... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

Furthermore, when your heart is not overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Seyyathāpi, brāhmaṇa, udapatto na sevālapaṇakapariyonaddho. Tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ jāneyya passeyya.

Suppose there is a bowl of water that is not overgrown with moss and aquatic plants. A person with good eyesight checking their own reflection would truly know it and see it.

Evameva kho, brāhmaṇa, yasmim̐ samaye na thinamiddhapariyuṭṭhitena cetasā viharati na thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim̐ samaye yathābhūtaṃ jānāti passati, paratthampi ...pe... ubhayatthampi ...pe... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

In the same way, when your heart is not overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Puna caparaṃ, brāhmaṇa, yasmiṃ samaye na uddhaccakukkuccapariyuṭṭhitena cetasā viharati na uddhaccakukkuccaparetena, uppanassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ jānāti passati, paratthampi ...pe... ubhayatthampi ...pe... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

Furthermore, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Seyyathāpi, brāhmaṇa, udapatto na vāterito na calito na bhanto na ūmijāto. Tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ jāneyya passeyya.

Suppose there is a bowl of water that is not stirred by the wind, churning, swirling, and rippling. A person with good eyesight checking their own reflection would truly know it and see it.

Evameva kho, brāhmaṇa, yasmiṃ samaye na uddhaccakukkuccapariyuṭṭhitena cetasā viharati na uddhaccakukkuccaparetena, uppanassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ jānāti passati, paratthampi ...pe... ubhayatthampi ...pe... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

In the same way, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Puna caparaṃ, brāhmaṇa, yasmiṃ samaye na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena,

**uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti,
attatthampi tasmim̐ samaye yathābhūtaṃ jānāti passati,
paratthampi tasmim̐ samaye yathābhūtaṃ jānāti passati;
ubhayatthampi tasmim̐ samaye yathābhūtaṃ jānāti passati;
dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva
sajjhāyakatā.**

Furthermore, when your heart is not overcome and mired in doubt ...
Even hymns that are long-unpracticed spring to mind, let alone those
that are practiced.

**Seyyathāpi, brāhmaṇa, udapatto accho vipasanno anāvilo
āloke nikkhitto. Tattha cakkhumā puriso sakaṃ mukhanimittaṃ
paccavekkhamāno yathābhūtaṃ jāneyya passeyya.**

Suppose there was a bowl of water that was transparent, clear, and
unclouded, brought into the light. A person with good eyesight
checking their own reflection would truly know it and see it.

**Evameva kho, brāhmaṇa, yasmim̐ samaye na
vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena,
uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti,
attatthampi tasmim̐ samaye yathābhūtaṃ jānāti passati,
paratthampi tasmim̐ samaye yathābhūtaṃ jānāti passati,
ubhayatthampi tasmim̐ samaye yathābhūtaṃ jānāti passati;
dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva
sajjhāyakatā.**

In the same way, there's a time when your heart is not overcome and
mired in doubt and you truly understand the escape from doubt that
has arisen. At that time you truly know and see your own good, the
good of another, and the good of both. Even hymns that are long-
unpracticed spring to mind, let alone those that are practiced.

**Ayaṃ kho, brāhmaṇa, hetu ayaṃ paccayo yenekadā
dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva
sajjhāyakatā.**

This is the cause, brahmin, this is the reason why sometimes even
hymns that are long-unpracticed do spring to mind, let alone those

that are practiced.

Sattime, brāhmaṇa, bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimutti phalāsacchikiriyāya saṁvattanti.

These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

Katame satta?

What seven?

Satisambojjhaṅgo kho, brāhmaṇa, anāvaraṇo anīvaraṇo cetaso anupakkilesō bhāvito bahulīkato vijjāvimutti phalāsacchikiriyāya saṁvattati ...pe... upekkhāsambojjhaṅgo kho, brāhmaṇa, anāvaraṇo anīvaraṇo cetaso anupakkilesō bhāvito bahulīkato vijjāvimutti phalāsacchikiriyāya saṁvattati.

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, brāhmaṇa, satta bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimutti phalāsacchikiriyāya saṁvattanti”ti.

These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

Evaṃ vutte, saṅgāravo brāhmaṇo bhagavantaṃ etadavoca:

When he said this, Saṅgārava said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Pañcamāṅ.

Saṃyutta Nikāya 46
Linked Discourses 46

6. Sākacchavagga
6. Discussion

56. Abhayasutta A Place Without Fear

Evam me sutam—

So I have heard.

ekam samayam bhagavā rājagahe viharati gijjhakūṭe pabbate.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

**Atha kho abhaya rājakumāro yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho abhaya rājakumāro bhagavantam
etadavoca:**

Then Prince Abhaya went up to the Buddha, bowed, sat down to one side, and said to him:

“pūraṇo, bhante, kassapo evamāha:

“Sir, Pūraṇa Kassapa says this:

‘natthi hetu, natthi paccayo aññāṇāya adassanāya.

‘There is no cause or condition for not knowing and not seeing.

Ahetu, appaccayo aññāṇam adassanam hoti.

Not knowing and not seeing have no cause or condition.

Natthi hetu, natthi paccayo ñāṇāya dassanāya.

There is no cause or condition for knowing and seeing.

Ahetu, appaccayo ñāṇam dassanam hoti’ti.

Knowing and seeing have no cause or condition.’

Idha bhagavā kimāhā”ti?

What does the Buddha say about this?”

“Atthi, rājakumāra, hetu, atthi paccayo aññāṇāya adassanāya.
“Prince, there are causes and conditions for not knowing and not seeing.

Sahetu, sappaccayo aññāṇaṃ adassanaṃ hoti.
Not knowing and not seeing have causes and conditions.

Atthi, rājakumāra, hetu, atthi paccayo ñāṇāya dassanāya.
There are causes and conditions for knowing and seeing.

Sahetu, sappaccayo ñāṇaṃ dassanaṃ hotī”ti.
Knowing and seeing have causes and conditions.”

“Katamo pana, bhante, hetu, katamo paccayo aññāṇāya adassanāya?

“But sir, what is the cause and condition for not knowing and not seeing?

Kathaṃ sahetu, sappaccayo aññāṇaṃ adassanaṃ hotī”ti?
How do not knowing and not seeing have causes and conditions?”

“Yasmiṃ kho, rājakumāra, samaye kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ na jānāti na passati—

“There’s a time when the heart is overcome and mired in sensual desire, without truly knowing and seeing the escape from sensual desire that has arisen.

ayampi kho, rājakumāra, hetu, ayaṃ paccayo aññāṇāya adassanāya.

This is a cause and condition for not knowing and not seeing.

Evampi sahetu sappaccayo aññāṇaṃ adassanaṃ hoti.

And this is how not knowing and not seeing have causes and conditions.

Puna caparaṃ, rājakumāra, yasmiṃ samaye byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena ...pe...

Furthermore, there's a time when the heart is overcome and mired in ill will ...

thinamiddhapariyuṭṭhitena ...pe...

dullness and drowsiness ...

uddhaccakukkuccapariyuṭṭhitena ...pe...

restlessness and remorse ...

vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ na jānāti na passati—

doubt, without truly knowing and seeing the escape from doubt that has arisen.

ayampi kho, rājakumāra, hetu, ayaṃ paccayo aññāyā adassanāya.

This is a cause and condition for not knowing and not seeing.

Evampi sahetu sappaccayo aññāṇaṃ adassanaṃ hotī”ti.

And this is how not knowing and not seeing have causes and conditions.”

“Ko nāmāyaṃ, bhante, dhammapariyāyo”ti?

“Sir, what is the name of this exposition of the teaching?”

“Nīvaraṇā nāmete, rājakumārā”ti.

“These are called the ‘hindrances’, prince.”

“Taggha, bhagavā, nīvaraṇā;

“Indeed, Blessed One, these are hindrances!

taggha, sugata, nīvaraṇā.

Indeed, Holy One, these are hindrances!

Ekamekenapi kho, bhante, nīvaraṇena abhibhūto yathābhūtaṃ na jāneyya na passeyya, ko pana vādo pañcahi nīvaraṇehi?

Overcome by even a single hindrance you wouldn't truly know or see, let alone all five hindrances.

Katamo pana, bhante, hetu, katamo paccayo ñāṇāya dassanāya?

But sir, what is the cause and condition for knowing and seeing?

Kathaṃ sahetu, sappaccayo ñāṇaṃ dassaṇaṃ hotī”ti?

How do knowing and seeing have causes and conditions?”

“Idha, rājakumāra, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

“It’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go.

So satisambojjhaṅgaṃ bhāvitena cittaena yathābhūtaṃ jānāti passati—

They truly know and see with a mind that has developed the awakening factor of mindfulness.

ayampi kho, rājakumāra, hetu, ayaṃ paccayo ñāṇāya dassanāya.

This is a cause and condition for knowing and seeing.

Evampi sahetu, sappaccayo ñāṇaṃ dassaṇaṃ hoti.

And this is how knowing and seeing have causes and conditions.

Puna caparaṃ, rājakumāra, bhikkhu ...pe...

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Furthermore, a mendicant develops the awakening factor of investigation of principles... energy... rapture... tranquility... immersion... equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

So upekkhāsambojjhaṅgaṃ bhāvitena cittaena yathābhūtaṃ jānāti passati—

They truly know and see with a mind that has developed the awakening factor of equanimity.

ayampi kho, rājakumāra, hetu, ayam paccayo ñāṇāya dassanāya.

This is a cause and condition for knowing and seeing.

Evam sahetu, sappaccayo ñāṇam dassanam hoti”ti.

And this is how knowing and seeing have causes and conditions.”

“Ko nāmāyam, bhante, dhammapariyāyo”ti?

“Sir, what is the name of this exposition of the teaching?”

“Bojjhaṅgā nāmete, rājakumārā”ti.

“These are called the ‘awakening factors’, prince.”

“Taggha, bhagavā, bojjhaṅgā;

“Indeed, Blessed One, these are awakening factors!

taggha, sugata, bojjhaṅgā.

Indeed, Holy One, these are awakening factors!

Ekamekenapi kho, bhante, bojjhaṅgena samannāgato yathābhūtaṃ jāneyya passeyya, ko pana vādo sattahi bojjhaṅgehi?

Endowed with even a single awakening factor you would truly know and see, let alone all seven awakening factors.

Yopi me, bhante, gijjhakūṭam pabbataṃ ārohantassa kāyakilamatho cittakilamatho, sopi me paṭippassaddho, dhammo ca me abhisamito”ti.

When climbing Mount Vulture’s Peak I became fatigued in body and mind. But this has now faded away. And I’ve comprehended the teaching.”

Chaṭṭham.

Sācacchavaggo chaṭṭho.

Tassuddānaṃ

**Āhārā pariyāyamaggi,
mettaṃ saṅgāravena ca;
Abhaya pucchito pañhaṃ,
gijjhakūṭamhi pabbateti.**

Saṃyutta Nikāya 46
Linked Discourses 46

7. Ānāpānavagga
7. Breathing

57. Aṭṭhikamahapphalasutta A Skeleton

Sāvattihinidānaṃ.

At Sāvattihī.

“Aṭṭhikasaññā, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā.

“Mendicants, when the perception of a skeleton is developed and cultivated it’s very fruitful and beneficial.

Kathaṃ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā?

How so?

Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe... aṭṭhikasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It’s when a mendicant develops the perception of a skeleton together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṃ bahulikatā mahapphalā hoti mahānisaṃsā”ti.

That’s how the perception of a skeleton, when developed and cultivated, is very fruitful and beneficial.”

Aññataraphalasutta

“Aṭṭhikasaññāya, bhikkhave, bhāvitāya bahulīkatāya dvinnam phalanam aññataram phalam pāṭikaṅkham—diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“When the perception of a skeleton is developed and cultivated you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.

Katham bhāvitāya ca kho, bhikkhave, aṭṭhikasaññāya katham bahulīkatāya dvinnam phalanam aññataram phalam pāṭikaṅkham—diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā?

How so?...”

Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ...pe... aṭṭhikasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Evam bhāvitāya kho, bhikkhave, aṭṭhikasaññāya evam bahulīkatāya dvinnam phalanam aññataram phalam pāṭikaṅkham—diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.

Mahatthasutta

“Aṭṭhikasaññā, bhikkhave, bhāvitā bahulīkatā mahato atthāya saṃvattati.

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great benefit.

Katham bhāvitā ca, bhikkhave, aṭṭhikasaññā katham bahulīkatā mahato atthāya saṃvattati?

How so?...”

Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ...pe... aṭṭhikasaññāsahagataṃ

**upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

**Evam bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṃ bahulikatā
mahato atthāya saṃvattatī”ti.**

Yogakkhemasutta

**“Aṭṭhikasaññā, bhikkhave, bhāvitā bahulikatā mahato
yogakkhemāya saṃvattati.**

“Mendicants, when the perception of a skeleton is developed and
cultivated it leads to great sanctuary.

**Kathaṃ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṃ bahulikatā
mahato yogakkhemāya saṃvattati?**

How so?...”

**Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṃ
satisambojjhaṅgaṃ bhāveti ...pe... aṭṭhikasaññāsahagataṃ
upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

**Evam bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṃ bahulikatā
mahato yogakkhemāya saṃvattatī”ti.**

Samvegasutta

**“Aṭṭhikasaññā, bhikkhave, bhāvitā bahulikatā mahato
saṃvegāya saṃvattati.**

“Mendicants, when the perception of a skeleton is developed and
cultivated it leads to great inspiration.

**Kathaṃ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṃ bahulikatā
mahato saṃvegāya saṃvattati?**

How so?...”

**Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṃ
satisambojjhaṅgaṃ bhāveti ...pe... aṭṭhikasaññāsahagataṃ**

**upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

**Evam bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṃ bahulīkatā
mahato saṃvegāya saṃvattatī”ti.**

Phāsuvihārasutta

**“Aṭṭhikasaññā, bhikkhave, bhāvitā bahulīkatā mahato
phāsuvihārāya saṃvattati.**

“Mendicants, when the perception of a skeleton is developed and
cultivated it leads to dwelling in great comfort.

**Kathaṃ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṃ bahulīkatā
mahato phāsuvihārāya saṃvattati?**

How so?...”

**Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṃ
satisambojjhaṅgaṃ bhāveti ...pe... aṭṭhikasaññāsahagataṃ
upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

**Evam bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṃ bahulīkatā
mahato phāsuvihārāya saṃvattatī”ti**

Paṭhamam.

Saṃyutta Nikāya 46
Linked Discourses 46

7. Ānāpānavagga
7. Breathing

58. Puḷavakasutta Worm-Infested

“Puḷavakasaññā, bhikkhave, bhāvitā ...pe...

“Mendicants, when the perception of a worm-infested corpse is developed and cultivated it’s very fruitful and beneficial. ...”

dutiyam.

Saṃyutta Nikāya 46
Linked Discourses 46

7. Ānāpānavagga
7. Breathing

59. Vinīlakasutta
Livid

“Vinīlakasaññā, bhikkhave ...pe...

“Mendicants, when the perception of a livid corpse is developed and cultivated it’s very fruitful and beneficial. ...”

tatiyaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

7. Ānāpānavagga
7. Breathing

60. Vicchiddakasutta Split Open

“Vicchiddakasaññā, bhikkhave ...pe...

“Mendicants, when the perception of a split open corpse is developed and cultivated it’s very fruitful and beneficial. ...”

catuttham.

Saṃyutta Nikāya 46
Linked Discourses 46

7. Ānāpānavagga
7. Breathing

61. Uddhumātakasutta Bloated

“Uddhumātakasaññā, bhikkhave ...pe...

“Mendicants, when the perception of a bloated corpse is developed and cultivated it’s very fruitful and beneficial. ...”

pañcamaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

7. Ānāpānavagga
7. Breathing

62. Mettāsutta

Love

“Mettā, bhikkhave, bhāvitā ...pe...

“Mendicants, when love is developed and cultivated it’s very fruitful and beneficial. ...”

chaṭṭham.

Saṃyutta Nikāya 46
Linked Discourses 46

7. Ānāpānavagga
7. Breathing

63. Karuṇāsutta Compassion

“Karuṇā, bhikkhave, bhāvitā ...pe...

“Mendicants, when compassion is developed and cultivated it’s very fruitful and beneficial. ...”

sattamaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

7. Ānāpānavagga
7. Breathing

64. Muditāsutta Rejoicing

“Muditā, bhikkhave, bhāvitā ...pe...

“Mendicants, when rejoicing is developed and cultivated it’s very fruitful and beneficial. ...”

aṭṭhamam.

Saṃyutta Nikāya 46
Linked Discourses 46

7. Ānāpānavagga
7. Breathing

65. Upekkhāsutta Equanimity

“Upekkhā, bhikkhave, bhāvitā ...pe...

“Mendicants, when equanimity is developed and cultivated it’s very fruitful and beneficial. ...”

navamaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

7. Ānāpānavagga
7. Breathing

66. Ānāpānasutta Breathing

“Ānāpānassati, bhikkhave, bhāvitā ...pe...

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. ...”

dasamaṃ.

Ānāpānavaggo sattamo.

Tassuddānaṃ

Aṭṭhikapuḷavakaṃ vinīlakaṃ,

Vicchiddakaṃ uddhumātena pañcamaṃ;

Mettā karuṇā muditā,

Upekkhā ānāpānena te dasāti.

Saṃyutta Nikāya 46
Linked Discourses 46

8. Nirodhavagga
8. Cessation

67. Asubhasutta Ugliness

“Asubhasaññā, bhikkhave ...pe...

“Mendicants, when the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. ...”

paṭhamam.

Saṃyutta Nikāya 46
Linked Discourses 46

8. Nirodhavagga
8. Cessation

68. Maraṇasutta Death

“Maraṇasaññā, bhikkhave ...pe...

“Mendicants, when the perception of death is developed and cultivated it’s very fruitful and beneficial. ...”

dutiyam.

Saṃyutta Nikāya 46
Linked Discourses 46

8. Nirodhavagga
8. Cessation

69. Āhārepaṭikūlasutta Repulsiveness of Food

“Āhāre paṭikūlasaññā, bhikkhave ...pe...

“Mendicants, when the perception of repulsiveness of food is developed and cultivated it’s very fruitful and beneficial. ...”

tatiyaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

8. Nirodhavagga
8. Cessation

70. Anabhiratisutta Dissatisfaction

“Sabbaloke anabhiratisaññā, bhikkhave ...pe...

“Mendicants, when the perception of dissatisfaction with the whole world is developed and cultivated it’s very fruitful and beneficial. ...”

catuttham.

Saṃyutta Nikāya 46
Linked Discourses 46

8. Nirodhavagga
8. Cessation

71. Aniccasutta Impermanence

“Aniccasaññā, bhikkhave ...pe...

“Mendicants, when the perception of impermanence is developed and cultivated it’s very fruitful and beneficial. ...”

pañcamaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

8. Nirodhavagga
8. Cessation

72. Dukkhasutta Suffering in Impermanence

“Anicce dukkhasaññā, bhikkhave ...pe...

“Mendicants, when the perception of suffering in impermanence is developed and cultivated it’s very fruitful and beneficial. ...”

chaṭṭhaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

8. Nirodhavagga
8. Cessation

73. Anattasutta Not-Self in Suffering

“Dukkhe anattasaññā, bhikkhave ...pe...

“Mendicants, when the perception of not-self in suffering is developed and cultivated it’s very fruitful and beneficial. ...”

sattamaṃ.

Saṃyutta Nikāya 46
Linked Discourses 46

8. Nirodhavagga
8. Cessation

74. Pahānasutta Giving Up

“Pahānasaññā, bhikkhave ...pe...

“Mendicants, when the perception of giving up is developed and cultivated it’s very fruitful and beneficial. ...”

aṭṭhamam.

Saṃyutta Nikāya 46
Linked Discourses 46

8. Nirodhavagga
8. Cessation

75. Virāgasutta Dispassion

“Virāgasaññā, bhikkhave ...pe...

“Mendicants, when the perception of dispassion is developed and cultivated it’s very fruitful and beneficial. ...”

navamaṃ.

76. Nirodhasutta Cessation

“Nirodhasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.

“Mendicants, when the perception of cessation is developed and cultivated it’s very fruitful and beneficial.

Katham bhāvitā ca, bhikkhave, nirodhasaññā katham bahulīkatā mahapphalā hoti mahānisamsā?

How so?

Idha, bhikkhave, bhikkhu nirodhasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ...pe... nirodhasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It’s when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṃ bhāvitā kho, bhikkhave, nirodhasaññā evaṃ bahulīkatā mahapphalā hoti mahānisamsāti.

That’s how, when the perception of cessation is developed and cultivated, it’s very fruitful and beneficial.

Nirodhasaññāya, bhikkhave, bhāvitāya bahulīkatāya dvinnam phalānam aññataram phalam pāṭikaṅkham—

When the perception of cessation is developed and cultivated you can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

enlightenment in the present life, or if there's something left over, non-return.

Katham bhāvitāya, bhikkhave, nirodhasaññāya katham bahulikatāya dvinnam phalanam aññataram phalam pāṭikaṅkham—

How so?

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā?

Idha, bhikkhave, bhikkhu nirodhasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ...pe... nirodhasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam bhāvitāya kho, bhikkhave, nirodhasaññāya evam bahulikatāya dvinnam phalanam aññataram phalam pāṭikaṅkham—

When the perception of cessation is developed and cultivated in this way you can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti.

enlightenment in the present life, or if there's something left over, non-return.”

Nirodhasaññā, bhikkhave, bhāvitā bahulikatā mahato atthāya samvattati, mahato yogakkhemāya samvattati, mahato samvegāya samvattati, mahato phāsuvihārāya samvattati.

“The perception of cessation, when developed and cultivated, leads to great benefit ... great sanctuary ... great inspiration ... great ease.

Katham bhāvitā ca, bhikkhave, nirodhasaññā katham bahulikatā mahato atthāya samvattati, mahato yogakkhemāya samvattati, mahato samvegāya samvattati, mahato phāsuvihārāya samvattati?

How so?

**Idha, bhikkhave, bhikkhu nirodhasaññāsahagataṃ
satisambojjhaṅgaṃ bhāveti ...pe... nirodhasaññāsahagataṃ
upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**Evaṃ bhāvitā kho, bhikkhave, nirodhasaññā evaṃ bahulīkatā
mahato atthāya saṃvattati, mahato yogakkhemāya saṃvattati,
mahato saṃvegāya saṃvattati, mahato phāsuvihārāya
saṃvattatī”ti.**

That's how the perception of cessation, when developed and cultivated, leads to great benefit ... great sanctuary ... great inspiration ... great ease.”

Dasamaṃ.

Nirodhavaggo aṭṭhamo.

Tassuddānaṃ

**Asubhamaraṇaāhāre,
Paṭikūlaanabhiratena;
Aniccadukkhaanattapahānaṃ,
Virāganirodhena te dasāti.**

Saṃyutta Nikāya 46

Linked Discourses 46

9. Gaṅgāpeyyālavagga

9. Abbreviated Texts on the Ganges

77–88. Gaṅgānadiādisutta

77–88. The Ganges River, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

Kathaṅca, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti ...pe... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.”

(Yāva esanā pāḷi vitthāretabbā.)

(To be expanded for each of the different rivers as in SN 45.91–102.)

Gaṅgāpeyyālavaggo navamo.

Tassuddānaṃ

**Cha pācīnato ninnā,
cha ninnā ca samuddato;
Dvete cha dvādasa honti,
vaggo tena pavuccatīti.**

Saṃyutta Nikāya 46
Linked Discourses 46

10. Appamādavagga
10. Diligence

89–98. Tathāgatādisutta
89–98. A Realized One, Etc.

“Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā”ti vitthāretabbaṃ.

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet ...”

Appamādavaggo dasamo.

Tassuddānaṃ

**Tathāgataṃ padaṃ kūṭaṃ,
mūlaṃ sārena vassikaṃ;
Rājā candimasūriyā ca,
vatthena dasamaṃ padanti.**

(Appamādavaggo bojjaṅgasamāyuttassa bojjaṅgavasena vitthāretabbo.)

(To be expanded as in SN 45.139–148.)

Saṃyutta Nikāya 46
Linked Discourses 46

11. Balakaraṇīyavagga
11. Hard Work

99–110. Balādisutta
99–110. Hard Work, Etc.

**“Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā
karīyan”ti vitthāretabbaṃ.**

“Mendicants, all the hard work that gets done depends on the earth
and is grounded on the earth. ...”

Balakaraṇīyavaggo ekādasamo.

Tassuddānaṃ

**Balaṃ bījañca nāgo ca,
rukko kumbhena sūkiyā;
Ākāsenā ca dve meghā,
nāvā āgantukā nadīti.**

**(Balakaraṇīyavaggo bojjaṅgasāmyuttassa bojjaṅgavasena
vitthāretabbo.)**

(To be expanded as in SN 45.149–160.)

Saṃyutta Nikāya 46
Linked Discourses 46

12. Esanāvagga
12. Searches

111–120. Esanādisutta
111–120. Searches, Etc.

“Tisso imā, bhikkhave, esanā.

“Mendicants, there are these three searches.

Katamā tisso?

What three?

Kāmesanā, bhavesanā, brahmacariyesanā”ti vitthāretabbam.

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. ...”

Esanāvaggo dvādasamo.

Tassuddānam

Esanā vidhā āsavo,

Bhavo ca dukkhatā tisso;

Khilam malañca nīgho ca,

Vedanā taṇhā tasināya cāti.

**(Bojjhaṅgasamīyuttassa esanāpeyyālam vivekanissitato
vitthāretabbam.)**

(To be expanded as in SN 45.161–170.)

Saṃyutta Nikāya 46
Linked Discourses 46

13. Oghavagga
13. Floods

121–129. Oghādisutta
121–129. Floods

“Cattārome, bhikkhave, oghā.

“Mendicants, there are these four floods.

Katame cattāro?

What four?

Kāmogho, bhavogho, diṭṭhogho, avijjogho”ti.

The floods of sensuality, desire to be reborn, views, and ignorance.”

vitthāretabbaṃ.

(To be expanded as in SN 45.171–179.)

130. Uddhambhāgiyasutta Higher Fetters

Sāvattthinidānaṃ.

At Sāvattthī.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?

What five?

Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—

Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.

These are the five higher fetters.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
satta bojjhaṅgā bhāvetabbā.**

The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katame satta?

What seven?

**Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariñāmiṃ ...pe... upekkhāsambojjhaṅgaṃ bhāveti**

**rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ ...**

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which culminate in the removal of greed, hate, and delusion. ...”

amatogadhaṃ amataparāyanaṃ amatapariyosānaṃ ...

“... which culminate, finish, and end in the deathless ...”

nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ.

“... which culminate, finish, and end in extinguishment ...

**Imesaṃ kho, bhikkhave, bhikkhu pañcannaṃ
uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya
parikkhayāya pahānāya ime satta bojjhaṅgā bhāvetabbā”ti.**

The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Dasamaṃ.

Oghavaggo terasamo.

Tassuddānaṃ

Ogho yogo upādānaṃ,

Ganthā anusayena ca;

Kāmaguṇā nīvaraṇā,

Khandhā oruddhambhāgiyānīti.

Saṃyutta Nikāya 46
Linked Discourses 46

14. Punagaṅgāpeyyālavagga

14. Another Chapter of Abbreviated Texts on the Ganges, Etc.

131–142. Punagaṅgānadīdisutta

131–142. More on the Ganges River, Etc.

...pe...

vaggo cuddasamo.

Uddānaṃ

**Cha pācīnato ninnā,
cha ninnā ca samuddato;
Dvete cha dvādasa honti,
vaggo tena pavuccatīti.**

**(Bojjhaṅgasamīyuttassa gaṅgāpeyyālaṃ rāgavasena
vitthāretabbaṃ.)**

(To be expanded as in SN 45.103–114, removal of greed version.)

Saṃyutta Nikāya 46
Linked Discourses 46

15. Punaappamādavagga
15. Another Chapter on Diligence

143–152. Punatathāgatādisutta
143–152. Another Series on a Realized One, Etc.

...pe...

Pannarasamo.

Uddānaṃ

**Tathāgataṃ padaṃ kūṭaṃ,
mūlaṃ sārena vassikaṃ;
Rājā candimasūriyā ca,
vatthena dasamaṃ padanti.**

(Appamādavaggo rāgavasena vitthāretabbo.)
(To be expanded as in SN 45.139–148, removal of greed version.)

Saṃyutta Nikāya 46
Linked Discourses 46

16. Punabalakaraṇīyavagga
16. Another Chapter on Hard Work

153–164. Punabalādisutta
153–164. Hard Work, Etc.

...pe...

Soḷasamo.

Uddānaṃ

**Balaṃ bījañca nāgo ca,
rukkho kumbhena sūkiyā;
Ākāsenā ca dve meghā,
nāvā āgantukā nadīti.**

**(Bojjhaṅgasam̐yuttassa balakaraṇīyavaggo rāgavasena
vitthāretabbo.)**

(To be expanded as in SN 45.149–160, removal of greed version.)

Saṃyutta Nikāya 46
Linked Discourses 46

17. Punaesanāvagga
17. Another Chapter on Searches

165–174. Punaesanādisutta
165–174. Another Series on Searches, Etc.

...pe...

Punaesanāvaggo sattarasamo.
(To be expanded as in SN 45.161–170.)

Uddānaṃ

**Esanā vidhā āsavo,
Bhavo ca dukkhatā tisso;
Khilaṃ malañca nīgho ca,
Vedanātaṇhā tasināya cāti.**

Saṃyutta Nikāya 46
Linked Discourses 46

18. Punaoghavagga
18. Another Chapter on Floods

175–184. Punaoghādisutta
175–184. Another Series on Floods, Etc.

...pe...

Bojjhaṅgasam̐yuttassa punaoghavaggo aṭṭhārasamo.
(To be expanded as in SN 45.171–180.)

Uddānaṃ

**Ogho yogo upādānaṃ,
Ganthā anusayena ca;
Kāmaguṇā nīvaraṇā,
Khandhā oruddhambhāgiyānīti.**

**(Rāgavinayapariyosāna-dosavinayapariyosāna-
mohavinayapariyosānavaggo vitthāretabbo.)**

(All should be expanded as in the chapter on removal of greed, hate, and delusion.)

**(Yadapi maggasaṃyuttaṃ vitthāretabbaṃ, tadapi
bojjhaṅgasam̐yuttaṃ vitthāretabbaṃ.)**

(The Linked Discourses on Awakening Factors should be expanded just as the Linked Discourses on the Path.)

Bojjhaṅgasam̐yuttaṃ dutiyaṃ.

The Linked Discourses on the Awakening Factors is the second section.

47. Satipaṭṭhāna Saṃyutta: On Mindfulness Meditation

Saṃyutta Nikāya 47
Linked Discourses 47

1. Ambapālivagga
1. In Ambapālī's Wood

1. Ambapālisutta In Ambapālī's Wood

Evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā vesāliyaṃ viharati ambapālivane.
At one time the Buddha was staying near Vesālī, in Ambapālī's Wood.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,
“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

**“Ekāyanvāyaṃ, bhikkhave, maggo sattānaṃ visuddhiyā
sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ
atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya,
yadidaṃ—cattāro satipaṭṭhānā.**

“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ekāyanvāyaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā”ti.

The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Paṭhamam.

Saṃyutta Nikāya 47
Linked Discourses 47

1. Ambapālivagga
1. In Ambapālī's Wood

2. Satisutta Mindful

Ekam̐ samayaṃ bhagavā vesāliyaṃ viharati ambapālivane.
At one time the Buddha was staying near Vesālī, in Ambapālī's Wood.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum̐.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Sato, bhikkhave, bhikkhu vihareyya sampajāno.
“Mendicants, a mendicant should live mindful and aware.

Ayaṃ vo amhākaṃ anusāsanī.
This is my instruction to you.

Kathaṅca, bhikkhave, bhikkhu sato hoti?
And how is a mendicant mindful?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;
It's when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṃ kho, bhikkhave, bhikkhu sato hoti.

That's how a mendicant is mindful.

Kathaṅca, bhikkhave, bhikkhu sampajāno hoti?

And how is a mendicant aware?

**Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī
hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite
sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī
hoti, asite pīte khāyite sāyite sampajānakārī hoti,
uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne
sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.**

It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṃ kho, bhikkhave, bhikkhu sampajānakārī hoti.

That's how a mendicant acts with situational awareness.

Sato, bhikkhave, bhikkhu vihareyya sampajāno.

A mendicant should live mindful and aware.

Ayaṃ vo amhākaṃ anusāsanī'ti.

This is my instruction to you."

Dutiyam.

Saṃyutta Nikāya 47
Linked Discourses 47

1. Ambapālivagga
1. In Ambapālī's Wood

3. Bhikkhusutta A Monk

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:**

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him,

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute.”

**“Evameva panidhekacce moghapurisā mañceva ajjhesanti,
dhamme ca bhāsīte mameva anubandhitabbaṃ maññantī”ti.**

“This is exactly how some foolish people ask me for something. But when the teaching has been explained they think only of following me around.”

**“Desetu me, bhante, bhagavā saṅkhittena dhammaṃ, desetu
sugato saṅkhittena dhammaṃ. Appeva nāmāhaṃ bhagavato
bhāsītassa atthaṃ jāneyyaṃ, appeva nāmāhaṃ bhagavato
bhāsītassa dāyādo assan”ti.**

“Sir, may the Buddha teach me the Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha’s teaching!”

“Tasmātiha tvaṃ, bhikkhu, ādimeva visodhehi kusalesu dhammesu.

“Well then, mendicant, you should purify the starting point of skillful qualities.

Ko cādi kusalānaṃ dhammānaṃ?

What is the starting point of skillful qualities?

Sīlañca suvisuddhaṃ, diṭṭhi ca ujukā.

Well purified ethics and correct view.

Yato kho te, bhikkhu, sīlañca suvisuddhaṃ bhavissati diṭṭhi ca ujukā, tato tvaṃ, bhikkhu, sīlaṃ nissāya sīle patiṭṭhāya cattāro satipaṭṭhāne tividhena bhāveyyāsi.

When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation in three ways, depending on and grounded on ethics.

Katame cattāro?

What four?

Idha tvaṃ, bhikkhu, ajjhataṃ vā kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.

bahiddhā vā kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

Or meditate observing an aspect of the body externally—keen, aware, and mindful, rid of desire and aversion for the world.

ajjhatabhiddhā vā kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Or meditate observing an aspect of the body internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattaṃ vā vedanāsu ...pe...

Or meditate observing an aspect of feelings internally ...

bahiddhā vā vedanāsu ...

externally ...

ajjhatabhiddhā vā vedanāsu vedanānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattaṃ vā citte ...

Or meditate observing an aspect of the mind internally ...

bahiddhā vā citte ...

externally ...

ajjhatabhiddhā vā citte cittānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattaṃ vā dhammesu ...

Or meditate observing an aspect of principles internally ...

bahiddhā vā dhammesu ...

externally ...

ajjhatabhiddhā vā dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Yato kho tvaṃ, bhikkhu, sīlaṃ nissāya sīle paṭiṭṭhāya ime cattāro satipaṭṭhāne evaṃ tividhena bhāvēssasi, tato tuyhaṃ,

**bhikkhu, yā ratti vā divaso vā āgamissati vuddhiyeva
pāṭikaṅkhā kusalesu dhammesu, no parihānī”ti.**

When you develop the four kinds of mindfulness meditation in these three ways, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”

**Atha kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā
anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā
padakkhiṇaṃ katvā pakkāmi.**

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

**Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto
viharanto nacirasseva—yassatthāya kulaputtā sammadeva
agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—
brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja viharati.**

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā”ti abbhaññāsi.**

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

And that mendicant became one of the perfected.

Tatiyaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

1. Ambapālivagga
1. In Ambapālī's Wood

4. Sālasutta

At Sālā

**Ekam̐ samayaṃ bhagavā kosalesu viharati sālāya
brāhmaṇagāme.**

At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā.

Tatra kho bhagavā bhikkhū āmantesi ...pe... etadavoca:
There the Buddha addressed the mendicants:

**“Ye te, bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā
imaṃ dhammavinayaṃ, te vo, bhikkhave, bhikkhū catunnaṃ
satipaṭṭhānānaṃ bhāvanāya samādapetabbā nivesetabbā
patiṭṭhāpetabbā.**

“Mendicants, those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in the four kinds of mindfulness meditation.

Katamesaṃ catunnaṃ?
What four?

**Etha tumhe, āvuso, kāye kāyānupassino viharatha ātāpino
sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā,
kāyassa yathābhūtaṃ ñāṇāya;**

Please, reverends, meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the body.

**vedanāsu vedanānupassino viharatha ātāpino sampajānā
ekodibhūtā vipasannacittā samāhitā ekaggacittā, vedanānaṃ
yathābhūtaṃ ñāṇāya;**

Meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know feelings.

citte cittānupassino viharatha ātāpino sampajānā ekodibhūtā vip̐pasannacittā samāhitā ekaggacittā, cittassa yathābhūtaṃ ñāṇāya;

Meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the mind.

dhammesu dhammānupassino viharatha ātāpino sampajānā ekodibhūtā vip̐pasannacittā samāhitā ekaggacittā, dhammānaṃ yathābhūtaṃ ñāṇāya.

Meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know principles.

Yepi te, bhikkhave, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tepi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vip̐pasannacittā samāhitā ekaggacittā, kāyassa pariññāya;

Those mendicants who are trainees—who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary—also meditate observing an aspect of the body—keen, aware, at one, minds that are clear, immersed in samādhi, and unified, so as to fully understand the body.

vedanāsu vedanānupassino viharanti ātāpino sampajānā ekodibhūtā vip̐pasannacittā samāhitā ekaggacittā, vedanānaṃ pariññāya;

They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand feelings.

citte cittānupassino viharanti ātāpino sampajānā ekodibhūtā vip̐pasannacittā samāhitā ekaggacittā, cittassa pariññāya;

They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand the mind.

dhammesu dhammānupassino viharanti ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā, dhammānaṃ pariññāya.

They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand principles.

Yepi te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, tepi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā, kāyena visaṃyuttā;

Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the body.

vedanāsu vedanānupassino viharanti ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā, vedanāhi visaṃyuttā;

They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from feelings.

citte cittānupassino viharanti ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā, cittaena visaṃyuttā;

They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the mind.

**dhammesu dhammānupassino viharanti ātāpino sampajānā
ekodibhūtā vipasannacittā samāhitā ekaggacittā, dhammehi
visaṃyuttā.**

They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from principles.

**Yepi te, bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā
imaṃ dhammavinayaṃ, te vo, bhikkhave, bhikkhū imesaṃ
catunnaṃ satipaṭṭhānānaṃ bhāvanāya samādapetabbā
nivesetabbā paṭiṭṭhāpetabbā”ti.**

Those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in these four kinds of mindfulness meditation.”

Catutthaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

1. Ambapālivagga
1. In Ambapālī's Wood

5. Akusalarāsisutta A Heap of the Unskillful

Sāvattihinidānaṃ.
At Sāvattihī.

Tatra kho bhagavā etadavoca:
There the Buddha said:

“akusalarāsi'ti, bhikkhave, vadamāno pañca nīvaraṇe sammā vadamāno vadeyya.

“Rightly speaking, mendicants, you'd call these five hindrances a 'heap of the unskillful'.

Kevalo hāyaṃ, bhikkhave, akusalarāsi, yadidaṃ—pañca nīvaraṇā.

For these five hindrances are entirely a heap of the unskillful.

Katame pañca?
What five?

**Kāmacchandanīvaraṇaṃ, byāpādanīvaraṇaṃ,
thinamiddhanīvaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ,
vicikicchānīvaraṇaṃ.**

The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

'Akusalarāsi'ti, bhikkhave, vadamāno ime pañca nīvaraṇe sammā vadamāno vadeyya.

Rightly speaking, you'd call these five hindrances a 'heap of the unskillful'.

Kevalo hāyaṃ, bhikkhave, akusalarāsi, yadidaṃ—pañca nīvaraṇā.

For these five hindrances are entirely a heap of the unskillful.

‘Kusalarāsi’ti, bhikkhave, vadamāno cattāro satipaṭṭhāne sammā vadamāno vadeyya.

Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’.

Kevalo hāyaṃ, bhikkhave, kusalarāsi, yadidaṃ—cattāro satipaṭṭhānā.

For these four kinds of mindfulness meditation are entirely a heap of the skillful.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

They meditate observing an aspect of the mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

‘Kusalarāsi’ti, bhikkhave, vadamāno ime cattāro satipaṭṭhāne sammā vadamāno vadeyya.

Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’.

Kevalo hāyaṃ, bhikkhave, kusalarāsi, yadidaṃ—cattāro satipaṭṭhānā”ti.

For these four kinds of mindfulness meditation are entirely a heap of the skillful.”

Pañcamāñ.

Saṃyutta Nikāya 47
Linked Discourses 47

1. Ambapālivagga
1. In Ambapālī's Wood

6. Sakuṇagghisutta A Hawk

“Bhūtapubbaṃ, bhikkhave, sakuṇagghi lāpaṃ sakuṇaṃ sahasā ajjhappattā aggahesi.

“Once upon a time, mendicants, a hawk suddenly swooped down and grabbed a quail.

Atha kho, bhikkhave, lāpo sakuṇo sakuṇagghiyā hariyamāno evaṃ paridevasi:

And as the quail was being carried off he wailed,

‘mayamevamha alakkhikā, mayaṃ appapuññā, ye mayaṃ agocare carimha paravisaye.

‘I’m so unlucky, so unfortunate, to have roamed out of my territory into the domain of others.

Sacejja mayaṃ gocare careyyāma sake pettike visaye, na myāyaṃ, sakuṇagghi, alaṃ abhaviṣṣa, yadidaṃ—yuddhāyā’ti.

If today I’d roamed within my own territory, the domain of my fathers, this hawk wouldn’t have been able to beat me by fighting.’

‘Ko pana te, lāpa, gocaro sako pettiko visayo’ti?

‘So, quail, what is your own territory, the domain of your fathers?’

‘Yadidaṃ—naṅgalakaṭṭhakaṇaṃ leḍḍuṭṭhānaṃ’ti.

‘It’s a ploughed field covered with clods of earth.’

Atha kho, bhikkhave, sakuṇagghi sake bale apatthaddhā sake bale asaṃvadamānā lāpaṃ sakuṇaṃ pamuñci:

Confident in her own strength, the hawk was not daunted or intimidated. She released the quail, saying,

‘gaccha kho tvaṃ, lāpa, tatrapī me gantvā na mokkhasī’ti.
‘Go now, quail. But even there you won’t escape me!’

**Atha kho, bhikkhave, lāpo sakuṇo naṅgalakaṭṭhakaṇaṃ
leḍḍuṭṭhānaṃ gantvā mahantaṃ leḍḍuṃ abhiruhitvā
sakuṇagghīṃ vadamāno aṭṭhāsi:**

Then the quail went to a ploughed field covered with clods of earth.
He climbed up a big clod, and standing there, he said to the hawk:

‘ehi kho dāni me, sakuṇagghī, ehi kho dāni me, sakuṇagghī’ti.
‘Come get me, hawk! Come get me, hawk!’

**Atha kho sā, bhikkhave, sakuṇagghī sake bale apatthaddhā
sake bale asaṃvadamānā ubho pakkhe sannayha lāpaṃ
sakuṇaṃ sahasā ajjhappattā.**

Confident in her own strength, the hawk was not daunted or
intimidated. She folded her wings and suddenly swooped down on
the quail.

**Yadā kho, bhikkhave, aññāsi lāpo sakuṇo ‘bahuāgato kho
myāyaṃ sakuṇagghī’ti, atha tasseva leḍḍussa antaraṃ
paccupādi.**

When the quail knew that the hawk was nearly there, he slipped
under that clod.

Atha kho, bhikkhave, sakuṇagghī tattheva uraṃ paccatāḷesi.
But the hawk crashed chest-first right there.

Evañhi taṃ, bhikkhave, hoti yo agocare carati paravisaye.

That’s what happens when you roam out of your territory into the
domain of others.

Tasmātiha, bhikkhave, mā agocare carittha paravisaye.

So, mendicants, don’t roam out of your own territory into the domain
of others.

Agocare, bhikkhave, carataṃ paravisaye lacchati māro otāraṃ, lacchati māro ārammaṇaṃ.

If you roam out of your own territory into the domain of others, Māra will find a vulnerability and get hold of you.

Ko ca, bhikkhave, bhikkhuno agocaro paravisayo?

And what is not a mendicant's own territory but the domain of others?

Yadidaṃ—pañca kāmagaṇā.

It's the five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā,**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...pe...

Smells known by the nose ...

jivhāviññeyyā rasā ...pe...

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā—**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ayaṃ, bhikkhave, bhikkhuno agocaro paravisayo.

This is not a mendicant's own territory but the domain of others.

Gocare, bhikkhave, caratha sake pettike visaye.

You should roam inside your own territory, the domain of your fathers.

Gocare, bhikkhave, carataṃ sake pettike visaye na lacchati māro otāraṃ, na lacchati māro ārammaṇaṃ.

If you roam inside your own territory, the domain of your fathers, Māra won't find a vulnerability or get hold of you.

Ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo?

And what is a mendicant's own territory, the domain of the fathers?

Yadidaṃ—

cattāro satipaṭṭhānā.

It's the four kinds of mindfulness meditation.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

ayaṃ, bhikkhave, bhikkhuno gocaro sako pettiko visayo”ti.

This is a mendicant's own territory, the domain of the fathers.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

1. Ambapālīvagga
1. In Ambapālī's Wood

7. Makkaṭasutta A Monkey

“Atthi, bhikkhave, himavato pabbatarājassa duggā visamā desā, yattha neva makkaṭānaṃ cārī na manussānaṃ.

“Mendicants, in the Himalayas there are regions that are rugged and impassable. In some such regions, neither monkeys nor humans can go,

Atthi, bhikkhave, himavato pabbatarājassa duggā visamā desā, yattha makkaṭānañhi kho cārī, na manussānaṃ.

while in others, monkeys can go but not humans.

Atthi, bhikkhave, himavato pabbatarājassa samā bhūmibhāgā ramaṇīyā, yattha makkaṭānañceva cārī manussānañca.

There are also level, pleasant places where both monkeys and humans can go.

Tatra, bhikkhave, luddā makkaṭavīthīsu lepaṃ oḍḍenti makkaṭānaṃ bādhanāya.

There hunters lay snares of tar on the monkey trails to catch the monkeys.

Tatra, bhikkhave, ye te makkaṭā abārajātikā alolajātikā, te taṃ lepaṃ disvā ārakā parivajjanti.

The monkeys who are not foolhardy and reckless see the tar and avoid it from afar.

Yo pana so hoti makkaṭo bārajātikō lolajātikō, so taṃ lepaṃ upasaṅkamtivā hatthena gaṇhāti.

But a foolish and reckless monkey goes up to the tar and grabs it with a hand.

So tattha bajjhati.

He gets stuck there.

‘Hatthaṃ moccassāmī’ti dutiyena hatthena gaṇhāti.

Thinking to free his hand, he grabs it with his other hand.

So tattha bajjhati.

He gets stuck there.

‘Ubho hatthe moccassāmī’ti pādena gaṇhāti.

Thinking to free both hands, he grabs it with a foot.

So tattha bajjhati.

He gets stuck there.

‘Ubho hatthe moccassāmi pādañcā’ti dutiyena pādena gaṇhāti.

Thinking to free both hands and foot, he grabs it with his other foot.

So tattha bajjhati.

He gets stuck there.

‘Ubho hatthe moccassāmi pāde cā’ti tuṇḍena gaṇhāti.

Thinking to free both hands and feet, he grabs it with his snout.

So tattha bajjhati.

He gets stuck there.

Evañhi so, bhikkhave, makkaṭṭo pañcoḍḍito thunaṃ seti anayaṃ āpanno byasanaṃ āpanno yathākāmakaraṇīyo luddassa.

And so the monkey, trapped at five points, just lies there screeching. He’d meet with tragedy and disaster, and the hunter can do what he wants with him.

Tamaṃ, bhikkhave, luddo vijjhitvā tasmimyeva kaṭṭhakataṅgāre avassajjetvā yena kāmaṃ pakkamati.

The hunter spears him, pries him off that tarred block of wood, and goes wherever he wants.

Evaṃ so taṃ, bhikkhave, hoti yo agocare carati paravisaye.

That's what happens when you roam out of your territory into the domain of others.

Tasmātiha, bhikkhave, mā agocare carittha paravisaye.

So, mendicants, don't roam out of your own territory into the domain of others.

Agocare, bhikkhave, carataṃ paravisaye lacchati māro otāraṃ, lacchati māro ārammaṇaṃ.

If you roam out of your own territory into the domain of others, Māra will catch you and get hold of you.

Ko ca, bhikkhave, bhikkhuno agocaro paravisayo?

And what is not a mendicant's own territory but the domain of others?

Yadidaṃ—

pañca kāmagaṇā.

It's the five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmapasaṃhitā rajanīyā,**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...pe...

Smells known by the nose ...

jivhāviññeyyā rasā ...pe...

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmapasaṃhitā rajanīyā.**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ayaṃ, bhikkhave, bhikkhuno agocaro paravisayo.

This is not a mendicant's own territory but the domain of others.

Gocare, bhikkhave, caratha sake pettike visaye.

You should roam inside your own territory, the domain of your fathers.

Gocare, bhikkhave, carataṃ sake pettike visaye na lacchati māro otāraṃ, na lacchati māro ārammaṇaṃ.

If you roam inside your own territory, the domain of your fathers, Māra won't catch you or get hold of you.

Ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo?

And what is a mendicant's own territory, the domain of the fathers?

Yadidaṃ—

cattāro satipaṭṭhānā.

It's the four kinds of mindfulness meditation.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ayaṃ, bhikkhave, bhikkhuno gocaro sako pettiko visayo”ti.

This is a mendicant’s own territory, the domain of the fathers.”

Sattamaṃ.

8. Sūdasutta Cooks

“Seyyathāpi, bhikkhave, bālo abyatto akusalo sūdo rājānaṃ vā rājamahāmattaṃ vā nānaccayehi sūpehi paccupaṭṭhito assa—
“Mendicants, suppose a foolish, incompetent, unskillful cook was to serve a ruler or their minister with an excessive variety of curries:

ambilaggehipi, tittakaggehipi, kaṭukaggehipi, madhuraggehipi, khārikehipi, akhārikehipi, loṇikehipi, aloṇikehipi.

superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

Sa kho so, bhikkhave, bālo abyatto akusalo sūdo sakassa bhattu nimittaṃ na uggaṇhāti:

But that cook didn't take their master's hint:

‘idaṃ vā me ajja bhattu sūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahum gaṇhāti, imassa vā vaṇṇaṃ bhāsati.

‘Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it.

Ambilaggaṃ vā me ajja bhattu sūpeyyaṃ ruccati, ambulaggassa vā abhiharati, ambulaggassa vā bahum gaṇhāti, ambulaggassa vā vaṇṇaṃ bhāsati. Tittakaggaṃ vā me ajja ... kaṭukaggaṃ vā me ajja ... madhuraggaṃ vā me ajja ... khārikaṃ vā me ajja ... akhārikaṃ vā me ajja ... loṇikaṃ vā me ajja ... aloṇikaṃ vā me ajja bhattu sūpeyyaṃ ruccati, aloṇikassa vā abhiharati, aloṇikassa vā bahum gaṇhāti, aloṇikassa vā vaṇṇaṃ bhāsati’ti.

Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.’

Sa kho so, bhikkhave, bālo abyatto akusalo sūdo na ceva lābhī hoti acchādanassa, na lābhī vetanassa, na lābhī abhihārānaṃ.
That foolish, incompetent, unskillful cook doesn't get presented with clothes, wages, or bonuses.

Taṃ kissa hetu?

Why is that?

Tathā hi so, bhikkhave, bālo abyatto akusalo sūdo sakassa bhattu nimittaṃ na uggaṇhāti.

Because they don't take their master's hint.

Evameva kho, bhikkhave, idhekacco bālo abyatto akusalo bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

In the same way, a foolish, incompetent, unskillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa kāye kāyānupassino viharato cittaṃ na samādhiyati, upakkilesā na pahīyanti.

As they meditate observing an aspect of the body, their mind doesn't enter immersion, and their corruptions aren't given up.

So taṃ nimittaṃ na uggaṇhāti.

But they don't take the hint.

Vedanāsu vedanānupassī viharati ...pe...

They meditate observing an aspect of feelings ...

citte cittānupassī viharati ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa dhammesu dhammānupassino viharato cittaṃ na samādhiyati, upakkilesā na pahīyanti.

As they meditate observing an aspect of principles, the mind doesn't enter immersion, and the corruptions aren't given up.

So taṃ nimittaṃ na uggaṇhāti.

But they don't take the hint.

Sa kho so, bhikkhave, bālo abyatto akusalo bhikkhu na ceva lābhī hoti diṭṭheva dhamme sukhavihārānaṃ, na lābhī satisampajaññaṃ.

That foolish, incompetent, unskillful mendicant doesn't get blissful meditations in this very life, nor do they get mindfulness and situational awareness.

Taṃ kissa hetu?

Why is that?

Tathā hi so, bhikkhave, bālo abyatto akusalo bhikkhu sakassa cittassa nimittaṃ na uggaṇhāti.

Because they don't take their mind's hint.

Seyyathāpi, bhikkhave, paṇḍito byatto kusalo sūdo rājānaṃ vā rājamahāmattaṃ vā nānaccayehi sūpehi paccupaṭṭhito assa—

Suppose an astute, competent, skillful cook was to serve a ruler or their minister with an excessive variety of curries:

ambilaggehipi, tittakaggehipi, kaṭukaggehipi, madhuraggehipi, khārikehipi, akhārikehipi, loṇikehipi, aloṇikehipi.

superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

Sa kho so, bhikkhave, paṇḍito byatto kusalo sūdo sakassa bhattu nimittaṃ uggaṇhāti:

And that cook took their master's hint:

'idaṃ vā me ajja bhattu sūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati.

'Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it.

Ambilaggaṃ vā me ajja bhattu sūpeyyaṃ ruccati, ambulaggassa vā abhiharati, ambulaggassa vā bahuṃ gaṇhāti, ambulaggassa vā vaṇṇaṃ bhāsati. Tittakaggaṃ vā me ajja ... kaṭukaggaṃ vā me ajja ... madhuraggaṃ vā me ajja ... khārikaṃ vā me ajja ... akhārikaṃ vā me ajja ... loṇikaṃ vā me ajja ... aloṇikaṃ vā me ajja bhattu sūpeyyaṃ ruccati, aloṇikassa vā abhiharati, aloṇikassa vā bahuṃ gaṇhāti, aloṇikassa vā vaṇṇaṃ bhāsati'ti.
Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.'

Sa kho so, bhikkhave, paṇḍito byatto kusalo sūdo lābhī ceva hoti acchādanassa, lābhī vetanassa, lābhī abhihārānaṃ.
That astute, competent, skillful cook gets presented with clothes, wages, and bonuses.

Taṃ kissa hetu?

Why is that?

Tathā hi so, bhikkhave, paṇḍito byatto kusalo sūdo sakassa bhattu nimittaṃ uggaṇhāti.

Because they take their master's hint.

Evameva kho, bhikkhave, idhekacco paṇḍito byatto kusalo bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

In the same way, an astute, competent, skillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa kāye kāyānupassino viharato cittaṃ samādhiyati, upakkilesā pahīyanti.

As they meditate observing an aspect of the body, their mind enters immersion, and their corruptions are given up.

So taṃ nimittaṃ uggaṇhāti.

They take the hint.

Vedanāsu vedanānupassī viharati ...pe...

They meditate observing an aspect of feelings ...

citte cittānupassī viharati ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Tassa dhammesu dhammānupassino viharato cittaṃ
samādhiyati, upakkilesā pahīyanti.**

As they meditate observing an aspect of principles, their mind enters immersion, and their corruptions are given up.

So taṃ nimittaṃ uggaṇhāti.

They take the hint.

**Sa kho so, bhikkhave, paṇḍito byatto kusalo bhikkhu lābhī ceva
hoti diṭṭheva dhamme sukhavihārānaṃ, lābhī hoti
satisampajaññaṃ.**

That astute, competent, skillful mendicant gets blissful meditations in this very life, and they get mindfulness and situational awareness.

Taṃ kissa hetu?

Why is that?

**Tathā hi so, bhikkhave, paṇḍito byatto kusalo bhikkhu sakassa
cittassa nimittaṃ uggaṇhātī”ti.**

Because they take their mind’s hint.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

1. Ambapālivagga
1. In Ambapālī's Wood

9. Gilānasutta Sick

Evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati veḷuvagāmake.
At one time the Buddha was staying near Vesālī, at the little village of Beluva.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

**“etha tumhe, bhikkhave, samantā vesāliyā yathāmittaṃ
yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upetha.**
“Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī.

Idhevāhaṃ veḷuvagāmake vassaṃ upagacchāmī”ti.
I'll commence the rainy season residence right here in the little village of Beluva.”

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā samantā
vesāliyā yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ
vassaṃ upagacchuṃ.**

“Yes, sir,” those mendicants replied. They did as the Buddha said,

Bhagavā pana tattheva veḷuvagāmake vassaṃ upagacchi.
while the Buddha commenced the rainy season residence right there in the little village of Beluva.

**Atha kho bhagavato vassūpagatassa kharo ābādho uppajji,
bāḷhā vedanā vattanti māraṇantikā.**

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death.

**Tatra sudam̃ bhagavā sato sampajāno adhivāsesi
avihaññamāno.**

But he endured with mindfulness and situational awareness, without worrying.

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha:

**“na kho me tam̃ patirūpaṃ, yohaṃ anāmantetvā upaṭṭhāke
anapaloketvā bhikkhusaṅghaṃ parinibbāyeyaṃ.**

“It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha.

**Yannūnāhaṃ imaṃ ābādhaṃ vīriyena paṭipañāmetvā
jīvitasāṅkhāraṃ adhiṭṭhāya vihareyyan”ti.**

Why don't I forcefully suppress this illness, stabilize the life force, and live on?”

**Atha kho bhagavā tam̃ ābādhaṃ vīriyena paṭipañāmetvā
jīvitasāṅkhāraṃ adhiṭṭhāya vihāsi.**

So that is what he did.

Atha kho bhagavato so ābādho paṭippassambhi.

Then the Buddha's illness died down.

**Atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaññā vihārā
nikkhamitvā vihārapacchāyāyaṃ paññatte āsane nisīdi.**

Soon after the Buddha had recovered from that sickness, he left his dwelling and sat in the shade of the porch on the seat spread out.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“diṭṭho me, bhante, bhagavato phāsu;

“Sir, it’s fantastic that the Buddha is comfortable,

diṭṭhaṃ, bhante, bhagavato khamanīyaṃ;

that he’s well,

diṭṭhaṃ, bhante, bhagavato yāpanīyaṃ.

and that he’s alright.

Api ca me, bhante, madhurakajāto viya kāyo, disāpi me na pakkhāyanti, dhammāpi maṃ nappaṭibhanti bhagavato gelaññaena.

Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings didn’t spring to mind.

Api ca me, bhante, ahosi kācideva assāsamattā:

Still, at least I was consoled by the thought that

‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṃ ārabha kiñcideva udāharatī’”ti.

the Buddha won’t become fully extinguished without making some statement regarding the Saṅgha of mendicants.”

“Kiṃ pana dāni, ānanda, bhikkhusaṅgho mayi paccāsīsati?

“But what could the mendicant Saṅgha expect from me now, Ānanda?

Desito, ānanda, mayā dhammo anantaraṃ abāhiraṃ karitvā.

I’ve taught the Dhamma without making any distinction between secret and public teachings.

Natthānanda, tathāgatassa dhammesu ācariyamuṭṭhi.

The Realized One doesn’t have the closed fist of a teacher when it comes to the teachings.

Yassa nūna, ānanda, evamassa:

If there's anyone who thinks:

‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti vā, ‘mamuddesiko bhikkhusaṅgho’ti vā, so nūna, ānanda, bhikkhusaṅghaṃ ārabha kiñcideva udāhareyya.

‘I’ll take charge of the Saṅgha of mendicants,’ or ‘the Saṅgha of mendicants is meant for me,’ let them make a statement regarding the Saṅgha.

Tathāgatassa kho, ānanda, na evaṃ hoti:

But the Realized One doesn’t think like this,

‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti vā, ‘mamuddesiko bhikkhusaṅgho’ti vā.

Sa kiṃ, ānanda, tathāgato bhikkhusaṅghaṃ ārabha kiñcideva udāharissati.

so why should he make some statement regarding the Saṅgha?

Etarahi kho panāhaṃ, ānanda, jiṇṇo vuddho mahallako addhagato vayoanuppatto.

I’m now old, elderly and senior. I’m advanced in years and have reached the final stage of life.

Āsītiko me vayo vattati.

I’m currently eighty years old.

Seyyathāpi, ānanda, jajjarasakaṭaṃ veḷamissakena yāpeti;

Just as a decrepit cart keeps going by relying on straps,

evameva kho, ānanda, veḷamissakena maññe tathāgatassa kāyo yāpeti.

in the same way, the Realized One’s body keeps going by relying on straps, or so you’d think.

Yasmiṃ, ānanda, samaye tathāgato sabbanimittānaṃ amanasikārā ekaccānaṃ vedanānaṃ nirodhā animittaṃ cetosamādhiraṃ upasampajja viharati, phāsutaro, ānanda, tasmiraṃ samaye tathāgatassa kāyo hoti.

Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.

Tasmātihānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?

And how does a mendicant do this?

Idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.

That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

**Ye hi keci, ānanda, etarahi vā mamaccaye vā attadīpā
viharissanti attasaraṇā anaññasaraṇā, dhammadīpā
dhammasaraṇā anaññasaraṇā; tamatagge mete, ānanda,
bhikkhū bhavissanti ye keci sikkhākāmā”ti.**

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.”

Navamaṃ.

10. Bhikkhunupassayasutta The Nuns' Quarters

**Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā
pattacīvaramādāya yena aññataro bhikkhunupassayo
tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.**

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the nuns' quarters, and sat down on the seat spread out.

**Atha kho sambahulā bhikkhuniyo yenāyasmā ānando
tenupasaṅkamimsu; upasaṅkamtivā āyasmantaṃ ānandaṃ
abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho tā
bhikkhuniyo āyasmantaṃ ānandaṃ etadavocum:**

Then several nuns went up to Venerable Ānanda bowed, sat down to one side, and said to him:

**“Idha, bhante ānanda, sambahulā bhikkhuniyo catūsu
satipaṭṭhānesu suppatiṭṭhitacittā viharantiyo uḷāraṃ
pubbenāparaṃ visesaṃ sañjānantī”ti.**

“Sir, Ānanda, several nuns meditate with their minds firmly established in the four kinds of mindfulness meditation. They have realized a higher distinction than they had before.”

“Evametaṃ, bhaginiyo, evametaṃ, bhaginiyo.

“That's how it is, sisters! That's how it is, sisters!

**Yo hi koci, bhaginiyo, bhikkhu vā bhikkhunī vā catūsu
satipaṭṭhānesu suppatiṭṭhitacitto viharati, tassetam
pāṭikaṅkham:**

Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to

‘uḷāraṃ pubbenāparaṃ visesaṃ sañjānissatī’”ti.
realize a higher distinction than they had before.”

Atha kho āyasmā ānando tā bhikkhuniyo dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsānā pakkāmi.

Then Ānanda educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he got up from his seat and left.

Atha kho āyasmā ānando sāvattiyā piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭṭhikānto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā ānando bhagavantaṃ etadavoca:

Then Ānanda wandered for alms in Sāvattī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

“Idhāhaṃ, bhante, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena aññataro bhikkhunupassayo tenupasaṅkamiṃ; upasaṅkamtivā paññatte āsane nisīdiṃ.

Atha kho, bhante, sambahulā bhikkhuniyo yenāhaṃ tenupasaṅkamiṃsu; upasaṅkamtivā maṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho, bhante, tā bhikkhuniyo maṃ etadavocum:

‘idha, bhante ānanda, sambahulā bhikkhuniyo catūsu satipaṭṭhānesu suppatitṭhitacittā viharantiyo uḷāraṃ pubbenāparaṃ visesaṃ sañjānantī’”ti.

Evam vuttāhaṃ, bhante, tā bhikkhuniyo etadavocaṃ:

‘evametaṃ, bhaginiyo, evametaṃ, bhaginiyo.

Yo hi koci, bhaginiyo, bhikkhu vā bhikkhunī vā catūsu satipaṭṭhānesu suppatiṭṭhitacitto viharati, tassetam pāṭikaṅkham—uḷāram pubbenāparam visesaṃ sañjānissatī””ti.

“Evametaṃ, ānanda, evametaṃ, ānanda.

“That’s so true, Ānanda! That’s so true!

Yo hi koci, ānanda, bhikkhu vā bhikkhunī vā catūsu satipaṭṭhānesu suppatiṭṭhitacitto viharati, tassetam pāṭikaṅkham:

Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to

‘uḷāram pubbenāparam visesaṃ sañjānissati’.

realize a higher distinction than they had before.

Katamesu catūsu?

What four?

Idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa kāye kāyānupassino viharato kāyārammaṇo vā uppajjati kāyasmim̐ pariḷāho, cetaso vā līnattaṃ, bahiddhā vā cittaṃ vikkipati.

As they meditate observing an aspect of the body, based on the body there arises physical tension, or mental sluggishness, or the mind is externally scattered.

Tenānanda, bhikkhunā kismiñcideva pasādanīye nimitte cittaṃ paṇidahitabbaṃ.

That mendicant should direct their mind towards an inspiring foundation.

Tassa kismiñcideva pasādanīye nimitte cittaṃ paṇidahato pāmojjaṃ jāyati.

As they do so, joy springs up.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṃ vedayati.

When the body is tranquil, one feels bliss.

Sukhino cittaṃ samādhiyati.

And when blissful, the mind becomes immersed in samādhi.

So iti paṭisañcikkhati:

Then they reflect:

‘yassa khvāhaṃ atthāya cittaṃ paṇidahim, so me attho abhinipphanno.

‘I have accomplished the goal for which I directed my mind.

Handa dāni paṭisaṃharāmī’ti.

Let me now pull back.’

So paṭisaṃharati ceva na ca vitakketi na ca vicāreti.

They pull back, and neither place the mind nor keep it connected.

‘Avitakkomhi avicāro, ajjhattaṃ satimā sukhamasmī’ti pajānāti.

They understand: ‘I’m neither placing the mind nor keeping it connected. Mindful within myself, I’m happy.’

Puna caparaṃ, ānanda, bhikkhu vedanāsu ...pe...

Furthermore, a mendicant meditates by observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Tassa dhammesu dhammānupassino viharato
dhammārammaṇo vā uppajjati kāyasmim̐ pariḷāho, cetaso vā
līnattaṃ, bahiddhā vā cittaṃ vikkhipati.**

As they meditate observing an aspect of principles, based on principles there arises physical tension, or mental sluggishness, or the mind is externally scattered.

**Tenānanda, bhikkhunā kismiñcideva pasādanīye nimitte cittaṃ
paṇidahitabbaṃ.**

That mendicant should direct their mind towards an inspiring foundation.

**Tassa kismiñcideva pasādanīye nimitte cittaṃ paṇidahato
pāmojjaṃ jāyati.**

As they do so, joy springs up.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṃ vedayati.

When the body is tranquil, one feels bliss.

Sukhino cittaṃ samādhiyati.

And when blissful, the mind becomes immersed in samādhi.

So iti paṭisañcikkhati:

Then they reflect:

**‘yassa khvāhaṃ atthāya cittaṃ paṇidahaṃ, so me attho
abhinipphanno.**

‘I have accomplished the goal for which I directed my mind.

Handa dāni paṭisaṃharāmi’ti.

Let me now pull back.’

So paṭisaṃharati ceva na ca vitakketi na ca vicāreti.

They pull back, and neither place the mind nor keep it connected.

‘Avitakkomhi avicāro, ajjhattaṃ satimā sukhamasmī’ti pajānāti.

They understand: ‘I’m neither placing the mind nor keeping it connected. Mindful within myself, I’m happy.’

Evam̐ kho, ānanda, paṇidhāya bhāvanā hoti.

That’s how there is directed development.

Kathañcānanda, appaṇidhāya bhāvanā hoti?

And how is there undirected development?

Bahiddhā, ānanda, bhikkhu cittaṃ appaṇidhāya ‘appaṇihitaṃ me bahiddhā cittaṃ’ti pajānāti.

Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’

Atha pacchāpure ‘asaṅkhittaṃ vimuttaṃ appaṇihitaṃ’ti pajānāti.

And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’

Atha ca pana ‘kāye kāyānupassī viharāmi ātāpī sampajāno satimā sukhamasmī’ti pajānāti.

And they also understand: ‘I meditate observing an aspect of the body—keen, aware, mindful; I am happy.’

Bahiddhā, ānanda, bhikkhu cittaṃ appaṇidhāya ‘appaṇihitaṃ me bahiddhā cittaṃ’ti pajānāti.

Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’

Atha pacchāpure ‘asaṅkhittaṃ vimuttaṃ appaṇihitaṃ’ti pajānāti.

And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’

Atha ca pana ‘vedanāsu vedanānupassī viharāmi ātāpī sampajāno satimā sukhamasmī’ti pajānāti.

And they also understand: ‘I meditate observing an aspect of feelings—keen, aware, mindful; I am happy.’

Bahiddhā, ānanda, bhikkhu cittaṃ appaṇidhāya ‘appaṇihitaṃ me bahiddhā cittaṃ’ti pajānāti.

Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’

Atha pacchāpure ‘asaṅkhittaṃ vimuttaṃ appaṇihitaṃ’ti pajānāti.

And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’

Atha ca pana ‘citte cittaṇupassī viharāmi ātāpī sampajāno satimā sukhamasmī’ti pajānāti.

And they also understand: ‘I meditate observing an aspect of the mind—keen, aware, mindful; I am happy.’

Bahiddhā, ānanda, bhikkhu cittaṃ appaṇidhāya ‘appaṇihitaṃ me bahiddhā cittaṃ’ti pajānāti.

Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’

Atha pacchāpure ‘asaṅkhittaṃ vimuttaṃ appaṇihitaṃ’ti pajānāti.

And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’

Atha ca pana ‘dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā sukhamasmī’ti pajānāti.

And they also understand: ‘I meditate observing an aspect of principles—keen, aware, mindful; I am happy.’

Evaṃ kho, ānanda, appaṇidhāya bhāvanā hoti.

That’s how there is undirected development.

Iti kho, ānanda, desitā mayā paṇidhāya bhāvanā, desitā appaṇidhāya bhāvanā.

So, Ānanda, I’ve taught you directed development and undirected development.

Yaṃ, ānanda, satthārā karaṇīyaṃ sāvakanāṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples.

Etāni, ānanda, rukkhāmūlāni, etāni suññāgārāni.

**Jhāyathānanda, mā pamādattha; mā pacchā vippaṭṭisārino
ahuvattha. Ayaṃ vo amhākaṃ anusāsanī”ti.**

Here are these roots of trees, and here are these empty huts.
Practice absorption, mendicants! Don't be negligent! Don't regret it
later! This is my instruction to you.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Dasamaṃ.

Ambapālivaggo paṭhamo.

Tassuddānaṃ

Ambapāli sato bhikkhu,

Sālā kusalarāsi ca;

Sakuṇagghi makkaṭṭo sūdo,

Gilāno bhikkhunupassayoti.

Saṃyutta Nikāya 47
Linked Discourses 47

2. Nālandavagga
2. At Nālandā

11. Mahāpurisasutta A Great Man

Sāvaththinidānaṃ.
At Sāvaththī.

**Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ
etadavoca:**

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“mahāpuriso, mahāpuriso’ti, bhante, vuccati.
“Sir, they speak of ‘a great man’.

Kittāvatā nu kho, bhante, mahāpuriso hotī”ti?
How is a great man defined?”

“Vimuttacittattā khvāhaṃ, sāriputta, ‘mahāpuriso’ti vadāmi.
“Sāriputta, someone whose mind is free is a great man, I say.

Avimuttacittattā ‘no mahāpuriso’ti vadāmi.
If their mind is not free, I say they’re not a great man.

Kathaṅca, sāriputta, vimuttacitto hoti?
And how does someone have a free mind?

**Idha, sāriputta, bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā, vineyya loke abhijjhādomassaṃ.**

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa kāye kāyānupassino viharato cittaṃ virajjati, vimuccati anupādāya āsavehi.

As they meditate observing an aspect of the body, their mind becomes dispassionate, and is freed from the defilements by not grasping.

Vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa dhammesu dhammānupassino viharato cittaṃ virajjati, vimuccati anupādāya āsavehi.

As they meditate observing an aspect of principles, their mind becomes dispassionate, and is freed from the defilements by not grasping.

Evaṃ kho, sāriputta, vimuttacitto hoti.

That's how someone has a free mind.

Vimuttacittattā khvāhaṃ, sāriputta, 'mahāpuriso'ti vadāmi.

Someone whose mind is free is a great man, I say.

Avimuttacittattā 'no mahāpuriso'ti vadāmī'ti.

If their mind is not free, I say they're not a great man."

Paṭhamam.

Saṃyutta Nikāya 47
Linked Discourses 47

2. Nālandavagga
2. At Nālandā

12. Nālandasutta At Nālandā

**Ekam̐ samayaṃ bhagavā nālandāyaṃ viharati
pāvārikambavane.**

At one time the Buddha was staying near Nālandā in Pāvārika’s mango grove.

**Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantam̐
etadavoca:**

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

“evaṃpasanno aham̐, bhante, bhagavati.

“Sir, I have such confidence in the Buddha that

**Na cāhu, na ca bhavissati, na cetaṛahi vijjati añño samaṇo vā
brāhmaṇo vā bhagavatā bhiyyobhiññataro, yadidaṃ—
sambodhiyan”ti.**

I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”

**“Uḷārā kho tyāyaṃ, sāriputta, āsabhī vācā bhāsītā, ekam̐so
gahito, sīhanādo nadito:**

“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying:

‘evaṃpasanno aham̐, bhante, bhagavati.

‘I have such confidence in the Buddha that

**Na cāhu, na ca bhavissati na cetaṛahi vijjati añño samaṇo vā
brāhmaṇo vā bhagavatā bhiyyobhiññataro, yadidaṃ—
sambodhiyaṃ'ti.**

I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.'

**Kim nu te, sāriputta, ye te ahesuṃ atītamaddhānaṃ arahanto
sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca
viditā:**

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that

**'evaṃsīlā te bhagavanto ahesuṃ' iti vā, 'evaṃdhammā te
bhagavanto ahesuṃ' iti vā, 'evaṃpaññā te bhagavanto ahesuṃ'
iti vā, 'evaṃvihāriṇo te bhagavanto ahesuṃ' iti vā, 'evaṃvimuttā
te bhagavanto ahesuṃ' iti vā'ti?**

those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No hetuṃ, bhante".

"No, sir."

**"Kim pana te, sāriputta, ye te bhavissanti anāgatamaddhānaṃ
arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto
paricca viditā:**

"And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that

**'evaṃsīlā te bhagavanto bhavissanti' iti vā, 'evaṃdhammā te
bhagavanto bhavissanti' iti vā, 'evaṃpaññā te bhagavanto
bhavissanti' iti vā, 'evaṃvihāriṇo te bhagavanto bhavissanti' iti
vā, 'evaṃvimuttā te bhagavanto bhavissanti' iti vā'ti?**

those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

“No hetam, bhante”.

“No, sir.”

**“Kim pana tyāham, sāriputta, etarahi, araham
sammāsambuddho cetasā ceto paricca vidito:**

“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that

**‘evamsīlo bhagavā’ iti vā, ‘evamdammo bhagavā’ iti vā,
‘evampañño bhagavā’ iti vā, ‘evamvihārī bhagavā’ iti vā,
‘evamvimutto bhagavā’ iti vā”ti?**

I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetam, bhante”.

“No, sir.”

**“Ettha ca te, sāriputta, atītānāgatapaccuppannesu arahantesu
sammāsambuddhesu cetopariyañānam natthi.**

“Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present,

**Atha kiñcarahi tyāyam, sāriputta, ulārā āsabhī vācā bhāsītā,
ekamso gahito, sīhanādo nadito:**

what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

‘evampasanno aham, bhante, bhagavati.

**Na cāhu, na ca bhavissati, na cetarahi vijjati añño samaṇo vā
brāhmaṇo vā bhagavatā’ bhīyobhiññataro, yadidaṃ—
sambodhiyan”ti?**

**“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu
sammāsambuddhesu cetopariyañānam atthi,**

“Sir, though I don’t comprehend the minds of Buddhas past, future, and present,

api ca me dhammanvayo vidito.

still I understand this by inference from the teaching.

**Seyyathāpi, bhante, rañño paccantimaṃ nagaraṃ
daḷhuddhāpaṃ daḷhapākāratoraṇaṃ ekadvāraṃ.**

Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate.

**Tatrasa dovāriko paṇḍito byatto medhāvī aññātānaṃ nivāretā
ñātānaṃ pavesetā.**

And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.

**So tassa nagarassa samantā anupariyāyapathaṃ
anukkamaṃ na passeyya pākārasandhiṃ vā pākāravivaraṃ
vā, antamaso biḷāranikkhamanamattampi.**

As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out.

Tassa evamassa:

He thinks,

**‘ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā
nikkhamanti vā, sabbe te imināva dvārena pavisanti vā
nikkhamanti vā’ti.**

‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’

Evameva kho me, bhante, dhammanvayo vidito:

In the same way, I understand this by inference from the teaching:

**‘yepi te, bhante, ahesuṃ atītamaddhānaṃ arahanto
sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe
pahāya, cetaso upakkilese paññāya dubbalīkaṇe, catūsu
satipatṭhānesu suppatitṭhitacittā, satta bojjhaṅge yathābhūtaṃ
bhāvetvā, anuttaraṃ sammāsambodhiṃ abhisambujjhimsu.**

‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.’”

Yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkaṇe, catūsu satipaṭṭhānesu suppatiṭṭhitacittā, satta bojjhaṅge yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsambodhiṃ abhisambujjhissanti.

Bhagavāpi, bhante, etarahi arahanaṃ sammāsambuddho pañca nīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkaṇe, catūsu satipaṭṭhānesu suppatiṭṭhitacitto, satta bojjhaṅge yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsambodhiṃ abhisambuddho””ti.

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Tasmātiha tvaṃ, sāriputta, imaṃ dhammapariyāyaṃ abhikkhaṇaṃ bhāseyyāsi bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen.

Yesampi hi, sāriputta, moghapurisānaṃ bhavissati tathāgate kaṅkhā vā vimati vā, tesampimaṃ dhammapariyāyaṃ sutvā yā tathāgate kaṅkhā vā vimati vā sā pahīyissatī””ti.

Though there will be some foolish people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they’ll give up that doubt or uncertainty.”

Dutiyam.

Saṃyutta Nikāya 47
Linked Discourses 47

2. Nālandavagga
2. At Nālandā

13. Cundasutta With Cunda

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena āyasmā sāriputto magadhesu viharati
nālakaḡāmake ābādhiko dukkhito bāḡhagilāno.**

At that time Venerable Sāriputta was staying in the Magadhan lands near the little village of Nālaka, and he was sick, suffering, gravely ill.

Cundo ca samaṇuddeso āyasmato sāriputtassa upaṡṡhāko hoti.
And the novice Cunda was his carer.

Atha kho āyasmā sāriputto teneva ābādhena parinibbāyi.

Then Venerable Sāriputta became fully extinguished because of that sickness.

**Atha kho cundo samaṇuddeso āyasmato sāriputtassa
pattacīvaramādāya yena sāvatthi jetavanaṃ anāthapiṇḍikassa
ārāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi.**

**Ekamantaṃ nisinno kho cundo samaṇuddeso āyasmantaṃ
ānandaṃ etadavoca:**

Then Cunda took Sāriputta's bowl and robes and set out for Sāvattī. He went to see Venerable Ānanda at Jeta's grove, Anāthapiṇḍika's monastery, bowed, sat down to one side, and said to him:

“āyasmā, bhante, sāriputto parinibbuto.

“Sir, Venerable Sāriputta has become fully extinguished.

Idamassa pattacīvaran’ti.

This is his bowl and robe.”

“Atthi kho idaṃ, āvuso cunda, kathāpābhatam̃ bhagavantam̃ dāssanāya.

“Reverend Cunda, we should see the Buddha about this matter.

**Āyāmāvuso cunda, yena bhagavā tenupasaṅkamissāma;
upasaṅkamtivā bhagavato etamattham̃ ārocessāmā’ti.**

Come, let’s go to the Buddha and inform him about this.”

**“Evaṃ, bhante’ti kho cundo samaṇuddeso āyasmato
ānandassa paccassosi.**

“Yes, sir,” replied Cunda.

**Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena
bhagavā tenupasaṅkamim̃su; upasaṅkamtivā bhagavantam̃
abhivādetvā ekamantam̃ nisīdim̃su. Ekamantam̃ nisinno kho
āyasmā ānando bhagavantam̃ etadavoca:**

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and said to him:

“ayaṃ, bhante, cundo samaṇuddeso evamāha:

“Sir, this novice Cunda says that

‘āyasmā, bhante, sāriputto parinibbuto;

Venerable Sāriputta has become fully extinguished.

idamassa pattacīvaran’ti.

This is his bowl and robe.

**Api ca me, bhante, madhurakajāto viya kāyo, disāpi me na
pakkhāyanti, dhammāpi maṃ nappaṭibhanti ‘āyasmā sāriputto
parinibbuto’ti sutvā”.**

Since I heard this, my body feels like it's drugged. I'm disorientated, and the teachings don't spring to mind."

"Kiṃ nu kho te, ānanda, sāriputto sīlakkhandhaṃ vā ādāya parinibbuto, samādhikkhandhaṃ vā ādāya parinibbuto, paññākkhandhaṃ vā ādāya parinibbuto, vimuttikkhandhaṃ vā ādāya parinibbuto, vimuttiñāṇadassanakkhandhaṃ vā ādāya parinibbuto"ti?

"Well, Ānanda, when Sāriputta became fully extinguished, did he take away your entire spectrum of ethical conduct, of immersion, of wisdom, of freedom, or of the knowledge and vision of freedom?"

"Na ca kho me, bhante, āyasmā sāriputto sīlakkhandhaṃ vā ādāya parinibbuto, samādhikkhandhaṃ vā ...pe...

"No, sir, he did not.

paññākkhandhaṃ vā ...pe...

vimuttikkhandhaṃ vā ...pe...

vimuttiñāṇadassanakkhandhaṃ vā ādāya parinibbuto.

Api ca me, bhante, āyasmā sāriputto ovādako ahosi otiṇṇo viññāpako sandassako samādapako samuttejako sampahaṃsako, akilāsu dhammadesanāya, anuggāhako sabrahmacārīnaṃ.

But Venerable Sāriputta was my adviser and counselor. He educated, encouraged, fired up, and inspired me. He never tired of teaching the Dhamma, and he supported his spiritual companions.

Taṃ mayaṃ āyasmato sāriputtassa dhammojaṃ dhammabhogaṃ dhammānuggahaṃ anussarāmā"ti.

I remember the nectar of the teaching, the riches of the teaching, the support of the teaching given by Venerable Sāriputta."

"Nanu taṃ, ānanda, mayā paṭikacceva akkhātaṃ:

"Ānanda, did I not prepare for this when I explained that

‘sabbehi piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.

we must be parted and separated from all we hold dear and beloved?

Taṃ kutettha, ānanda, labbhā. Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjīti—

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?

netam ṭhānaṃ vijjati.

That is not possible.

Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato yo mahantataro khandho so palujjeyya;

Suppose there was a large tree standing with heartwood, and the largest branch fell off.

evameva kho ānanda, mahato bhikkhusaṅghassa tiṭṭhato sāravato sāriputto parinibbuto.

In the same way, in the great Saṅgha that stands with heartwood, Sāriputta has become fully extinguished.

Taṃ kutettha, ānanda, labbhā. Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjīti—

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?

netam ṭhānaṃ vijjati.

That is not possible.

Tasmātihānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

**Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo
anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?**

And how does a mendicant do this?

**Idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno
satimā, vineyya loke abhijjhādomanassaṃ;**

It's when a mendicant meditates by observing an aspect of the body
—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for
the world.

**Evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo
anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.**

That's how a mendicant is their own island, their own refuge, with no
other refuge. That's how the teaching is their island and their refuge,
with no other refuge.

**Ye hi keci, ānanda, etarahi vā mamaccaye vā attadīpā
viharissanti attasaraṇā anaññasaraṇā, dhammadīpā
dhammasaraṇā anaññasaraṇā; tamatagge mete, ānanda,
bhikkhū bhavissanti ye keci sikkhākāmā”ti.**

Whether now or after I have passed, any who shall live as their own
island, their own refuge, with no other refuge; with the teaching as
their island and their refuge, with no other refuge—those mendicants
of mine who want to train shall be among the best of the best.”

Tatiyaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

2. Nālandavagga
2. At Nālandā

14. Ukkacelasutta

At Ukkacelā

Ekam̐ samayaṃ bhagavā vajjīsu viharati ukkacelāyaṃ gaṅgāya nadiyā tīre mahatā bhikkhusaṅghena saddhiṃ aciraparinibbutesu sāriputtamoggallānesu.

At one time the Buddha was staying in the land of the Vajjīs near Ukkacelā on the bank of the Ganges river, together with a large Saṅgha of mendicants. It was not long after Sāriputta and Moggallāna had become fully extinguished.

Tena kho pana samayena bhagavā bhikkhusaṅghaparivuto ajjhokāse nisinno hoti.

Now, at that time the Buddha was sitting in the open, surrounded by the Saṅgha of monks.

Atha kho bhagavā tuṅhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:

Then the Buddha looked around the Saṅgha of monks, who were silent. He addressed them:

“api myāyaṃ, bhikkhave, parisā suññā viya khāyati parinibbutesu sāriputtamoggallānesu.

“Mendicants, this assembly seems empty to me now that Sāriputta and Moggallāna have become fully extinguished.

Asuññā me, bhikkhave, parisā hoti, anapekkhā tassaṃ disāyaṃ hoti, yassaṃ disāyaṃ sāriputtamoggallānā viharanti.

When Sāriputta and Moggallāna were alive, my assembly was never empty; I had no concern for any region where they stayed.

Ye hi te, bhikkhave, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamaṃyeva sāvakayugaṃ ahosi—

The Buddhas of the past or the future have pairs of chief disciples who are no better than

seyyathāpi mayhaṃ sāriputtamoggallānā.

Sāriputta and Moggallāna were to me.

Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamaṃyeva sāvakayugaṃ bhavissati—seyyathāpi mayhaṃ sāriputtamoggallānā.

Acchariyaṃ, bhikkhave, sāvakānaṃ, abbhutaṃ, bhikkhave, sāvakānaṃ.

It's an incredible and amazing quality of such disciples

Satthu ca nāma sāsanaṅkaṃ bhavissanti ovādappaṭṭikarā, catunnaṅca parisānaṃ piyā bhavissanti manāpā garubhāvanīyā ca.

that they fulfill the Teacher's instructions and follow his advice. And they're liked and approved, respected and admired by the four assemblies.

Acchariyaṃ, bhikkhave, tathāgatassa, abbhutaṃ, bhikkhave, tathāgatassa.

And it's an incredible and amazing quality of the Realized One

Evarūpepi nāma sāvakayuge parinibbute natthi tathāgatassa soko vā paridevo vā.

that when such a pair of disciples becomes fully extinguished he does not sorrow or lament.

Taṃ kutettha, bhikkhave, labbhā. Yaṃ taṃ jātaṃ bhūtaṃ saṅkhatāṃ palokadhammaṃ, taṃ vata mā palujjīti—

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?

netam̐ ṭhānam̐ vijjati.

That is not possible.

Seyyathāpi, bhikkhave, mahato rukkhassa tiṭṭhato sāravato ye mahantatarā khandhā te palujjeyyum̐;

Suppose there was a large tree standing with heartwood, and the largest branch fell off.

evameva kho, bhikkhave, mahato bhikkhusaṅghassa tiṭṭhato sāravato sāriputtamoggallānā parinibbutā.

In the same way, in the great Saṅgha that stands with heartwood, Sāriputta and Moggallāna have become fully extinguished.

Tam̐ kutettha, bhikkhave, labbhā. Yam̐ tam̐ jātam̐ bhūtam̐ saṅkhatam̐ palokadhammam̐, tam̐ vata mā palujjīti—

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?

netam̐ ṭhānam̐ vijjati.

That is not possible.

Tasmātiha, bhikkhave, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

So mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Kathaṅca, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?

And how does a mendicant do this?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam̐;

It's when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Evaṃ kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo
anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.**

That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

**Ye hi keci, bhikkhave, etarahi vā mamaccaye vā attadīpā
viharissanti attasaraṇā anaññasaraṇā, dhammadīpā
dhammasaraṇā anaññasaraṇā; tamatagge mete, bhikkhave,
bhikkhū bhavissanti ye keci sikkhākāmā”ti.**

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.”

Catutthaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

2. Nālandavagga
2. At Nālandā

15. Bāhiyasutta With Bāhiya

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā bāhiyo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā bāhiyo bhagavantaṃ
etadavoca:**

Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him:

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

**“Tasmātiha tvaṃ, bāhiya, ādimeva visodhehi kusalesu
dhammesu.**

“Well then, Bāhiya, you should purify the starting point of skillful qualities.

Ko cādi kusalānaṃ dhammānaṃ?

What is the starting point of skillful qualities?

Sīlañca suvisuddhaṃ, diṭṭhi ca ujukā.

Well purified ethics and correct view.

**Yato ca kho te, bāhiya, sīlañca suvisuddhaṃ bhavissati, diṭṭhi
ca ujukā, tato tvaṃ, bāhiya, sīlaṃ nissāya sīle patiṭṭhāya cattāro**

satipaṭṭhāne bhāveyyāsi.

When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

Katame cattāro?

What four?

Idha tvaṃ, bāhiya, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

Meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yato kho tvaṃ, bāhiya, sīlaṃ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṃ bhāveyyāsi, tato tuyhaṃ, bāhiya, yā ratti vā divaso vā āgamissati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihānī”ti.

When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”

Atha kho āyasmā bāhiyo bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā bāhiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi.

Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā bāhiyo arahataṃ ahoṣīti.

And Venerable Bāhiya became one of the perfected.

Pañcamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

2. Nālandavagga
2. At Nālandā

16. Uttiyasutta With Uttiya

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā uttiyo yena bhagavā tenupasaṅkami ...pe...
ekamantaṃ nisinno kho āyasmā uttiyo bhagavantaṃ
etadavoca:**

Then Venerable Uttiya went up to the Buddha ... and asked him,

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetū,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

**“Tasmātiha tvaṃ, uttiya, ādimeva visodhehi kusalesu
dhammesu.**

“Well then, Uttiya, you should purify the starting point of skillful qualities.

Ko cādi kusalānaṃ dhammānaṃ?

What is the starting point of skillful qualities?

Sīlañca suvisuddhaṃ, diṭṭhi ca ujukā.

Well purified ethics and correct view.

**Yato ca kho te, uttiya, sīlañca suvisuddhaṃ bhavissati, diṭṭhi ca
ujukā, tato tvaṃ, uttiya, sīlaṃ nissāya sīle patiṭṭhāya cattāro
satipaṭṭhāne bhāveyyāsi.**

When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

Katame cattāro?

What four?

Idha tvaṃ, uttiya, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

Meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yato kho tvaṃ, uttiya, sīlaṃ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṃ bhāveṣṣasi, tato tvaṃ, uttiya, gamissasi maccudheyassa pāraṇ”ti.

When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you’ll pass beyond Death’s domain.”

Atha kho āyasmā uttiyo bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then Venerable Uttiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā uttiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā

**sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—
brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā
sacchikatvā upasampajja vihāsi.**

Then Uttiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā”ti abbhaññāsi.**

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā uttiyo arahataṃ ahoṣīti.

And Venerable Uttiya became one of the perfected.

Chaṭṭhaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

2. Nālandavagga
2. At Nālandā

17. Ariyasutta Noble

“Cattārome, bhikkhave, satipaṭṭhānā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāya.

“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ime kho, bhikkhave, cattāro satipaṭṭhānā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāyā”ti.

When these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who

practices them to the complete ending of suffering.”

Sattamañ.

Saṃyutta Nikāya 47
Linked Discourses 47

2. Nālandavagga
2. At Nālandā

18. Brahmasutta With Brahmā

Ekam samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

Then as he was in private retreat this thought came to his mind,

“ekāyanvāyaṃ maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā.

“The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?

What four?

Kāye vā bhikkhu kāyānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vā bhikkhu ...pe...

Or they'd meditate observing an aspect of feelings ...

citte vā bhikkhu ...pe...

or mind ...

**dhammesu vā bhikkhu dhammānupassī vihareyya ātāpī
sampajāno satimā, vineyya loke abhijjhādomanassaṃ.**

or principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Ekāyanvāyaṃ maggo sattānaṃ visuddhiyā sokaparidevānaṃ
samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa
adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro
satipaṭṭhānā”ti.**

The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

**Atha kho brahmā sahampati bhagavato cetasā
cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso
samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ
samiñjeyya; evameva kho brahmaloke antarahito bhagavato
purato pāturahosi.**

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

**Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā
yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca:**
He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“evametaṃ, bhagavā, evametaṃ, sugata.

“That’s so true, Blessed One! That’s so true, Holy One!

**Ekāyanvāyaṃ, bhante, maggo sattānaṃ visuddhiyā
sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ**

atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā.

Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?

What four?

Kāye vā, bhante, bhikkhu kāyānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vā, bhante, bhikkhu ...pe...

Or they'd meditate observing an aspect of feelings ...

citte vā, bhante, bhikkhu ...pe...

or mind ...

dhammesu vā, bhante, bhikkhu dhammānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

or principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ekāyanvāyaṃ, bhante, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā”ti.

The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

Idamavoca brahmā sahampati.

That's what Brahmā Sahampati said.

Idaṃ vatvā athāparaṃ etadavoca:

Then he went on to say:

“Ekāyanam jātikhayantadassī,

“The compassionate one, who sees the ending of rebirth,

Maggam pajānāti hitānukampī;

understands the path to convergence.

Etena maggena tarimsu pubbe,

By this path people crossed over before,

Tarissanti ye ca taranti oghan”ti.

will cross, and are crossing.”

Aṭṭhamam.

Saṃyutta Nikāya 47
Linked Discourses 47

2. Nālandavagga
2. At Nālandā

19. Sedakasutta At Sedaka

Ekam̐ samayaṃ bhagavā sumbhesu viharati sedakam̐ nāma sumbhānam̐ nigamo.

At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“bhūtapubbaṃ, bhikkhave, caṇḍālavaṃsiko caṇḍālavaṃsam̐ ussāpetvā medakathālikam̐ antevāsim̐ āmantesi:

“Once upon a time, mendicants, an acrobat set up his bamboo pole and said to his apprentice Medakathālikā,

‘ehi tvam̐, samma medakathālike, caṇḍālavaṃsam̐ abhiruhitvā mama uparikhandhe tiṭṭhāhī’ti.

‘Come now, dear Medakathālikā, climb up the bamboo pole and stand on my shoulders.’

‘Evaṃ, ācariyā’ti kho, bhikkhave, medakathālikā antevāsī caṇḍālavaṃsikassa paṭissutvā caṇḍālavaṃsam̐ abhiruhitvā ācariyassa uparikhandhe aṭṭhāsi.

‘Yes, teacher,’ she replied. She climbed up the bamboo pole and stood on her teacher’s shoulders.

Atha kho, bhikkhave, caṇḍālavaṃsiko medakathālikam̐ antevāsim̐ etadavoca:

Then the acrobat said to Medakathālikā,

‘tvaṃ, samma medakathālike, mamaṃ rakkha, ahaṃ taṃ rakkhissāmi.

‘You look after me, dear Medakathālikā, and I’ll look after you.

Evaṃ mayam aññamaññaṃ guttā aññamaññaṃ rakkhitā sippāni ceva dassessāma, lābhañca lacchāma, sotthinā ca caṇḍālavaṃsā orohissāmā’ti.

That’s how, guarding and looking after each other, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’

Evaṃ vutte, bhikkhave, medakathālikā antevāsī caṇḍālavaṃsikaṃ etadavoca:

When he said this, Medakathālikā said to her teacher,

‘na kho panetaṃ, ācariya, evaṃ bhavissati.

‘That’s not how it is, teacher!

Tvaṃ, ācariya, attānaṃ rakkha, ahaṃ attānaṃ rakkhissāmi.

You should look after yourself, and I’ll look after myself.

Evaṃ mayam attaguttā attarakkhitā sippāni ceva dassessāma, lābhañca lacchāma, sotthinā ca caṇḍālavaṃsā orohissāmā’ti.

That’s how, guarding and looking after ourselves, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’

“So tattha ñāyo”ti bhagavā etadavoca, “yathā medakathālikā antevāsī ācariyaṃ avoca.

That’s the way,” said the Buddha. “It’s just as Medakathālikā said to her teacher.

Attānaṃ, bhikkhave, rakkhissāmīti satipaṭṭhānaṃ sevitaḥḥam;

Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation.

paraṃ rakkhissāmīti satipaṭṭhānaṃ sevitaḥḥam.

Thinking ‘I’ll look after others,’ you should cultivate mindfulness meditation.

Attānaṃ, bhikkhave, rakkhanto paraṃ rakkhati, paraṃ rakkhanto attānaṃ rakkhati.

Looking after yourself, you look after others; and looking after others, you look after yourself.

Kathaṇca, bhikkhave, attānaṃ rakkhanto paraṃ rakkhati?

And how do you look after others by looking after yourself?

Āsevanāya, bhāvanāya, bahulīkammaena—

By development, cultivation, and practice of meditation.

evaṃ kho, bhikkhave, attānaṃ rakkhanto paraṃ rakkhati.

Kathaṇca, bhikkhave, paraṃ rakkhanto attānaṃ rakkhati?

And how do you look after yourself by looking after others?

Khantiyā, avihimsāya, mettacittatāya, anudayatāya—

By acceptance, harmlessness, love, and sympathy.

evaṃ kho, bhikkhave, paraṃ rakkhanto attānaṃ rakkhati.

Attānaṃ, bhikkhave, rakkhissāmīti satipaṭṭhānaṃ sevitabbaṃ;

Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation.

paraṃ rakkhissāmīti satipaṭṭhānaṃ sevitabbaṃ.

Thinking ‘I’ll look after others,’ you should cultivate mindfulness meditation.

Attānaṃ, bhikkhave, rakkhanto paraṃ rakkhati, paraṃ rakkhanto attānaṃ rakkhati”ti.

Looking after yourself, you look after others; and looking after others, you look after yourself.”

Navamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

2. Nālandavagga
2. At Nālandā

20. Janapadakalyāṇīsutta The Finest Lady in the Land

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sumbhesu viharati sedakam nāma
sumbhānam nigamo.**

At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Seyyathāpi, bhikkhave, ‘janapadakalyāṇī, janapadakalyāṇī’ti
kho, bhikkhave, mahājanakāyo sannipateyya.**

“Mendicants, suppose that on hearing, ‘The finest lady in the land! The finest lady in the land!’ a large crowd would gather.

**‘Sā kho panassa janapadakalyāṇī paramapāsāvinī nacce,
paramapāsāvinī gīte.**

And the finest lady in the land would dance and sing in a most thrilling way.

Janapadakalyāṇī naccati gāyatī'ti kho, bhikkhave, bhiyyoso mattāya mahājanakāyo sannipateyya.

On hearing, 'The finest lady in the land is dancing and singing! The finest lady in the land is dancing and singing!' an even larger crowd would gather.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

Tamenam evam vadeyya:

They'd say to him,

'ayam te, ambho purisa, samatittiko telapatto antarena ca mahāsamajjam antarena ca janapadakalyāṇiyā pariharitabbo.

'Mister, this is a bowl full to the brim with oil. You must carry it in between this large crowd and the finest lady in the land.

Puriso ca te ukkhittāsiko piṭṭhito piṭṭhito anubandhissati.

And a man with a drawn sword will follow behind you.

Yattheva nam thokampi chaḍḍessati tattheva te siro pāṭessatī'ti.

Wherever you spill even a drop, he'll chop off your head right there.'

Tam kim maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso amum telapattam amanasikarivā bahiddhā pamādam āhareyyā'ti?

Would that person lose focus on that bowl, and negligently get distracted outside?"

"No hetam, bhante".

"No, sir."

"Upamā kho myāyam, bhikkhave, katā atthassa viññāpanāya.

“I’ve made up this simile to make a point.

Ayaṃ cevettha attho—

And this is what it means.

**samatittiko telapattoti kho, bhikkhave, kāyagatāya etaṃ satiyā
adhivacaṇaṃ.**

‘A bowl of oil filled to the brim’ is a term for mindfulness of the body.

Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

**‘kāyagatā sati no bhāvitā bhavissati bahulikatā yānikatā
vatthukatā anuṭṭhitā paricitā susamāraddhā’ti.**

‘We will develop mindfulness of the body. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

Evañhi kho, bhikkhave, sikkhitabbaṃ”ti.

That’s how you should train.”

Dasamaṃ.

Nālandavaggo dutiyo.

Tassuddānaṃ

Mahāpuriso nālandaṃ,

Cundo celañca bāhiyo;

Uttiyo ariyo brahmā,

Sedakaṃ janapadena cāti.

Saṃyutta Nikāya 47
Linked Discourses 47

3. Sīlaṭṭhivagga
3. Ethics and Duration

21. Sīlasutta Ethics

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ āyasmā ca ānando āyasmā ca bhaddo
pāṭaliputte viharanti kukkuṭārāme.**

At one time the venerables Ānanda and Bhadda were staying at Pāṭaliputta, in the Chicken Monastery.

**Atha kho āyasmā bhaddo sāyanhasamayaṃ paṭisallānā vuṭṭhito
yenāyasmā ānando tenupasaṅkami; upasaṅkamtvā āyasmatā
ānandena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā bhaddo āyasmantaṃ
ānandaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

**“yānimāni, āvuso ānanda, kusalāni sīlāni vuttāni bhagavatā,
imāni kusalāni sīlāni kimatthiyāni vuttāni bhagavatā”ti?**

“Reverend Ānanda, the Buddha has spoken of skillful ethics. What’s their purpose?”

“Sādhu sādhu, āvuso bhadda.

“Good, good, Reverend Bhadda!

Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā.

Your approach and articulation are excellent, and it's a good question.

Evañhi tvaṃ, āvuso bhadda, pucchasi:

For you asked:

‘yānimāni, āvuso ānanda, kusalāni sīlāni vuttāni bhagavatā, imāni kusalāni sīlāni kimatthiyāni vuttāni bhagavatā’”ti?

‘The Buddha has spoken of skillful ethics. What’s their purpose?’”

“Evamāvuso”ti.

“Yes, reverend.”

“Yānimāni, āvuso bhadda, kusalāni sīlāni vuttāni bhagavatā, imāni kusalāni sīlāni yāvadeva catunnaṃ satipaṭṭhānānaṃ bhāvanāya vuttāni bhagavatā.

“The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.

Katamesaṃ catunnaṃ?

What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It’s when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Yānimāni, āvuso bhadda, kusalāni sīlāni vuttāni bhagavatā,
imāni kusalāni sīlāni yāvadeva imesaṃ catunnaṃ
satipaṭṭhānānaṃ bhāvanāya vuttāni bhagavatā”ti.**

The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.”

Paṭhamam.

Saṃyutta Nikāya 47
Linked Discourses 47

3. Sīlaṭṭhivagga
3. Ethics and Duration

22. Ciraṭṭhitisutta Long Lasting

Taṃyeva nidānaṃ.

The same setting.

Ekamantaṃ nisinno kho āyasmā bhaddo āyasmantaṃ ānandaṃ etadavoca:

“ko nu kho, āvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti?

“What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?

Ko panāvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti?

What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Sādhu sādhu, āvuso bhadda.

“Good, good, Reverend Bhadda!

Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā.

Your approach and articulation are excellent, and it’s a good question.

Evañhi tvaṃ, āvuso bhadda, pucchasi:

For you asked:

‘ko nu kho, āvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti?

‘What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?’

Ko panāvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti?

What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Evamāvuso”ti.

“Yes, reverend.”

“Catunnaṃ kho, āvuso, satipaṭṭhānānaṃ abhāvitattā abahulīkatattā tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti.

“It’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One.

Catunnañca kho, āvuso, satipaṭṭhānānaṃ bhāvitattā bahulīkatattā tathāgate parinibbute saddhammo ciraṭṭhitiko hoti.

It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

Katamesaṃ catunnaṃ?

What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Imesaṃ kho, āvuso, catunnaṃ satipaṭṭhānānaṃ abhāvitattā
abahulīkatattā tathāgate parinibbute saddhammo na ciraṭṭhitiko
hoti.**

It's because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn't last long after the final extinguishment of the Realized One.

**Imesañca kho, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā
bahulīkatattā tathāgate parinibbute saddhammo ciraṭṭhitiko
hoti”ti.**

It's because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.”

Dutiyam.

Saṃyutta Nikāya 47
Linked Discourses 47

3. Sīlaṭṭhivagga
3. Ethics and Duration

23. Parihānasutta Decline

**Ekam samayaṃ āyasmā ca ānando āyasmā ca bhaddo
pāṭaliputte viharanti kukkuṭārāme.**

At one time the venerables Ānanda and Bhadda were staying at Pāṭaliputta, in the Chicken Monastery.

**Atha kho āyasmā bhaddo sāyanhasamayaṃ paṭisallānā vuṭṭhito
yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā
ānandena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā bhaddo āyasmantaṃ
ānantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

**“ko nu kho, āvuso ānanda, hetu, ko paccayo yena
saddhammaparihānaṃ hoti?”**

“What’s the cause, Reverend Ānanda, what’s the reason why the true teaching declines?”

**Ko nu kho, āvuso ānanda, hetu, ko paccayo yena
saddhammaparihānaṃ hoti”ti?”**

And what’s the cause, what’s the reason why the true teaching doesn’t decline?”

“Sādhu sādhu, āvuso bhadda.

“Good, good, Reverend Bhadda!

Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā.

Your approach and articulation are excellent, and it's a good question.

Evañhi tvaṃ, āvuso bhadda, pucchasi:

For you asked:

‘ko nu kho, āvuso ānanda, hetu, ko paccayo yena saddhammaparihānaṃ hoti?

‘What’s the cause, what’s the reason why the true teaching declines?’

Ko panāvuso ānanda, hetu, ko paccayo yena saddhammaparihānaṃ hoti””ti?

And what’s the cause, what’s the reason why the true teaching doesn’t decline?””

“Evamāvuso””ti.

“Yes, reverend.”

“Catunnaṃ kho, āvuso, satipaṭṭhānaṃ abhāvitattā abahulikatattā saddhammaparihānaṃ hoti.

“It’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching declines.

Catunnaṃ kho, āvuso, satipaṭṭhānaṃ bhāvitattā bahulikatattā saddhammaparihānaṃ hoti.

It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t decline.

Katamesaṃ catunnaṃ?

What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Imesaṃ kho, āvuso, catunnaṃ satipaṭṭhānānaṃ abhāvitattā
abahulīkatattā saddhammaparihānaṃ hoti.**

It's because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching declines.

**Imesañca kho, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā
bahulīkatattā saddhammaparihānaṃ hoti”ti.**

And it's because of developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn't decline.”

Tatiyaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

3. Sīlaṭṭhivagga
3. Ethics and Duration

24. Suddhasutta Plain Version

Sāvattihinidānaṃ.
At Sāvattihī.

“Cattārome, bhikkhave, satipaṭṭhānā.
“Mendicants, there are these four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...
They meditate observing an aspect of feelings ...

citte ...pe...
mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ime kho, bhikkhave, cattāro satipaṭṭhānā”ti.
These are the four kinds of mindfulness meditation.”

Catutthaṃ.

25. Aññatarabrāhmaṇasutta A Certain Brahmin

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhim sammodi.**

Then a certain brahmin went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ
etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“ko nu kho, bho gotama, hetu, ko paccayo yena tathāgate
parinibbute saddhammo na ciraṭṭhitiko hoti?”**

“What is the cause, Master Gotama, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?”

**Ko pana, bho gotama, hetu, ko paccayo yena tathāgate
parinibbute saddhammo ciraṭṭhitiko hoti”ti?**

And what is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Catunnaṃ kho, brāhmaṇa, satipaṭṭhānānaṃ abhāvitattā abahulīkatattā tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti.

“Brahmin, it’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One.

Catunnañca kho, brāhmaṇa, satipaṭṭhānānaṃ bhāvitattā bahulīkatattā tathāgate parinibbute saddhammo ciraṭṭhitiko hoti.

It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

Katamesaṃ catunnaṃ?

What four?

Idha, brāhmaṇa, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṃ kho, brāhmaṇa, catunnaṃ satipaṭṭhānānaṃ abhāvitattā abahulīkatattā tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti.

It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One.

Imesañca kho, brāhmaṇa, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti.

It’s because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.”

Evaṃ vutte, so brāhmaṇo bhagavantaṃ etadavoca:

When he said this, the brahmin said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Pañcamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

3. Sīlaṭṭhivagga
3. Ethics and Duration

26. Padesasutta Partly

Ekam samayaṃ āyasmā ca sāriputto āyasmā ca mahāmoggallāno āyasmā ca anuruddho sākete viharanti kaṇḍakīvane.

At one time the venerables Sāriputta, Mahāmoggallāna, and Anuruddha were staying near Sāketa, in the Thorny Wood.

Atha kho āyasmā ca sāriputto āyasmā ca mahāmoggallāno sāyanhasamayam paṭisallānā vuṭṭhitā yenāyasmā anuruddho tenupasaṅkamimsu; upasaṅkamtivā āyasmatā anuruddhena saddhiṃ sammodimsu.

Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him.

Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ anuruddham etadavoca:

When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha:

“sekho, sekho’ti, āvuso anuruddha, vuccati.

“Reverend, they speak of this person called ‘a trainee’.

Kittāvatā nu kho, āvuso, sekho hotī”ti?

How is a trainee defined?”

“Catunnam kho, āvuso, satipaṭṭhānānam padesaṃ bhāvitattā sekho hoti.

“Reverends, a trainee is someone who has partly developed the four kinds of mindfulness meditation.

Katamesaṃ catunnaṃ?

What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṃ kho, āvuso, catunnaṃ satipaṭṭhānānaṃ padesaṃ bhāvitattā sekho hotī'ti.

A trainee is someone who has partly developed the four kinds of mindfulness meditation.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

3. Sīlaṭṭhivagga
3. Ethics and Duration

27. Samattasutta Completely

Taṃyeva nidānaṃ.

The same setting.

**Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ
anuruddhaṃ etadavoca:**

“asekho, asekho’ti, āvuso anuruddha, vuccati.

“Reverend, they speak of this person called ‘an adept’.

Kittāvatā nu kho, āvuso, asekho hotī”ti?

How is an adept defined?”

**“Catunnaṃ kho, āvuso, satipaṭṭhānānaṃ samattaṃ bhāvitattā
asekho hoti.**

“Reverends, an adept is someone who has completely developed
the four kinds of mindfulness meditation.

Katamesaṃ catunnaṃ?

What four?

**Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno
satimā, vineyya loke abhijjhādomanassaṃ;**

It’s when a mendicant meditates by observing an aspect of the body
—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Imesaṃ kho, āvuso, catunnaṃ satipaṭṭhānānaṃ samattaṃ
bhāvitattā asekho hotī”ti.**

An adept is someone who has completely developed the four kinds of mindfulness meditation.”

Sattamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

3. Sīlaṭṭhivagga
3. Ethics and Duration

28. Lokasutta The World

Taṃyeva nidānaṃ.

The same setting.

**Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ
anuruddhaṃ etadavoca:**

**“katamesaṃ, āvuso anuruddha, dhammānaṃ bhāvitattā
bahulīkatattā mahābhiññataṃ patto”ti?**

“Reverend Anuruddha, what things have you developed and cultivated to attain great direct knowledge?”

**“Catunnaṃ, āvuso, satipaṭṭhānānaṃ bhāvitattā bahulīkatattā
mahābhiññataṃ patto.**

“Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

Katamesaṃ catunnaṃ?

What four?

**Idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno
satimā, vineyya loke abhijjhādomanassaṃ;**

It’s when I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

I meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā,
vineyya loke abhijhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Imesaṃ khvāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā
bahulīkatattā mahābhiññataṃ patto.**

I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

**Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā sahaṃsaṃ lokaṃ abhijānāmi”ti.**

And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

3. Sīlaṭṭhivagga
3. Ethics and Duration

29. Sirivaḍḍhasutta With Sirivaḍḍha

**Ekam̐ samayaṃ āyasmā ānando rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time Venerable Ānanda was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena sirivaḍḍho gahapati ābādhiko hoti
dukkhito bāḷhagilāno.**

Now at that time the householder Sirivaḍḍha was sick, suffering, gravely ill.

Atha kho sirivaḍḍho gahapati aññataram̐ purisaṃ āmantesi:
Then he addressed a man:

**“ehi tvaṃ, ambho purisa, yenāyasmā ānando tenupasaṅkama;
upasaṅkamtivā mama vacanena āyasmato ānandassa pāde
sirasā vanda:**

“Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him:

‘sirivaḍḍho, bhante, gahapati ābādhiko dukkhito bāḷhagilāno.
‘Sir, the householder Sirivaḍḍha is sick, suffering, gravely ill.

So āyasmato ānandassa pāde sirasā vandatī’ti.
He bows with his head to your feet.’

Evañca vadehi:
And then say:

**‘sādhu kira, bhante, āyasmā ānando yena sirivaḍḍhassa
gahapatissa nivesanam̐ tenupasaṅkamatu anukampaṃ
upādāyā’”ti.**

‘Sir, please visit him at his home out of compassion.’”

“Evaṃ, bhante”ti kho so puriso sirivaḍḍhassa gahapatissa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ ānandaṃ etadavoca:

“Yes, sir,” that man replied. He did as Sirivaḍḍha asked.

“sirivaḍḍho, bhante, gahapati ābādhiko dukkhito bāḷhagilāno, so āyasmato ānandassa pāde sirasā vandati.

Evañca vadeti:

‘sādhu kira, bhante, āyasmā ānando yena sirivaḍḍhassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

Adhivāsesi kho āyasmā ānando tuṅhībhāvena.

Ānanda consented in silence.

Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena sirivaḍḍhassa gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho āyasmā ānando sirivaḍḍhaṃ gahapatiṃ etadavoca:

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Sirivaḍḍha, sat down on the seat spread out, and said to him:

“kacci te, gahapati, khamanīyaṃ kacci yāpanīyaṃ, kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Householder, I hope you’re coping; I hope you’re getting better. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

“So you should train like this:

‘kāye kāyānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

‘I’ll meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

I’ll meditate on an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ’ti.

principles—keen, aware, and mindful, rid of desire and aversion for the world.’

Evañhi te, gahapati, sikkhitabbaṃ”ti.

That’s how you should train.”

“Yeme, bhante, bhagavatā cattāro satipaṭṭhānā desitā saṃvijjanti, te dhammā mayi, ahañca tesu dhammesu sandissāmi.

“These four kinds of mindfulness meditation that were taught by the Buddha are found in me, and I am seen in them.

Ahañhi, bhante, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

For I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

I meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Yāni cimāni, bhante, bhagavatā pañcorambhāgiyāni
saṃyojanāni desitāni, nāhaṃ, bhante, tesaṃ kiñci attani
appahīnaṃ samanupassāmī”ti.**

And of the five lower fetters taught by the Buddha, I don't see any that I haven't given up.”

“Lābhā te, gahapati, suladdhaṃ te, gahapati.

“You're fortunate, householder, so very fortunate!

Anāgāmiphalaṃ tayā, gahapati, byākatan”ti.

You have declared the fruit of non-return.”

Navamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

3. Sīlaṭṭhivagga
3. Ethics and Duration

30. Mānadinnasutta With Mānadinna

Taṃyeva nidānaṃ.

The same setting.

Tena kho pana samayena mānadinno gahapati ābādhiko hoti dukkhito bāḷhagilāno.

Now at that time the householder Mānadinna was sick, suffering, gravely ill.

Atha kho mānadinno gahapati aññataraṃ purisaṃ āmantesi:

Then he addressed a man:

“ehi tvaṃ, ambho purisa ...pe...

“Please, mister, go to Venerable Ānanda ...” ...

na me, bhante, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamoti.

“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Evarūpāya cāhaṃ, bhante, dukkhāya vedanāya phuṭṭho samāno kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

When I experience such painful feelings I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

I meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Yāni cimāni, bhante, bhagavatā pañcorambhāgiyāni
saṃyojanāni desitāni, nāhaṃ, bhante, tesaṃ kiñci attani
appahīnaṃ samanupassāmī”ti.**

And of the five lower fetters taught by the Buddha, I don't see any that I haven't given up.”

“Lābhā te, gahapati, suladdhaṃ te, gahapati.

“You're fortunate, householder, so very fortunate!

Anāgāmiphalaṃ tayā, gahapati, byākatan”ti.

You have declared the fruit of non-return.”

Dasamaṃ.

Sīlaṅṅhitivaggo tatiyo.

Tassuddānaṃ

Sīlaṃ ṅṅhiti parihānaṃ,

suddhaṃ brāhmaṇapadesaṃ;

Samattaṃ loko sirivaḍḍho,

mānadinnena te dasāti.

Saṃyutta Nikāya 47
Linked Discourses 47

4. Ananussutavagga
4. Not Learned From Anyone Else

31. Ananussutasutta Not Learned From Anyone Else

Sāvattthinidānaṃ.
At Sāvattthī.

“Ayaṃ kāye kāyānupassanā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This is the observation of an aspect of the body.’ Such, mendicants, was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Sā kho panāyaṃ kāye kāyānupassanā bhāvetabbā’ti me, bhikkhave ...pe...

‘This observation of an aspect of the body should be developed.’ ...

bhāvitā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This observation of an aspect of the body has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Ayaṃ vedanāsu vedanānupassanā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the observation of an aspect of feelings.’ ...

‘Sā kho panāyaṃ vedanāsu vedanānupassanā bhāvetabbā’ti me, bhikkhave ...pe...

‘This observation of an aspect of feelings should be developed.’ ...

bhāvitā'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This observation of an aspect of feelings has been developed.' ...

'Ayaṃ citte cittānupassanā'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This is the observation of an aspect of the mind.' ...

'Sā kho panāyam̐ citte cittānupassanā bhāvetabbā'ti me, bhikkhave ...pe...

'This observation of an aspect of the mind should be developed.' ...

bhāvitā'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This observation of an aspect of the mind has been developed.' ...

'Ayaṃ dhammesu dhammānupassanā'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This is the observation of an aspect of principles.' ...

'Sā kho panāyam̐ dhammesu dhammānupassanā bhāvetabbā'ti me, bhikkhave ...pe...

'This observation of an aspect of principles should be developed.' ...

bhāvitā'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī'ti.

'This observation of an aspect of principles has been developed.'

Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another."

Paṭhamam̐.

Saṃyutta Nikāya 47
Linked Discourses 47

4. Ananussutavagga
4. Not Learned From Anyone Else

32. Virāgasutta Fading Away

“Cattārome, bhikkhave, satipaṭṭhānā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

“Mendicants, these four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ime kho, bhikkhave, cattāro satipaṭṭhānā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti”ti.

These four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

Dutiyaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

4. Ananussutavagga
4. Not Learned From Anyone Else

33. Viraddhasutta Missed Out

“Yesaṃ kesañci, bhikkhave, cattāro satipaṭṭhānā viraddhā, viraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

“Mendicants, whoever has missed out on the four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering.

Yesaṃ kesañci, bhikkhave, cattāro satipaṭṭhānā āraddhā, āraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

Whoever has undertaken the four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Yesam kesañci, bhikkhave, ime cattāro satipaṭṭhānā viraddhā,
viraddho tesam ariyo maggo sammā dukkhakkhayagāmī.**

Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering.

**Yesam kesañci, bhikkhave, ime cattāro satipaṭṭhānā āraddhā,
āraddho tesam ariyo maggo sammā dukkhakkhayagāmī”ti.**

Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

Tatiyam.

Saṃyutta Nikāya 47
Linked Discourses 47

4. Ananussutavagga
4. Not Learned From Anyone Else

34. Bhāvitasutta Developed

“Cattārome, bhikkhave, satipaṭṭhānā bhāvitā bahulīkatā apārā pāraṃ gamanāya saṃvattanti.

“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ime kho, bhikkhave, cattāro satipaṭṭhānā bhāvitā bahulīkatā apārā pāraṃ gamanāya saṃvattanti”ti.

When these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.”

Catuttham.

Saṃyutta Nikāya 47
Linked Discourses 47

4. Ananussutavagga
4. Not Learned From Anyone Else

35. Satisutta Mindful

Sāvattihinidānaṃ.
At Sāvattihī.

“Sato, bhikkhave, bhikkhu vihareyya sampajāno.
“Mendicants, a mendicant should live mindful and aware.

Ayaṃ vo amhākaṃ anusāsanī.
This is my instruction to you.

Kathaṅca, bhikkhave, bhikkhu sato hoti?
And how is a mendicant mindful?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā, vineyya loke abhijjhādomanassaṃ;
It’s when a mendicant meditates by observing an aspect of the body
—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...
They meditate observing an aspect of feelings ...

citte ...pe...
mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.
principles—keen, aware, and mindful, rid of desire and aversion for
the world.

Evaṃ kho, bhikkhave, bhikkhu sato hoti.
That’s how a mendicant is mindful.

Kathañca, bhikkhave, bhikkhu sampajāno hoti?

And how is a mendicant aware?

Idha, bhikkhave, bhikkhuno veditā vedanā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti.

It's when a mendicant knows feelings as they arise, as they remain, and as they go away.

Veditā vitakkā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti.

They know thoughts as they arise, as they remain, and as they go away.

Veditā saññā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti.

They know perceptions as they arise, as they remain, and as they go away.

Evañ kho, bhikkhave, bhikkhu sampajāno hoti.

That's how a mendicant is aware.

Sato, bhikkhave, bhikkhu vihareyya sampajāno.

A mendicant should live mindful and aware.

Ayañ vo amhākañ anusāsanī'ti.

This is my instruction to you."

Pañcamañ.

Saṃyutta Nikāya 47
Linked Discourses 47

4. Ananussutavagga
4. Not Learned From Anyone Else

36. Aññāsutta Enlightenment

“Cattārome, bhikkhave, satipaṭṭhānā.

“Mendicants, there are these four kinds of mindfulness meditation.

Katame cattāro?

What four?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā, vineyya loke abhijjhādomanassaṃ;**

It’s when a mendicant meditates by observing an aspect of the body
—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for
the world.

Ime kho, bhikkhave, cattāro satipaṭṭhānā.

These are the four kinds of mindfulness meditation.

**Imesaṃ kho, bhikkhave, catunnaṃ satipaṭṭhānānaṃ bhāvitattā
bahulīkatattā dvinnaṃ phalānaṃ aññataraṃ phalaṃ
pāṭikaṅkhaṃ—**

Because of developing and cultivating these four kinds of
mindfulness meditation, one of two results can be expected:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there’s something left over,
non-return.”

Chaṭṭham.

Saṃyutta Nikāya 47
Linked Discourses 47

4. Ananussutavagga
4. Not Learned From Anyone Else

37. Chandasutta Desire

“Cattārome, bhikkhave, satipaṭṭhānā.

“Mendicants, there are these four kinds of mindfulness meditation.

Katame cattāro?

What four?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā, vineyya loke abhijjhādomanassaṃ.**

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

**Tassa kāye kāyānupassino viharato yo kāyasmimṃ chando so
pahīyati.**

As they do so they give up desire for the body.

Chandassa pahānā amataṃ sacchikataṃ hoti.

When desire is given up they realize the deathless.

**Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

**Tassa vedanāsu vedanānupassino viharato yo vedanāsu
chando so pahīyati.**

As they do so they give up desire for feelings.

Chandassa pahānā amataṃ sacchikataṃ hoti.

When desire is given up they realize the deathless.

Citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa citte cittānupassino viharato yo cittamhi chando so pahīyati.

As they do so they give up desire for the mind.

Chandassa pahānā amataṃ sacchikataṃ hoti.

When desire is given up they realize the deathless.

Dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa dhammesu dhammānupassino viharato yo dhammesu chando so pahīyati.

As they do so they give up desire for principles.

Chandassa pahānā amataṃ sacchikataṃ hotī”ti.

When desire is given up they realize the deathless.”

Sattamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

4. Ananussutavagga

4. Not Learned From Anyone Else

38. Pariññātasutta Complete Understanding

“Cattārome, bhikkhave, satipaṭṭhānā.

“Mendicants, there are these four kinds of mindfulness meditation.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa kāye kāyānupassino viharato kāyo pariññāto hoti.

As they do so they completely understand the body.

Kāyassa pariññātattā amataṃ sacchikataṃ hoti.

When the body is completely understood they realize the deathless.

Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa vedanāsu vedanānupassino viharato vedanā pariññātā honti.

As they do so they completely understand feelings.

Vedanānaṃ pariññātattā amataṃ sacchikataṃ hoti.

When feelings are completely understood they realize the deathless.

Citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa citte cittānupassino viharato cittaṃ pariññātaṃ hoti.

As they do so they completely understand the mind.

Cittassa pariññātattā amataṃ sacchikataṃ hoti.

When the mind is completely understood they realize the deathless.

**Dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Tassa dhammesu dhammānupassino viharato dhammā
pariññātā honti.**

As they do so they completely understand principles.

Dhammānaṃ pariññātattā amataṃ sacchikataṃ hotī”ti.

When principles are completely understood they realize the deathless.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

4. Ananussutavagga
4. Not Learned From Anyone Else

39. Bhāvanāsutta Development

“Catunnaṃ, bhikkhave, satipaṭṭhānānaṃ bhāvanaṃ desessāmi.
“Mendicants, I will teach you the development of the four kinds of mindfulness meditation.

Taṃ suṇātha.
Listen ...

Katamā, bhikkhave, catunnaṃ satipaṭṭhānānaṃ bhāvanā?
And what is the development of the four kinds of mindfulness meditation?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...
They meditate observing an aspect of feelings ...

citte ...pe...
mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ayaṃ kho, bhikkhave, catunnaṃ satipaṭṭhānānaṃ bhāvanā”ti.
This is the development of the four kinds of mindfulness meditation.”

Navamañ.

Saṃyutta Nikāya 47
Linked Discourses 47

4. Ananussutavagga
4. Not Learned From Anyone Else

40. Vibhaṅgasutta Analysis

**“Satipaṭṭhānañca vo, bhikkhave, desessāmi
satipaṭṭhānabhāvanañca satipaṭṭhānabhāvanāgāminiñca
paṭipadam̃.**

“Mendicants, I will teach you mindfulness meditation, the development of mindfulness meditation, and the practice that leads to the development of mindfulness meditation.

Taṃ suṇātha.

Listen ...

Katamañca, bhikkhave, satipaṭṭhānam̃?

And what is mindfulness meditation?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā, vineyya loke abhijjhādomanassam̃;**

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ...pe...

They meditate observing an aspect of feelings ...

citte cittānupassī viharati ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassam̃.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Idam̃ vuccati, bhikkhave, satipaṭṭhānam̃.

This is called mindfulness meditation.

Katamā ca, bhikkhave, satipaṭṭhānabhāvanā?

And what is the development of mindfulness meditation?

Idha, bhikkhave, bhikkhu samudayadhammānupassī kāyasmim viharati, vayadhammānupassī kāyasmim viharati, samudayavayadhammānupassī kāyasmim viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

It's when a mendicant meditates observing the body as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

Samudayadhammānupassī vedanāsu viharati ...pe...

They observe feelings ...

samudayadhammānupassī citte viharati ...pe...

mind ...

samudayadhammānupassī dhammesu viharati, vayadhammānupassī dhammesu viharati, samudayavayadhammānupassī dhammesu viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

Ayaṃ vuccati, bhikkhave, satipaṭṭhānabhāvanā.

This is called the development of mindfulness meditation.

Katamā ca, bhikkhave, satipaṭṭhānabhāvanāgāminī paṭipadā?

And what is the practice that leads to the development of mindfulness meditation?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ vuccati, bhikkhave, satipaṭṭhānabhāvanāgāminī paṭipadā”ti.

This is called the practice that leads to the development of mindfulness meditation.”

Dasamaṃ.

Ananussutavaggo catuttho.

Tassuddānaṃ

**Ananussutaṃ virāgo,
viraddho bhāvanā sati;
Aññā chandaṃ pariññāya,
bhāvanā vibhaṅgena cāti.**

Saṃyutta Nikāya 47
Linked Discourses 47

5. Amatavagga
5. The Deathless

41. Amatasutta The Deathless

Sāvattihinidānaṃ.
At Sāvattihī.

“Catūsu, bhikkhave, satipaṭṭhānesu suppatiṭṭhitacittā viharatha.
“Mendicants, you should meditate with your mind firmly established in the four kinds of mindfulness meditation.

Mā vo amataṃ panassa.
Don’t let the deathless escape you.

Katamesu catūsu?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...
They meditate observing an aspect of feelings ...

citte ...pe...
mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesu, bhikkhave, catūsu satipaṭṭhānesu suppatiṭṭhitacittā viharatha.

You should meditate with your mind firmly established in the four kinds of mindfulness meditation.

Mā vo amataṃ paṇassā”ti.

Don’t let the deathless escape you.”

Paṭhamam.

Saṃyutta Nikāya 47
Linked Discourses 47

5. Amatavagga
5. The Deathless

42. Samudayasutta Origin

“Catunnaṃ, bhikkhave, satipaṭṭhānānaṃ samudayañca atthaṅgamañca desessāmi.

“Mendicants, I will teach you the origin and the ending of the four kinds of mindfulness meditation.

Taṃ suṇātha.

Listen ...

Ko ca, bhikkhave, kāyassa samudayo?

And what is the origin of the body?

Āhārasamudayā kāyassa samudayo;

The body originates from food.

āhāranirodhā kāyassa atthaṅgamo.

When food ceases, the body ends.

Phassasamudayā vedanānaṃ samudayo;

Feelings originate from contact.

phassanirodhā vedanānaṃ atthaṅgamo.

When contact ceases, feelings end.

Nāmarūpasamudayā cittassa samudayo;

The mind originates from name and form.

nāmarūpanirodhā cittassa atthaṅgamo.

When name and form cease, the mind ends.

Manasikārasamudayā dhammānaṃ samudayo;
Principles originate from attention.

manasikāranirodhā dhammānaṃ atthaṅgamo”ti.
When focus ends, principles end.”

Dutiyāṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

5. Amatavagga
5. The Deathless

43. Maggasutta The Path

Sāvattihinidānaṃ.
At Sāvattihī.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“ekamidāhaṃ, bhikkhave, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.

“Mendicants, at one time, when I was first awakened, I was staying near Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River.

Tassa mayhaṃ, bhikkhave, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:

As I was in private retreat this thought came to mind:

‘ekāyanvāyaṃ maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā.

‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.’

Katame cattāro?
What four?

Kāye vā bhikkhu kāyānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vā bhikkhu vedanānupassī vihareyya ...pe...

Or they'd meditate observing an aspect of feelings ...

citte vā bhikkhu cittānupassī vihareyya ...pe...

or mind ...

dhammesu vā bhikkhu dhammānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

or principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ekāyanvāyaṃ maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā'ti.

The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Atha kho, bhikkhave, brahmā sahampati mama cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—brahmaloke antarahito mama purato pāturahosi.

And then Brahmā Sahampati, knowing what I was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me.

Atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca:

He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and said:

‘evametaṃ, bhagavā, evametaṃ, sugata.

‘That’s so true, Blessed One! That’s so true, Holy One!

**Ekāyanvāyaṃ, bhante, maggo sattānaṃ visuddhiyā
sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ
atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya,
yadidaṃ—cattāro satipaṭṭhānā.**

Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?

What four?

**Kāye vā, bhante, bhikkhu kāyānupassī vihareyya ātāpī
sampajāno satimā, vineyya loke abhijjhādomanassaṃ;**

A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vā ...pe...

Or they’d meditate observing an aspect of feelings ...

citte vā ...pe...

or mind ...

**dhammesu vā, bhante, bhikkhu dhammānupassī vihareyya
ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.**

or principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Ekāyanvāyaṃ, bhante, maggo sattānaṃ visuddhiyā
sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ
atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya,
yadidaṃ—cattāro satipaṭṭhānā’ti.**

The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.'

Idamavoca, bhikkhave, brahmā sahampati.

That's what Brahmā Sahampati said.

Idaṃ vatvā athāparaṃ etadavoca:

Then he went on to say:

‘Ekāyanaṃ jātikhayantadassī,

‘The compassionate one, who sees the ending of rebirth,

Maggaṃ pajānāti hitānukampī;

understands the path to convergence.

Etena maggena tariṃsu pubbe,

By this path people crossed over before,

Tarissanti ye ca taranti oghan’”ti.

will cross over, and are crossing over.”

Tatiyaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

5. Amatavagga
5. The Deathless

44. Satisutta Mindful

“Sato, bhikkhave, bhikkhu vihareyya.

“Mendicants, a mendicant should live mindfully.

Ayaṃ vo amhākaṃ anusāsanī.

This is my instruction to you.

Kathaṅca, bhikkhave, bhikkhu sato hoti?

And how is a mendicant mindful?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā, vineyya loke abhijjhādomanassaṃ;**

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṃ kho, bhikkhave, bhikkhu sato hoti.

That’s how a mendicant is mindful.

Sato, bhikkhave, bhikkhu vihareyya.

A mendicant should live mindfully.

Ayaṃ vo amhākaṃ anusāsanī”ti.

This is my instruction to you.”

Catuttham.

45. Kusalarāsisutta A Heap of the Skillful

“Kusalarāsi’ti, bhikkhave, vadamāno cattāro satipaṭṭhāne sammā vadamāno vadeyya.

“Rightly speaking, mendicants, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’.

Kevalo hāyaṃ, bhikkhave, kusalarāsi, yadidaṃ—cattāro satipaṭṭhānā.

For these four kinds of mindfulness meditation are entirely a heap of the skillful.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

‘Kusalarāsī’ti, bhikkhave, vadamāno ime cattāro satipaṭṭhāne sammā vadamāno vadeyya.

Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’.

Kevalo hāyaṃ, bhikkhave, kusalarāsi, yadidaṃ—cattāro satipaṭṭhānā”ti.

For these four kinds of mindfulness meditation are entirely a heap of the skillful.”

Pañcamaṃ.

46. Pātimokkhasaṃvarasutta Restraint in the Monastic Code

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ
etadavoca:**

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

**“Sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

**“Tasmātiha tvaṃ, bhikkhu, ādimeva visodhehi kusalesu
dhammesu.**

“Well then, mendicant, you should purify the starting point of skillful qualities.

Ko cādi kusalānaṃ dhammānaṃ?

What is the starting point of skillful qualities?

**Idha tvaṃ, bhikkhu, pātimokkhasaṃvarasaṃvuto viharāhi
ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī,
samādāya sikkhassu sikkhāpadesu.**

Live restrained in the monastic code, conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.

**Yato kho tvaṃ, bhikkhu, pātimokkhasaṃvarasaṃvuto
viharissasi ācāragocarasampanno aṇumattesu vajjesu**

bhayadassāvī samādāya sikkhassu sikkhāpadesu; tato tvaṃ, bhikkhu, sīlaṃ nissāya sīle paṭiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.

When you've done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

Katame cattāro?

What four?

Idha tvaṃ, bhikkhu, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

Meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yato kho tvaṃ, bhikkhu, sīlaṃ nissāya sīle paṭiṭṭhāya ime cattāro satipaṭṭhāne evaṃ bhāvessasi, tato tuyhaṃ, bhikkhu, yā ratti vā divaso vā āgamissati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihānī"ti.

When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night."

Atha kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ— brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

And that mendicant became one of the perfected.

Chaṭṭhaṃ.

47. Duccaritasutta Bad Conduct

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ...
pe...**

Then a mendicant went up to the Buddha ... and said:

**“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

**“Tasmātiha tvaṃ, bhikkhu, ādimeva visodhehi kusalesu
dhammesu.**

“Well then, mendicant, you should purify skillful qualities starting from the beginning.

Ko cādi kusalānaṃ dhammānaṃ?

What is the beginning of skillful qualities?

**Idha tvaṃ, bhikkhu, kāyaduccaritaṃ pahāya kāyasucaritaṃ
bhā vessasi.**

Give up bad conduct by way of body, speech, and mind and develop good conduct by way of body, speech, and mind.

Vacīduccaritaṃ pahāya vacīsucaritaṃ bhā vessasi.

Manoduccaritaṃ pahāya manosucaritaṃ bhā vessasi.

**Yato kho tvaṃ, bhikkhu, kāyaduccaritaṃ pahāya kāyasucaritaṃ
bhā vessasi, vacīduccaritaṃ pahāya vacīsucaritaṃ bhā vessasi,
manoduccaritaṃ pahāya manosucaritaṃ bhā vessasi, tato tvaṃ,**

bhikkhu, sīlaṃ nissāya sīle paṭiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.

When you've done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

Katame cattāro?

What four?

Idha tvaṃ, bhikkhu, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

Meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yato kho tvaṃ, bhikkhu, sīlaṃ nissāya sīle paṭiṭṭhāya ime cattāro satipaṭṭhāne evaṃ bhāveyyāsi, tato tuyhaṃ, bhikkhu, yā ratti vā divaso vā āgamissati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihānī"ti ...pe...

When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night." ...

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

And that mendicant became one of the perfected.

Sattamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

5. Amataṅga
5. The Deathless

48. Mittasutta Friends

**“Ye, bhikkhave, anukampeyyātha, ye ca kho sotabbaṃ
maññeyyuraṃ mittā vā amaccā vā ñātī vā sālohitā vā, te vo,
bhikkhave, catunnaṃ satipaṭṭhānānaṃ bhāvanāya
samādapetabbā nivesetabbā paṭiṭṭhāpetabbā.**

“Mendicants, those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the development of the four kinds of mindfulness meditation.

Katamesaṃ, catunnaṃ?

What four?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā, vineyya loke abhijjhādomassaṃ;**

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Ye, bhikkhave, anukampeyyātha, ye ca sotabbaṃ maññeyyumaṃ
mittā vā amaccā vā ñātī vā sālohitā vā, te vo, bhikkhave,
imesaṃ catunnaṃ satipaṭṭhānaṃ bhāvanāya samādapetabbā
nivesetabbā paṭiṭṭhāpetabbā”ti.**

Those for whom you have sympathy, and those worth listening to—
friends and colleagues, relatives and family—should be encouraged,
supported, and established in the development of the four kinds of
mindfulness meditation.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

5. Amatavagga
5. The Deathless

49. Vedanāsutta Feelings

“Tisso imā, bhikkhave, vedanā.

“Mendicants, there are these three feelings.

Katamā tisso?

What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

Pleasant, painful, and neutral feeling.

imā kho, bhikkhave, tisso vedanā.

These are the three feelings.

**Imāsaṃ kho, bhikkhave, tissannaṃ vedanānaṃ pariññāya
cattāro satipaṭṭhānā bhāvetabbā.**

The four kinds of mindfulness meditation should be developed to completely understand these three feelings.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī

sampajāno satimā, vineyya loke abhijjhādomassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Imāsaṃ kho, bhikkhave, tissannaṃ vedanānaṃ pariññāya ime
cattāro satipaṭṭhānā bhāvetabbā”ti.**

These four kinds of mindfulness meditation should be developed to completely understand these three feelings.”

Navamaṃ.

Saṃyutta Nikāya 47
Linked Discourses 47

5. Amatavagga
5. The Deathless

50. Āsavasutta Defilements

“Tayome, bhikkhave āsavā.

“Mendicants, there are these three defilements.

Katame tayo?

What three?

Kāmāsavo, bhavāsavo, avijjāsavo—

The defilements of sensuality, desire to be reborn, and ignorance.

ime kho, bhikkhave, tayo āsavā.

These are the three defilements.

**Imesaṃ kho, bhikkhave, tiṇṇannaṃ āsavānaṃ pahānāya cattāro
satipaṭṭhānā bhāvetabbā.**

The four kinds of mindfulness meditation should be developed to
give up these three defilements.

Katame cattāro?

What four?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā, vineyya loke abhijjhādomassaṃ;**

It's when a mendicant meditates by observing an aspect of the body
—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Imesaṃ kho, bhikkhave, tiṇṇannaṃ āsavānaṃ pahānāya ime
cattāro satipaṭṭhānā bhāvetabbā”ti.**

These four kinds of mindfulness meditation should be developed to give up these three defilements.”

Dasamaṃ.

Amatavaggo pañcama.

Tassuddānaṃ

Amataṃ samudayo maggo,

Sati kusalarāsi ca;

Pātimokkhaṃ duccharitaṃ,

Mittavedanā āsavena cāti.

Saṃyutta Nikāya 47
Linked Discourses 47

6. Gaṅgāpeyyālavagga
6. Abbreviated Texts on the Ganges

51–62. Gaṅgānadīdisuttadvādasaka

51–62. Twelve Discourses on the Ganges River, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnaṇṇā pācīnapabbhārā;

“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu cattāro satipaṭṭhāne bhāvento cattāro satipaṭṭhāne bahulīkaronto nibbānaninno hoti nibbānaṇṇo nibbānapabbhāro.

In the same way, a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.

Kathaṅca, bhikkhave, bhikkhu cattāro satipaṭṭhāne bhāvento cattāro satipaṭṭhāne bahulīkaronto nibbānaninno hoti nibbānaṇṇo nibbānapabbhāro?

And how does a mendicant who develops the four kinds of mindfulness meditation slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It’s when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Evaṃ kho, bhikkhave, bhikkhu cattāro satipaṭṭhāne bhāvento
cattāro satipaṭṭhāne bahulīkaronto nibbānaninno hoti
nibbānaṇo nibbānapabbhāro”ti vitthāretabbaṃ.**

That’s how a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.”

Gaṅgāpeyyālavaggo chaṭṭho.

(To be expanded for each of the different rivers as in SN 45.91–102.)

Tassuddānaṃ

Cha pācīnato ninnā,

Six on slanting to the east,

cha ninnā ca samuddato;

and six on slanting to the ocean;

Ete dve cha dvādasa honti,

these two sixes make twelve,

vaggo tena pavuccatīti.

and that’s how this chapter is recited.

Saṃyutta Nikāya 47
Linked Discourses 47

7. Appamādavagga
7. Diligence

63–72. Tathāgatādisutta 63–72. The Realized One

“Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā”ti vitthāretabbaṃ.

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet ...”

Appamādavaggo sattamo.

(To be expanded as in SN 45.139–148.)

Tassuddānaṃ

Tathāgataṃ padaṃ kūṭaṃ,

The Realized One, footprint, roof peak,

mūlaṃ sāro ca vassikaṃ;

roots, heartwood, jasmine,

Rājā candimasūriyā,

monarch, sun and moon,

vatthena dasamaṃ padanti.

and cloth is the tenth.

Saṃyutta Nikāya 47
Linked Discourses 47

8. Balakaraṇīyavagga
8. Hard Work

73–84. Balādisutta
73–84. Hard Work, Etc.

**“Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā
karīyantī”ti vitthāretabbam.**

“Mendicants, all the hard work that gets done depends on the earth
and is grounded on the earth. ...”

Balakaraṇīyavaggo aṭṭhamo.
(To be expanded as in SN 45.149–160.)

Tassuddānam

Balam bījañca nāgo ca,
Hard work, seeds, and dragons,
rukkho kumbhena sūkiyā;
a tree, a pot, and a spike,
Ākāsenā ca dve meghā,
the sky, and two on clouds,
nāvā āgantukā nadīti.
a ship, a guest house, and a river.

Saṃyutta Nikāya 47
Linked Discourses 47

9. Esanāvagga
9. Searches

85–94. Esanādisutta 85–94. Searches, Etc.

“Tisso imā, bhikkhave, esanā.

“Mendicants, there are these three searches.

Katamā tisso?

What three?

Kāmesanā, bhavesanā, brahmacariyesanā”ti vitthāretabbam.

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. ...”

Esanāvaggo navamo.

(To be expanded as in SN 45.161–170.)

Tassuddānaṃ

Esanā vidhā āsavo,

Searches, discriminations, defilements,

Bhavo ca dukkhatā tisso;

states of existence, three kinds of suffering,

Khilaṃ malañca nīgho ca,

barrenness, stains, and troubles,

Vedanā taṇhā tasināya cāti.

feelings, craving, and thirst.

95–104. Uddhambhāgiyādisutta
95–104. Higher Fetters, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.

(To be expanded as in SN 45.171–179, with the following as the final discourse.) “Mendicants, there are five higher fetters.

Katamāni pañca?

What five?

Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—

Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.

These are the five higher fetters.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
cattāro satipaṭṭhānā bhāvetabbā.**

The four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katame cattāro?

What four?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā, vineyya loke abhijjhādomanassaṃ;**

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
ime cattāro satipaṭṭhānā bhāvetabbā”ti.**

These four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Dasamaṃ.

**(Yathā maggasam̐yuttaṃ tathā satipaṭṭhānasam̐yuttaṃ
vitthāretabbam̐.)**

(The Linked Discourses on Mindfulness Meditation should be expanded as in the Linked Discourses on the Path.)

Oghavaggo dasamo.

Tassuddānaṃ

Ogho yogo upādānaṃ,

Floods, bonds, grasping,

ganthā anusayena ca;

ties, and underlying tendencies,

Kāmaguṇā nīvaraṇā,

kinds of sensual stimulation, hindrances,

khandhā oruddhambhāgiyāti.
aggregates, and fetters high and low.

Satipaṭṭhānasamyuttaṃ tatiyaṃ.
The Linked Discourses on Mindfulness Meditation is the third section.

48. Indriya Saṃyutta: On the Faculties

Saṃyutta Nikāya 48
Linked Discourses 48

1. Suddhikavagga
1. Plain Version

1. Suddhikasutta Plain Version

Sāvattthinidānaṃ.
At Sāvattthī.

Tatra kho bhagavā etadavoca.
There the Buddha said:

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

**Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ,
paññindriyaṃ—**
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyānī”ti.
These are the five faculties.”

Paṭhamam.

Saṃyutta Nikāya 48
Linked Discourses 48

1. Suddhikavagga
1. Plain Version

2. Paṭhamasotāpannasutta A Stream-Enterer (1st)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ,
paññindriyaṃ.**

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**Yato kho, bhikkhave, ariyasāvako imesaṃ pañcannaṃ
indriyānaṃ assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ
pajānāti—**

A noble disciple comes to truly understand these five faculties’
gratification, drawback, and escape.

**ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno
avinipātadhammo niyato sambodhiparāyaṇo”ti.**

Such a noble disciple is called a stream-enterer, not liable to be
reborn in the underworld, bound for awakening.”

Dutiyam.

Saṃyutta Nikāya 48
Linked Discourses 48

1. Suddhikavagga
1. Plain Version

3. Dutiyasotāpannasutta A Stream-Enterer (2nd)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ,
paññindriyaṃ.**

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**Yato kho, bhikkhave, ariyasāvako imesaṃ pañcannaṃ
indriyānaṃ samudayañca atthaṅgamañca assādañca
ādīnavañca nissaraṇaṃca yathābhūtaṃ pajānāti—**

A noble disciple comes to truly understand these five faculties’ origin, ending, gratification, drawback, and escape.

**ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno
avinipātadhammo niyato sambodhiparāyaṇo”ti.**

Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Tatiyaṃ.

4. Paṭhamaarahantasutta A Perfected One (1st)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ,
paññindriyaṃ.**

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**Yato kho, bhikkhave, ariyasāvako imesaṃ pañcannaṃ
indriyānaṃ assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ
viditvā anupādāvimutto hoti—**

A noble disciple comes to be freed by not grasping after truly understanding these five faculties’ gratification, drawback, and escape.

**ayaṃ vuccati, bhikkhave, bhikkhu arahaṃ khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho
parikkhīṇabhavasamyojano sammadaññāvimutto”ti.**

Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Catutthaṃ.

5. Dutiyarahantasutta A Perfected One (2nd)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ,
paññindriyaṃ.**

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**Yato kho, bhikkhave, bhikkhu imesaṃ pañcannaṃ indriyānaṃ
samudayañca atthaṅgamañca assādañca ādīnavañca
nissaraṇaṃca yathābhūtaṃ veditvā anupādāvimutto hoti—**

A mendicant comes to be freed by not grasping after truly understanding these five faculties’ origin, ending, gratification, drawback, and escape.

**ayaṃ vuccati, bhikkhave, bhikkhu arahaṃ khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho
parikkhīṇabhavasamyojano sammadaññāvimutto”ti.**

Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Pañcamaṃ.

6. Paṭhamasamaṇabrāhmaṇasutta Ascetics and Brahmins (1st)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ.

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ
pañcannaṃ indriyānaṃ assādañca ādīnavañca nissaraṇaṃ
yathābhūtaṃ nappajānanti,**

There are ascetics and brahmins who don't truly understand the gratification, drawback, and escape when it comes to these five faculties.

**na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca
panete āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā
diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharanti.**

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ
pañcannaṃ indriyānaṃ samudayañca atthaṅgamañca
assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ pajānanti,**

There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to these five faculties.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā; te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantī”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Chaṭṭham.

7. Dutiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (2nd)

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā saddhindriyaṃ nappajānanti, saddhindriyasamudayaṃ nappajānanti, saddhindriyanirodhaṃ nappajānanti, saddhindriyanirodhagāminiṃ paṭipadaṃ nappajānanti;

“Mendicants, there are ascetics and brahmins who don’t understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation.

vīriyindriyaṃ nappajānanti ...pe...

They don’t understand the faculty of energy ...

satindriyaṃ nappajānanti ...pe...

mindfulness ...

samādhindriyaṃ nappajānanti ...pe...

immersion ...

paññindriyaṃ nappajānanti, paññindriyasamudayaṃ nappajānanti, paññindriyanirodhaṃ nappajānanti, paññindriyanirodhagāminiṃ paṭipadaṃ nappajānanti,

wisdom, its origin, its cessation, and the practice that leads to its cessation.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca panete āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live

having realized it with their own insight.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā
saddhindriyaṃ pajānanti, saddhindriyasamudayaṃ pajānanti,
saddhindriyanirodhaṃ pajānanti, saddhindriyanirodhagāminiṃ
paṭipadaṃ pajānanti;**

There are ascetics and brahmins who do understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation.

**vīriyindriyaṃ pajānanti, vīriyindriyasamudayaṃ pajānanti,
vīriyindriyanirodhaṃ pajānanti, vīriyindriyanirodhagāminiṃ
paṭipadaṃ pajānanti;**

They do understand the faculty of energy ...

satindriyaṃ pajānanti ...pe...

mindfulness ...

samādhindriyaṃ pajānanti ...pe...

immersion ...

**paññindriyaṃ pajānanti, paññindriyasamudayaṃ pajānanti,
paññindriyanirodhaṃ pajānanti, paññindriyanirodhagāminiṃ
paṭipadaṃ pajānanti,**

wisdom, its origin, its cessation, and the practice that leads to its cessation.

**te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva
samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca
panāyasmanto sāmaññaṭṭhañca brahmaññaṭṭhañca diṭṭheva
dhamme sayāṃ abhiññā sacchikatvā upasampajja viharantī”ti.**

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Sattamaṃ.

8. Daṭṭhabbasutta Should Be Seen

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ.

The faculties of faith, energy, mindfulness, immersion, and wisdom.

Kattha ca, bhikkhave, saddhindriyaṃ daṭṭhabbaṃ?

And where should the faculty of faith be seen?

Catūsu sotāpattiyaṅgesu—

In the four factors of stream-entry.

ettha saddhindriyaṃ daṭṭhabbaṃ.

Kattha ca, bhikkhave, vīriyindriyaṃ daṭṭhabbaṃ?

And where should the faculty of energy be seen?

Catūsu sammappadhānesu—

In the four right efforts.

ettha vīriyindriyaṃ daṭṭhabbaṃ.

Kattha ca, bhikkhave, satindriyaṃ daṭṭhabbaṃ?

And where should the faculty of mindfulness be seen?

Catūsu satipaṭṭhānesu—

In the four kinds of mindfulness meditation.

ettha satindriyaṃ daṭṭhabbāṃ.

Kattha ca, bhikkhave, samādhindriyaṃ daṭṭhabbāṃ?

And where should the faculty of immersion be seen?

Catūsu jhānesu—

In the four absorptions.

ettha samādhindriyaṃ daṭṭhabbāṃ.

Kattha ca, bhikkhave, paññindriyaṃ daṭṭhabbāṃ?

And where should the faculty of wisdom be seen?

Catūsu ariyasaccesu—

In the four noble truths.

ettha paññindriyaṃ daṭṭhabbāṃ.

Imāni kho, bhikkhave, pañcindriyānī”ti.

These are the five faculties.”

Aṭṭhamāṃ.

9. Paṭhamavibhaṅgasutta Analysis (1st)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ.

The faculties of faith, energy, mindfulness, immersion, and wisdom.

Katamañca, bhikkhave, saddhindriyaṃ?

And what is the faculty of faith?

**Idha, bhikkhave, ariyasāvako saddho hoti, saddahati
tathāgatassa bodhiṃ:**

It's when a noble disciple has faith in the Realized One's awakening:

**‘itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā’ti—**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

idaṃ vuccati, bhikkhave, saddhindriyaṃ.

This is called the faculty of faith.

Katamañca, bhikkhave, vīriyindriyaṃ?

And what is the faculty of energy?

Idha, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thānavā daḥaparakkamo anikkhattadhuro kusalesu dhammesu—

It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

idaṃ vuccati, bhikkhave, vīriyindriyaṃ.

This is called the faculty of energy.

Katamañca, bhikkhave, satindriyaṃ?

And what is the faculty of mindfulness?

Idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā—

It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

idaṃ vuccati, bhikkhave, satindriyaṃ.

This is called the faculty of mindfulness.

Katamañca, bhikkhave, samādhindriyaṃ?

And what is the faculty of immersion?

Idha, bhikkhave, ariyasāvako vossaggārammaṇaṃ karitvā labhati samāधिṃ, labhati cittassa ekaggataṃ—

It's when a noble disciple, relying on letting go, gains immersion, gains unification of mind.

idaṃ vuccati, bhikkhave, samādhindriyaṃ.

This is called the faculty of immersion.

Katamañca, bhikkhave, paññindriyaṃ?

And what is the faculty of wisdom?

**Idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā
paññāya samannāgato ariyāya nibbedhikāya, sammā
dukkhakkhayagāminiyā—**

It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

idaṃ vuccati, bhikkhave, paññindriyaṃ.

This is called the faculty of wisdom.

Imāni kho, bhikkhave, pañcindriyānī”ti.

These are the five faculties.”

Navamaṃ.

10. Dutiyavibhaṅgasutta Analysis (2nd)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ.

The faculties of faith, energy, mindfulness, immersion, and wisdom.

Katamañca, bhikkhave, saddhindriyaṃ?

And what is the faculty of faith?

**Idha, bhikkhave, ariyasāvako saddho hoti, saddahati
tathāgatassa bodhiṃ:**

It's when a noble disciple has faith in the Realized One's awakening:

**‘itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā’ti—**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

idaṃ vuccati, bhikkhave, saddhindriyaṃ.

This is called the faculty of faith.

Katamañca, bhikkhave, vīriyindriyaṃ?

And what is the faculty of energy?

Idha, bhikkhave, ariyasāvako āradbhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā daḥaparakkamo anikkhattadhuro kusalesu dhammesu.

It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

So anuppannaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise.

uppannaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati—

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

idaṃ vuccati, bhikkhave, vīriyindriyaṃ.

This is called the faculty of energy.

Katamañca, bhikkhave, satindriyaṃ?

And what is the faculty of mindfulness?

Idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā.

It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

So kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

They meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

idaṃ vuccati, bhikkhave, satindriyaṃ.

This is called the faculty of mindfulness.

Katamañca, bhikkhave, samādhindriyaṃ?

And what is the faculty of immersion?

Idha, bhikkhave, ariyasāvako vossaggārammaṇaṃ karitvā labhati samāधिṃ, labhati cittassa ekaggataṃ.

It's when a noble disciple, relying on letting go, gains immersion, gains unification of mind.

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the

rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati—

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

idaṃ vuccati, bhikkhave, samādhindriyaṃ.

This is called the faculty of immersion.

Katamañca, bhikkhave, paññindriyaṃ?

And what is the faculty of wisdom?

Idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya, sammā dukkhakkhayagāminiyā.

It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

So 'idaṃ dukkhaṃ'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti—

They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

idaṃ vuccati, bhikkhave, paññindriyaṃ.

This is called the faculty of wisdom.

Imāni kho, bhikkhave, pañcindriyāni'ti.

These are the five faculties."

Dasamaṃ.

Suddhikavaggo paṭhamo.

Tassuddānaṃ

Suddhikañceva dve sotā,

arahantā apare duve;

Samaṇabrāhmaṇā daṭṭhabbaṃ,

vibhaṅgā apare duveti.

Saṃyutta Nikāya 48
Linked Discourses 48

2. Mudutaravagga
2. Weaker

11. Paṭilābhasutta Gain

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ ...pe....

The faculties of faith, energy, mindfulness, immersion, and wisdom.

Katamañca, bhikkhave, saddhindriyaṃ?

And what is the faculty of faith?

**Idha, bhikkhave, ariyasāvako saddho hoti, saddahati
tathāgatassa bodhiṃ:**

It's when a noble disciple has faith in the Realized One's awakening:

**‘itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā’ti—**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

idaṃ vuccati, bhikkhave, saddhindriyaṃ.

This is called the faculty of faith.

Katamañca, bhikkhave, vīriyindriyaṃ?

And what is the faculty of energy?

Yaṃ kho, bhikkhave, cattāro sammappadhāne ārabba vīriyaṃ paṭilabhati—

The energy that's gained in connection with the four right efforts.

idaṃ vuccati, bhikkhave, vīriyindriyaṃ.

This is called the faculty of energy.

Katamañca, bhikkhave, satindriyaṃ?

And what is the faculty of mindfulness?

Yaṃ kho, bhikkhave, cattāro satipaṭṭhāne ārabba satim paṭilabhati—

The mindfulness that's gained in connection with the four kinds of mindfulness meditation.

idaṃ vuccati, bhikkhave, satindriyaṃ.

This is called the faculty of mindfulness.

Katamañca, bhikkhave, samādhindriyaṃ?

And what is the faculty of immersion?

Idha, bhikkhave, ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhim, labhati cittassa ekaggataṃ—

It's when a noble disciple, relying on letting go, gains immersion, gains unification of mind.

idaṃ vuccati, bhikkhave, samādhindriyaṃ.

This is called the faculty of immersion.

Katamañca, bhikkhave, paññindriyaṃ?

And what is the faculty of wisdom?

Idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā—

It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

idaṃ vuccati, bhikkhave, paññindriyaṃ.
This is called the faculty of wisdom.

Imāni kho, bhikkhave, pañcindriyāni”ti.
These are the five faculties.”

Paṭhamam.

12. Paṭhamasaṅkhittasutta In Brief (1st)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā
paripūrattā arahamaṃ hoti, tato mudutarehi anāgāmī hoti, tato
mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti,
tato mudutarehi dhammānusārī hoti, tato mudutarehi
saddhānusārī hotī”ti.**

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner. If they are weaker still, they’re a once-returner. If they are weaker still, they’re a stream-enterer. If they’re weaker still, they’re a follower of the teachings. If they’re weaker still, they’re a follower by faith.”

Dutiyam.

13. Dutiyasaṅkhittasutta In Brief (2nd)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā
paripūrattā araham̐ hoti, tato mudutarehi anāgāmī hoti, tato
mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti,
tato mudutarehi dhammānusārī hoti, tato mudutarehi
saddhānusārī hoti.**

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're a non-returner ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.

**Iti kho, bhikkhave, indriyavemattatā phalavemattatā hoti,
phalavemattatā puggalavemattatā”ti.**

So from a diversity of faculties there's a diversity of fruits. And from a diversity of fruits there's a diversity of persons.”

Tatiyaṃ.

14. Tatiyasaṅkhittasutta In Brief (3rd)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā
paripūrattā arahamaṃ hoti, tato mudutarehi anāgāmī hoti, tato
mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti,
tato mudutarehi dhammānusārī hoti, tato mudutarehi
saddhānusārī hoti.**

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're a non-returner ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.

**Iti kho, bhikkhave, paripūraṃ paripūrakārī ārādheti, padesaṃ
padesakārī ārādheti.**

So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully.

‘Avañjhāni tvevāhaṃ, bhikkhave, pañcindriyānī’ti vadāmī’ti.

These five faculties are not a waste, I say.”

Catuttham.

15. Paṭhamavitthārasutta In Detail (1st)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā
paripūrattā arahamaṃ hoti, tato mudutarehi antarāparinibbāyī hoti,
tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi
asaṅkhāraparinibbāyī hoti, tato mudutarehi
sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhamsoto hoti
akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato
mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī
hoti, tato mudutarehi saddhānusārī hotī”ti.**

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.”

Pañcamaṃ.

16. Dutiyavittthārasutta In Detail (2nd)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā
paripūrattā arahamaṃ hoti, tato mudutarehi antarāparinibbāyī hoti,
tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi
asaṅkhāraparinibbāyī hoti, tato mudutarehi
sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhamsoto hoti
akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato
mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī
hoti, tato mudutarehi saddhānusārī hoti.**

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.

**Iti kho, bhikkhave, indriyavemattatā phalavemattatā hoti,
phalavemattatā puggalavemattatā hotī”ti.**

So from a diversity of faculties there’s a diversity of fruits. And from a diversity of fruits there’s a diversity of persons.”

Chaṭṭham.

17. Tatiyavitthārasutta In Detail (3rd)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā
paripūrattā arahamaṃ hoti, tato mudutarehi antarāparinibbāyī hoti,
tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi
asaṅkhāraparinibbāyī hoti, tato mudutarehi
sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhamsoto hoti
akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato
mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī
hoti, tato mudutarehi saddhānusārī hoti.**

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.

Iti kho, bhikkhave, paripūram paripūrakārī ārādheti, padesaṃ padesakārī ārādheti.

So, mendicants, if you practice fully you succeed fully. If you practice partially you succeed partially.

‘Avañjhāni tvevāhaṃ, bhikkhave, pañcindriyānī’ti vadāmī’”ti.

These five faculties are not a waste, I say.”

Sattamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

2. Mudutaravagga
2. Weaker

18. Paṭipannasutta Practicing

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā
paripūrattā araham̐ hoti, tato mudutarehi
arahattaphalāsacchikiriyāya paṭipanno hoti, tato mudutarehi
anāgāmī hoti, tato mudutarehi anāgāmiphālāsacchikiriyāya
paṭipanno hoti, tato mudutarehi sakadāgāmī hoti, tato
mudutarehi sakadāgāmiphālāsacchikiriyāya paṭipanno hoti, tato
mudutarehi sotāpanno hoti, tato mudutarehi
sotāpattiphālāsacchikiriyāya paṭipanno hoti.**

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re practicing to realize the fruit of perfection ... a non-returner ... practicing to realize the fruit of non-return ... a once-returner ... practicing to realize the fruit of once-return ... a stream-enterer ... practicing to realize the fruit of stream-entry.

**Yassa kho, bhikkhave, imāni pañcindriyāni sabbena sabbam̐
sabbathā sabbam̐ natthi, tamahaṃ ‘bāhiro puthujjanapakkhe
ṭhito’ti vadāmī”ti.**

Someone who totally and utterly lacks these five faculties is an outsider who belongs with the ordinary persons, I say.”

Atthamañ.

19. Sampannasutta Endowed

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:**
Then a mendicant went up to the Buddha, bowed, sat down to one
side, and said to him:

“Indriyasampanno, indriyasampanno’ti, bhante, vuccati.
“Sir, they speak of someone who is ‘accomplished regarding the
faculties’.

Kittāvatā nu kho, bhante, indriyasampanno hotī’ti?
How is someone accomplished regarding the faculties defined?”

**“Idha, bhikkhu, bhikkhu saddhindriyam bhāveti upasamagāmiṃ
sambodhagāmiṃ, vīriyindriyam bhāveti upasamagāmiṃ
sambodhagāmiṃ, satindriyam bhāveti upasamagāmiṃ
sambodhagāmiṃ, samādhindriyam bhāveti upasamagāmiṃ
sambodhagāmiṃ, paññindriyam bhāveti upasamagāmiṃ
sambodhagāmiṃ.**

“Mendicant, it’s when a mendicant develops the faculties of faith,
energy, mindfulness, immersion, and wisdom that lead to peace and
awakening.

Ettāvatā kho, bhikkhu, bhikkhu indriyasampanno hotī’ti.
This is how someone who is accomplished regarding the faculties is
defined.”

Navamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

2. Mudutaravagga
2. Weaker

20. Āsavakkhayasutta The Ending of Defilements

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ bhāvitattā
bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā
upasampajja viharatī”ti.**

It’s because of developing and cultivating these five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Dasamaṃ.

Mudutaravaggo dutiyo.

Tassuddānaṃ

Paṭilābho tayo saṅkhittā,

**vitthārā apare tayo;
Paṭipanno ca sampanno,
dasamaṃ āsavakkhayanti.**

21. Punabbhavasutta Future Lives

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ.

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**Yāvakīvañcāhaṃ, bhikkhave, imesaṃ pañcannaṃ indriyānaṃ
samudayañca atthaṅgamañca assādañca ādīnavañca
nissaraṇaṃ yathābhūtaṃ nābbhaññāsim, neva tāvāhaṃ,
bhikkhave, sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ
sammāsambodhiṃ abhisambuddho’ti paccaññāsim.**

As long as I didn’t truly understand these five faculties’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

**Yato ca khvāhaṃ, bhikkhave, imesaṃ pañcannaṃ indriyānaṃ
samudayañca atthaṅgamañca assādañca ādīnavañca
nissaraṇaṃ yathābhūtaṃ abbhaññāsim, athāhaṃ, bhikkhave,
sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā
pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ
abhisambuddho’ti paccaññāsim.**

But when I did truly understand these five faculties’ gratification, drawback, and escape for what they are, I announced my supreme

perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇaṅca pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

**‘akuppā me vimutti, ayamantimā jāti, natthi dāni
punabbhavo’”ti.**

‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Paṭhamam.

Saṃyutta Nikāya 48
Linked Discourses 48

3. Chaḍindriyavagga
3. The Six Faculties

22. Jīvitindriyasutta The Life Faculty

“Tīṇimāni, bhikkhave, indriyāni.

“Mendicants, there are these three faculties.

Katamāni tīṇi?

What three?

Itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ—

The faculties of femininity, masculinity, and life.

imāni kho, bhikkhave, tīṇi indriyāni”ti.

These are the three faculties.”

Dutiyam.

Saṃyutta Nikāya 48
Linked Discourses 48

3. Chaḍindriyavagga
3. The Six Faculties

23. Aññindriyasutta The Faculty of Enlightenment

“Tīṇimāni, bhikkhave, indriyāni.

“Mendicants, there are these three faculties.

Katamāni tīṇi?

What three?

Anaññātaññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ—

The faculty of understanding that one’s enlightenment is imminent.
The faculty of enlightenment. The faculty of one who is enlightened.

imāni kho, bhikkhave, tīṇi indriyāni”ti.

These are the three faculties.”

Tatiyaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

3. Chaḍindriyavagga
3. The Six Faculties

24. Ekabījīsutta A One-Seeder

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā
paripūrattā arahamaṃ hoti, tato mudutarehi antarāparinibbāyī hoti,
tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi
asaṅkhāraparinibbāyī hoti, tato mudutarehi
sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhamsoto hoti
akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato
mudutarehi ekabījī hoti, tato mudutarehi kolaṅkolo hoti, tato
mudutarehi sattakkhattuparamo hoti, tato mudutarehi
dhammānusārī hoti, tato mudutarehi saddhānusārī hotī”ti.**

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a one-seeder ... one who goes from family to family ... one who has seven rebirths at most ... a follower of the teachings ... a follower by faith.”

Catuttham.

Saṃyutta Nikāya 48
Linked Discourses 48

3. Chaḷindriyavagga
3. The Six Faculties

25. Suddhakasutta Plain Version

“Chayimāni, bhikkhave, indriyāni.

“Mendicants, there are these six faculties.

Katamāni cha?

What six?

**Cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ,
kāyindriyaṃ, manindriyaṃ—**

The faculties of the eye, ear, nose, tongue, body, and mind.

imāni kho, bhikkhave, cha indriyāni”ti.

These are the six faculties.”

Pañcamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

3. Chaḷindriyavagga
3. The Six Faculties

26. Sotāpannasutta A Stream-Enterer

“Chayimāni, bhikkhave, indriyāni.

“Mendicants, there are these six faculties.

Katamāni cha?

What six?

Cakkhundriyaṃ ...pe... manindriyaṃ.

The faculties of the eye, ear, nose, tongue, body, and mind.

**Yato kho, bhikkhave, ariyasāvako imesaṃ channaṃ indriyānaṃ
samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca
nissaraṅca yathābhūtaṃ pajānāti—**

A noble disciple comes to truly understand these six faculties’ origin, ending, gratification, drawback, and escape.

**ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno
avinipātadhammo niyato sambodhiparāyaṇo”ti.**

Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

3. Chaḷindriyavagga
3. The Six Faculties

27. Arahantasutta A Perfected One

“Chayimāni, bhikkhave, indriyāni.

“Mendicants, there are these six faculties.

Katamāni cha?

What six?

**Cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ,
kāyindriyaṃ, manindriyaṃ.**

The faculties of the eye, ear, nose, tongue, body, and mind.

**Yato kho, bhikkhave, bhikkhu imesaṃ channaṃ indriyānaṃ
samudayañca atthaṅgamañca assādañca ādīnavañca
nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto hoti—**

A mendicant comes to be freed by not grasping after truly understanding these six faculties’ origin, ending, gratification, drawback, and escape.

**ayaṃ vuccati, bhikkhave, ‘bhikkhu araham khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho
parikkhīṇabhavasamyojano sammadaññāvimutto’”ti.**

Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Sattamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

3. Chaḷindriyavagga
3. The Six Faculties

28. Sambuddhasutta Awakened

“Chayimāni, bhikkhave, indriyāni.

“Mendicants, there are these six faculties.

Katamāni cha?

What six?

**Cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ,
kāyindriyaṃ, manindriyaṃ.**

The faculties of the eye, ear, nose, tongue, body, and mind.

**Yāvakiṃvañcāhaṃ, bhikkhave, imesaṃ channaṃ indriyānaṃ
samudayañca atthaṅgamañca assādañca ādīnavañca
nissaraṇaṃ yathābhūtaṃ nābbhaññāsim, neva tāvāhaṃ,
bhikkhave, sadevake loke samāraṃke sabrahmaṃke
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ
sammāsambodhiṃ abhisambuddho’ti paccaññāsim.**

As long as I didn’t truly understand these six faculties’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

**Yato ca khvāhaṃ, bhikkhave, imesaṃ channaṃ indriyānaṃ
samudayañca atthaṅgamañca assādañca ādīnavañca
nissaraṇaṃ yathābhūtaṃ abbhaññāsim, athāhaṃ, bhikkhave,
sadevake loke samāraṃke sabrahmaṃke sassamaṇabrāhmaṇiyā
pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ
abhisambuddho’ti paccaññāsim.**

But when I did truly understand these six faculties' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇaṅca pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

**'akuppā me vimutti, ayamantimā jāti, natthi dāni
punabbhavo''ti.**

'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'

Aṭṭhamaṃ.

29. Paṭhamasamaṇabrāhmaṇasutta Ascetics and Brahmins (1st)

“Chayimāni, bhikkhave, indriyāni.

“Mendicants, there are these six faculties.

Katamāni cha?

What six?

**Cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ,
kāyindriyaṃ, manindriyaṃ.**

The faculties of the eye, ear, nose, tongue, body, and mind.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ
channaṃ indriyānaṃ samudayaṅca atthaṅgamaṅca assādaṅca
ādīnavaṅca nissaraṅca yathābhūtaṃ nappajānanti,**

There are ascetics and brahmins who don't truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties.

**na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca
panete āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā
diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharanti.**

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ
channaṃ indriyānaṃ samudayaṅca atthaṅgamaṅca assādaṅca
ādīnavaṅca nissaraṅca yathābhūtaṃ pajānanti,**

There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantī”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Navamaṃ.

30. Dutiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (2nd)

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā cakkhundriyaṃ nappajānanti, cakkhundriyasamudayaṃ nappajānanti, cakkhundriyanirodhaṃ nappajānanti, cakkhundriyanirodhagāminiṃ paṭipadaṃ nappajānanti;

“Mendicants, there are ascetics and brahmins who don’t understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation.

sotindriyaṃ ...pe...

They don’t understand the ear faculty ...

ghānindriyaṃ ...pe...

nose faculty ...

jivhindriyaṃ ...pe...

tongue faculty ...

kāyindriyaṃ ...pe...

body faculty ...

manindriyaṃ nappajānanti, manindriyasamudayaṃ nappajānanti, manindriyanirodhaṃ nappajānanti, manindriyanirodhagāminiṃ paṭipadaṃ nappajānanti.

mind faculty, its origin, its cessation, and the practice that leads to its cessation.

Na me te, bhikkhave ...pe... sayāṃ abhiññā sacchikatvā upasampajja viharanti.

I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā cakkhundriyaṃ pajānanti, cakkhundriyasamudayaṃ pajānanti, cakkhundriyanirodhaṃ pajānanti, cakkhundriyanirodhagāminiṃ paṭipadaṃ pajānanti,

There are ascetics and brahmins who do understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation.

sotindriyaṃ ...pe...

They understand the ear faculty ...

ghānindriyaṃ ...pe...

nose faculty ...

jivhindriyaṃ ...pe...

tongue faculty ...

kāyindriyaṃ ...pe...

body faculty ...

manindriyaṃ pajānanti, manindriyasamudayaṃ pajānanti, manindriyanirodhaṃ pajānanti, manindriyanirodhagāminiṃ paṭipadaṃ pajānanti,

mind faculty, its origin, its cessation, and the practice that leads to its cessation.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññaṭṭhañca brahmaññaṭṭhañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharantī”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Dasamaṃ.

Chaḷindriyavaggo tatiyo.

Tassuddānaṃ

**Punabbhavo jīvitaññāya,
ekabījī ca suddhakaṃ;
Soto arahasambuddho,
dve ca samaṇabrāhmaṇāti.**

Saṃyutta Nikāya 48
Linked Discourses 48

4. Sukhindriyavagga
4. The Pleasure Faculty

31. Suddhikasutta Plain Version

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ,
domanassindriyaṃ, upekkhindriyaṃ—**

The faculties of pleasure, pain, happiness, sadness, and equanimity.

imāni kho, bhikkhave, pañcindriyānī”ti.

These are the five faculties.”

Paṭhamam.

Saṃyutta Nikāya 48
Linked Discourses 48

4. Sukhindriyavagga
4. The Pleasure Faculty

32. Sotāpannasutta A Stream-Enterer

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ,
domanassindriyaṃ, upekkhindriyaṃ.**

The faculties of pleasure, pain, happiness, sadness, and equanimity.

**Yato kho, bhikkhave, ariyasāvako imesaṃ pañcannaṃ
indriyānaṃ samudayañca atthaṅgamañca assādañca
ādīnavañca nissaraṇaṃca yathābhūtaṃ pajānāti—**

A noble disciple comes to truly understand these five faculties’ origin, ending, gratification, drawback, and escape.

**ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno
avinipātadhammo niyato sambodhiparāyaṇo”ti.**

Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Dutiyaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

4. Sukhindriyavagga
4. The Pleasure Faculty

33. Arahantasutta A Perfected One

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ,
domanassindriyaṃ, upekkhindriyaṃ.**

The faculties of pleasure, pain, happiness, sadness, and equanimity.

**Yato kho, bhikkhave, bhikkhu imesaṃ pañcannaṃ indriyānaṃ
samudayañca atthaṅgamañca assādañca ādīnavañca
nissaraṇaṃca yathābhūtaṃ veditvā anupādāvimutto hoti—**

A mendicant comes to be freed by not grasping after truly understanding these five faculties’ origin, ending, gratification, drawback, and escape.

**ayaṃ vuccati, bhikkhave, bhikkhu arahaṃ khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho
parikkhīṇabhavasamyojano sammadaññāvimutto”ti.**

Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Tatiyaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

4. Sukhindriyavagga
4. The Pleasure Faculty

34. Paṭhamasamaṇabrāhmaṇasutta Ascetics and Brahmins (1st)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ,
domanassindriyaṃ, upekkhindriyaṃ.**

The faculties of pleasure, pain, happiness, sadness, and equanimity.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ
pañcannaṃ indriyānaṃ samudayañca atthaṅgamañca
assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ
nappajānanti,**

There are ascetics and brahmins who don't truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties.

**na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā
samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca
panete āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā
diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharanti.**

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ
pañcannaṃ indriyānaṃ samudayañca atthaṅgamañca**

assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānanti,
There are ascetics and brahmins who do truly understand the origin,
ending, gratification, drawback, and escape when it comes to these
five faculties.

**te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva
samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca
panāyasmanto sāmaññatthaṇca brahmaññatthaṇca diṭṭheva
dhamme sayam abhiññā sacchikatvā upasampajja viharantī”ti.**
I regard them as true ascetics and brahmins. Those venerables
realize the goal of life as an ascetic or brahmin, and live having
realized it with their own insight.”

Catuttham.

Saṃyutta Nikāya 48
Linked Discourses 48

4. Sukhindriyavagga
4. The Pleasure Faculty

35. Dutiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (2nd)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ,
domanassindriyaṃ, upekkhindriyaṃ.**

The faculties of pleasure, pain, happiness, sadness, and equanimity.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sukhindriyaṃ
nappajānanti, sukhindriyasamudayaṃ nappajānanti,
sukhindriyanirodhaṃ nappajānanti,
sukhindriyanirodhagāminim paṭipadaṃ nappajānanti;**

“Mendicants, there are ascetics and brahmins who don’t understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation.

dukkhindriyaṃ nappajānanti ...pe...

There are ascetics and brahmins who don’t understand the faculty of pain ...

somanassindriyaṃ nappajānanti ...pe...

happiness ...

domanassindriyaṃ nappajānanti ...pe...

sadness ...

**upekkhindriyaṃ nappajānanti, upekkhindriyasamudayaṃ
nappajānanti, upekkhindiyaṃ nirodhaṃ nappajānanti,
upekkhindiyaṃ nirodhaṃ gāminim paṭipadaṃ nappajānanti;**

equanimity, its origin, its cessation, and the practice that leads to its cessation.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca panete āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā sukhindriyaṃ pajānanti, sukhindriyasamudayaṃ pajānanti, sukhindriyanirodhaṃ pajānanti, sukhindriyanirodhagāminiṃ paṭipadaṃ pajānanti;

There are ascetics and brahmins who do understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation.

dukkhindriyaṃ pajānanti ...pe...

There are ascetics and brahmins who do understand the faculty of pain ...

somanassindriyaṃ pajānanti ...pe...

happiness ...

domanassindriyaṃ pajānanti ...pe...

sadness ...

upekkhindriyaṃ pajānanti, upekkhindriyasamudayaṃ pajānanti, upekkhindriyanirodhaṃ pajānanti,

upekkhindriyanirodhagāminiṃ paṭipadaṃ pajānanti,

equanimity, its origin, its cessation, and the practice that leads to its cessation.

te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca

panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantī”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Pañcamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

4. Sukhindriyavagga
4. The Pleasure Faculty

36. Paṭhamavibhaṅgasutta Analysis (1st)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ,
domanassindriyaṃ, upekkhindriyaṃ.**

The faculties of pleasure, pain, happiness, sadness, and equanimity.

Katamañca, bhikkhave, sukhindriyaṃ?

And what is the faculty of pleasure?

**Yaṃ kho, bhikkhave, kāyikaṃ sukhaṃ, kāyikaṃ sātāṃ,
kāyasamphassaṃ sukhaṃ sātāṃ vedayitaṃ—**

Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that's born from physical contact.

idaṃ vuccati, bhikkhave, sukhindriyaṃ.

This is called the faculty of pleasure.

Katamañca, bhikkhave, dukkhindriyaṃ?

And what is the faculty of pain?

**Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātāṃ,
kāyasamphassaṃ dukkhaṃ asātāṃ vedayitaṃ—**

Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact.

idaṃ vuccati, bhikkhave, dukkhindriyaṃ.

This is called the faculty of pain.

Katamañca, bhikkhave, somanassindriyaṃ?

And what is the faculty of happiness?

Yaṃ kho, bhikkhave, cetasikaṃ sukhaṃ, cetasikaṃ sātāṃ, manosamphassaṃ sukhaṃ sātāṃ vedayitaṃ—

Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that's born from mind contact.

idaṃ vuccati, bhikkhave, somanassindriyaṃ.

This is called the faculty of happiness.

Katamañca, bhikkhave, domanassindriyaṃ?

And what is the faculty of sadness?

Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ, cetasikaṃ asātāṃ, manosamphassaṃ dukkhaṃ asātāṃ vedayitaṃ—

Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact.

idaṃ vuccati, bhikkhave, domanassindriyaṃ.

This is called the faculty of sadness.

Katamañca, bhikkhave, upekkhindriyaṃ?

And what is the faculty of equanimity?

Yaṃ kho, bhikkhave, kāyikaṃ vā cetasikaṃ vā nevasātāṃ nāsātāṃ vedayitaṃ—

Neither pleasant nor unpleasant feeling, whether physical or mental.

idaṃ vuccati, bhikkhave, upekkhindriyaṃ.

This is the faculty of equanimity.

Imāni kho, bhikkhave, pañcīndriyānī”ti.

These are the five faculties.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

4. Sukhindriyavagga
4. The Pleasure Faculty

37. Dutiyavibhaṅgasutta Analysis (2nd)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ,
domanassindriyaṃ, upekkhindriyaṃ.**

The faculties of pleasure, pain, happiness, sadness, and equanimity.

Katamañca, bhikkhave, sukhindriyaṃ?

And what is the faculty of pleasure?

**Yaṃ kho, bhikkhave, kāyikaṃ sukhaṃ, kāyikaṃ sātāṃ,
kāyasamphassaṃ sukhaṃ sātāṃ vedayitaṃ—**

Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact.

idaṃ vuccati, bhikkhave, sukhindriyaṃ.

This is called the faculty of pleasure.

Katamañca, bhikkhave, dukkhindriyaṃ?

And what is the faculty of pain?

**Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātāṃ,
kāyasamphassaṃ dukkhaṃ asātāṃ vedayitaṃ—**

Physical pain, physical displeasure, the painful, unpleasant feeling that’s born from physical contact.

idaṃ vuccati, bhikkhave, dukkhindriyaṃ.

This is called the faculty of pain.

Katamañca, bhikkhave, somanassindriyaṃ?

And what is the faculty of happiness?

Yaṃ kho, bhikkhave, cetasikaṃ sukhaṃ, cetasikaṃ sātaṃ, manosamphassaṃ sukhaṃ sātaṃ vedayitaṃ—

Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that's born from mind contact.

idaṃ vuccati, bhikkhave, somanassindriyaṃ.

This is called the faculty of happiness.

Katamañca, bhikkhave, domanassindriyaṃ?

And what is the faculty of sadness?

Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ, cetasikaṃ asātaṃ, manosamphassaṃ dukkhaṃ asātaṃ vedayitaṃ—

Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact.

idaṃ vuccati, bhikkhave, domanassindriyaṃ.

This is called the faculty of sadness.

Katamañca, bhikkhave, upekkhindriyaṃ?

And what is the faculty of equanimity?

Yaṃ kho, bhikkhave, kāyikaṃ vā cetasikaṃ vā nevasātaṃ nāsātaṃ vedayitaṃ—

Neither pleasant nor unpleasant feeling, whether physical or mental.

idaṃ vuccati, bhikkhave, upekkhindriyaṃ.

This is the faculty of equanimity.

Tatra, bhikkhave, yañca sukhindriyaṃ yañca somanassindriyaṃ, sukhā sā vedanā dattṭhabbā.

In this context, the faculties of pleasure and happiness should be seen as pleasant feeling.

**Tatra, bhikkhave, yañca dukkhindriyaṃ yañca
domanassindriyaṃ, dukkhā sā vedanā daṭṭhabbā.**

The faculties of pain and sadness should be seen as painful feeling.

**Tatra, bhikkhave, yadidaṃ upekkhindriyaṃ, adukkhamasukhā
sā vedanā daṭṭhabbā.**

The faculty of equanimity should be seen as neutral feeling.

Imāni kho, bhikkhave, pañcendriyāni”ti.

These are the five faculties.”

Sattamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

4. Sukhindriyavagga
4. The Pleasure Faculty

38. Tatiyavibhaṅgasutta Analysis (3rd)

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ,
domanassindriyaṃ, upekkhindriyaṃ.**

The faculties of pleasure, pain, happiness, sadness, and equanimity.

Katamañca, bhikkhave, sukhindriyaṃ?

And what is the faculty of pleasure?

**Yaṃ kho, bhikkhave, kāyikaṃ sukhaṃ, kāyikaṃ sātāṃ,
kāyasamphassaṃ sukhaṃ sātāṃ vedayitaṃ—**

Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that's born from physical contact.

idaṃ vuccati, bhikkhave, sukhindriyaṃ.

This is called the faculty of pleasure.

Katamañca, bhikkhave, dukkhindriyaṃ?

And what is the faculty of pain?

**Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātāṃ,
kāyasamphassaṃ dukkhaṃ asātāṃ vedayitaṃ—**

Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact.

idaṃ vuccati, bhikkhave, dukkhindriyaṃ.

This is called the faculty of pain.

Katamañca, bhikkhave, somanassindriyaṃ?

And what is the faculty of happiness?

**Yaṃ kho, bhikkhave, cetasikaṃ sukhaṃ, cetasikaṃ sātāṃ,
manosamphassaṃ sukhaṃ sātāṃ vedayitaṃ—**

Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that's born from mind contact.

idaṃ vuccati, bhikkhave, somanassindriyaṃ.

This is called the faculty of happiness.

Katamañca, bhikkhave, domanassindriyaṃ?

And what is the faculty of sadness?

**Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ, cetasikaṃ asātāṃ,
manosamphassaṃ dukkhaṃ asātāṃ vedayitaṃ—**

Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact.

idaṃ vuccati, bhikkhave, domanassindriyaṃ.

This is called the faculty of sadness.

Katamañca, bhikkhave, upekkhindriyaṃ?

And what is the faculty of equanimity?

**Yaṃ kho, bhikkhave, kāyikaṃ vā cetasikaṃ vā neva sātāṃ
nāsātāṃ vedayitaṃ—**

Neither pleasant nor unpleasant feeling, whether physical or mental.

idaṃ vuccati, bhikkhave, upekkhindriyaṃ.

This is the faculty of equanimity.

**Tatra, bhikkhave, yañca sukhindriyaṃ yañca
somanassindriyaṃ, sukhā sā vedanā dattḥabbā.**

In this context, the faculties of pleasure and happiness should be seen as pleasant feeling.

**Tatra, bhikkhave, yañca dukkhindriyaṃ yañca
domanassindriyaṃ, dukkhā sā vedanā daṭṭhabbā.**

The faculties of pain and sadness should be seen as painful feeling.

**Tatra, bhikkhave, yadidaṃ upekkhindriyaṃ, adukkhamasukhā
sā vedanā daṭṭhabbā.**

The faculty of equanimity should be seen as neutral feeling.

**Iti kho, bhikkhave, imāni pañcindriyāni pañca hutvā tīṇi honti,
tīṇi hutvā pañca honti pariyāyenā”ti.**

That’s how these five faculties, depending on how they’re explained, having been five become three, and having been three become five.”

Aṭṭhamāṇ.

Saṃyutta Nikāya 48
Linked Discourses 48

4. Sukhindriyavagga
4. The Pleasure Faculty

39. Kaṭṭhopamasutta The Simile of the Fire Sticks

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ,
domanassindriyaṃ, upekkhindriyaṃ.**

The faculties of pleasure, pain, happiness, sadness, and equanimity.

**Sukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati
sukhindriyaṃ.**

The faculty of pleasure arises dependent on a contact to be experienced as pleasant.

So sukhitova samāno ‘sukhitosmī’ti pajānāti.

When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’

**Tasseva sukhavedaniyassa phassassa nirodhā ‘yaṃ tajaṃ
vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannaṃ
sukhindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti.**

With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

**Dukkhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati
dukkhindriyaṃ.**

The faculty of pain arises dependent on a contact to be experienced as painful.

So dukkhitova samāno ‘dukkhitosmī’ti pajānāti.

When in a state of pain, you understand: ‘I’m in a state of pain.’

Tasseva dukkhavedaniyassa phassassa nirodhā ‘yaṃ tajaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannaṃ dukkhindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti.

With the cessation of that contact to be experienced as painful, you understand that the corresponding faculty of pain ceases and stops.

Somanassavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati somanassindriyaṃ.

The faculty of happiness arises dependent on a contact to be experienced as happiness.

So sumanova samāno ‘sumanosmī’ti pajānāti.

When in a state of happiness, you understand: ‘I’m in a state of happiness.’

Tasseva somanassavedaniyassa phassassa nirodhā ‘yaṃ tajaṃ vedayitaṃ somanassavedaniyaṃ phassaṃ paṭicca uppannaṃ somanassindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti.

With the cessation of that contact to be experienced as happiness, you understand that the corresponding faculty of happiness ceases and stops.

Domanassavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati domanassindriyaṃ.

The faculty of sadness arises dependent on a contact to be experienced as sadness.

So dummanova samāno ‘dummanosmī’ti pajānāti.

When in a state of sadness, you understand: ‘I’m in a state of sadness.’

Tasseva domanassavedaniyassa phassassa nirodhā ‘yaṃ tajjaṃ vedayitaṃ domanassavedaniyaṃ phassaṃ paṭicca uppannaṃ domanassindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti.

With the cessation of that contact to be experienced as sadness, you understand that the corresponding faculty of sadness ceases and stops.

Upekkhāvedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati upekkhindriyaṃ.

The faculty of equanimity arises dependent on a contact to be experienced as equanimous.

So upekkhakoṃva samāno ‘upekkhakosmī’ti pajānāti.

When in a state of equanimity, you understand: ‘I’m in a state of equanimity.’

Tasseva upekkhāvedaniyassa phassassa nirodhā ‘yaṃ tajjaṃ vedayitaṃ upekkhāvedaniyaṃ phassaṃ paṭicca uppannaṃ upekkhindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti.

With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops.

Seyyathāpi, bhikkhave, dvinnaṃ kaṭṭhānaṃ saṅghaṭṭanasamodhānā usmā jāyati, tejo abhinibbattati; tesāmyeva kaṭṭhānaṃ nānābhāvāvinikkhepā yā tajjā usmā sā nirujjhati sā vūpasammati;

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

evameva kho, bhikkhave, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhindriyaṃ.

In the same way, the faculty of pleasure arises dependent on a contact to be experienced as pleasant.

So sukhitova samāno ‘sukhitosmī’ti pajānāti.

When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’

Tasseva sukhavedaniyassa phassassa nirodhā ‘yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti.

With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

Dukkhavedaniyaṃ, bhikkhave, phassaṃ paṭicca ...pe...

The faculty of pain ...

somanassavedaniyaṃ, bhikkhave, phassaṃ paṭicca ...pe...

happiness ...

domanassavedaniyaṃ, bhikkhave, phassaṃ paṭicca ...pe...

sadness ...

upekkhāvedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati upekkhindriyaṃ.

equanimity arises dependent on a contact to be experienced as equanimous.

So upekkhakoḥ samāno ‘upekkhakosmī’ti pajānāti.

When in a state of equanimity, you understand: ‘I’m in a state of equanimity.’

Tasseva upekkhāvedaniyassa phassassa nirodhā ‘yaṃ tajjaṃ vedayitaṃ upekkhāvedaniyaṃ phassaṃ paṭicca uppajjati upekkhindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti”.

With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops.”

Navamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

4. Sukhindriyavagga
4. The Pleasure Faculty

40. Uppaṭipāṭikasutta Irregular Order

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

**Dukkhindriyaṃ, domanassindriyaṃ, sukhindriyaṃ,
somanassindriyaṃ, upekkhindriyaṃ.**

The faculties of pain, sadness, pleasure, happiness, and equanimity.

**Idha, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa
vihārato uppajjati dukkhindriyaṃ.**

While a mendicant is meditating—diligent, keen, and resolute—the faculty of pain arises.

So evaṃ pajānāti:

They understand:

**‘uppannaṃ kho me idaṃ dukkhindriyaṃ, tañca kho sanimittaṃ
sanidānaṃ sasaṅkhāraṃ sappaccayaṃ.**

‘The faculty of pain has arisen in me. And that has a foundation, a source, a condition, and a reason.

**Tañca animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ
dukkhindriyaṃ uppajjissatī’ti—netam ṭhānaṃ vijjati.**

It’s not possible for the faculty of pain to arise without a foundation, a source, a condition, or a reason.’

**So dukkhindriyañca pajānāti, dukkhindriyasamudayañca
pajānāti, dukkhindriyanirodhañca pajānāti, yattha cuppannaṃ
dukkhindriyaṃ aparisesaṃ nirujjhati tañca pajānāti.**

They understand the faculty of pain, its origin, its cessation, and where that faculty of pain that's arisen ceases without anything left over.

Kattha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati?

And where does that faculty of pain that's arisen cease without anything left over?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati,

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

ettha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati.

That's where the faculty of pain that's arisen ceases without anything left over.

Ayaṃ vuccati, bhikkhave, 'bhikkhu aññāsi dukkhindriyassa nirodhaṃ, tadatthāya cittaṃ upasaṃharati'.

They're called a mendicant who understands the cessation of the faculty of pain, and who applies their mind to that end.

Idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati domanassindriyaṃ.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of sadness arises.

So evaṃ pajānāti:

They understand:

'uppannaṃ kho me idaṃ domanassindriyaṃ, tañca kho sanimittaṃ sanidānaṃ sasaṅkhāraṃ sappaccayaṃ.

'The faculty of sadness has arisen in me. And that has a foundation, a source, a condition, and a reason.

**tañca animittam anidānam asaṅkhāram appaccayam
domanassindriyam uppajjissatī'ti—netam ṭhānam vijjati.**

It's not possible for the faculty of sadness to arise without a foundation, a source, a condition, or a reason.'

**So domanassindriyañca pajānāti,
domanassindriyasamudayañca pajānāti,
domanassindriyanirodhañca pajānāti, yattha cuppannam
domanassindriyam aparisesam nirujjhati tañca pajānāti.**

They understand the faculty of sadness, its origin, its cessation, and where that faculty of sadness that's arisen ceases without anything left over.

Kattha cuppannam domanassindriyam aparisesam nirujjhati?
And where does that faculty of sadness that's arisen cease without anything left over?

**Idha, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhataṃ
sampasādanam cetaso ekodibhāvam avitakkaṃ avicāram
samādhijam pītisukham dutiyam jhānam upasampajja viharati,**
It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

ettha cuppannam domanassindriyam aparisesam nirujjhati.
That's where the faculty of sadness that's arisen ceases without anything left over.

**Ayam vuccati, bhikkhave, 'bhikkhu aññāsi domanassindriyassa
nirodham, tadatthāya cittaṃ upasamharati'.**

They're called a mendicant who understands the cessation of the faculty of sadness, and who applies their mind to that end.

**Idha pana, bhikkhave, bhikkhuno appamattassa ātāpino
pahitattassa viharato uppajjati sukhindriyam.**

While a mendicant is meditating—diligent, keen, and resolute—the faculty of pleasure arises.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ sukhindriyaṃ, tañca kho sanimittaṃ sanidānaṃ sasaṅkhāraṃ sappaccayaṃ.

‘The faculty of pleasure has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ sukhindriyaṃ uppajjissatī’ti—netāṃ ṭhānaṃ vijjati.

it’s not possible for the faculty of pleasure to arise without a foundation, a source, a condition, or a reason.’

So sukhindriyañca pajānāti, sukhindriyasamudayañca pajānāti, sukhindriyanirodhañca pajānāti, yattha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati tañca pajānāti.

They understand the faculty of pleasure, its origin, its cessation, and where that faculty of pleasure that’s arisen ceases without anything left over.

Kattha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati?

And where does that faculty of pleasure that’s arisen cease without anything left over?

Idha, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati,

It’s when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

ettha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati.

That’s where the faculty of pleasure that’s arisen ceases without anything left over.

Ayaṃ vuccati, bhikkhave, ‘bhikkhu aññāsi sukhindriyassa nirodhaṃ, tadatthāya cittaṃ upasaṃharati’.

They’re called a mendicant who understands the cessation of the faculty of pleasure, and who applies their mind to that end.

Idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati somanassindriyaṃ.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of happiness arises.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ somanassindriyaṃ, tañca kho sanimittaṃ sanidānaṃ asaṅkhāraṃ sappaccayaṃ.

‘The faculty of happiness has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ somanassindriyaṃ uppajjissatī’ti—netāṃ tñānaṃ vijjati.

it’s not possible for the faculty of happiness to arise without a foundation, a source, a condition, or a reason.’

**So somanassindriyañca pajānāti,
somanassindriyasamudayañca pajānāti,
somanassindriyanirodhañca pajānāti, yattha cuppannaṃ
somanassindriyaṃ aparisesaṃ nirujjhati tañca pajānāti.**

They understand the faculty of happiness, its origin, its cessation, and where that faculty of happiness that’s arisen ceases without anything left over.

Kattha cuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati?

And where does that faculty of happiness that’s arisen cease without anything left over?

Idha, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā

adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati,

It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

ettha cuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati.

That's where the faculty of happiness that's arisen ceases without anything left over.

Ayaṃ vuccati, bhikkhave, 'bhikkhu aññāsi somanassindriyassa nirodhaṃ, tadatthāya cittaṃ upasaṃharati'.

They're called a mendicant who understands the cessation of the faculty of happiness, and who applies their mind to that end.

Idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati upekkhindriyaṃ.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of equanimity arises.

So evaṃ pajānāti:

They understand:

'uppannaṃ kho me idaṃ upekkhindriyaṃ, tañca kho sanimittaṃ sanidānaṃ asaṅkhāraṃ sappaccayaṃ.

'The faculty of equanimity has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ upekkhindriyaṃ uppajjissatī'ti—netāṃ ṭhānaṃ vijjati.

It's not possible for the faculty of equanimity to arise without a foundation, a source, a condition, or a reason.'

So upekkhindriyañca pajānāti, upekkhindriyasamudayañca pajānāti, upekkhindriyanirodhañca pajānāti, yattha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati tañca pajānāti.

They understand the faculty of equanimity, its origin, its cessation, and where that faculty of equanimity that's arisen ceases without

anything left over.

Kattha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati?

And where does that faculty of equanimity that's arisen cease without anything left over?

Idha, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati,

It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.

ettha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati.

That's where the faculty of equanimity that's arisen ceases without anything left over.

Ayaṃ vuccati, bhikkhave, 'bhikkhu aññāsi upekkhindriyassa nirodhaṃ, tadatthāya cittaṃ upasaṃharatī'”ti.

They're called a mendicant who understands the cessation of the faculty of equanimity, and who applies their mind to that end.”

Dasamaṃ.

Sukhindriyavaggo catuttho.

Tassuddānaṃ

Suddhikañca soto arahā,

duve samaṇabrāhmaṇā;

Vibhaṅgena tayo vuttā,

kaṭṭho uppaṭipāṭikanti.

41. Jarādhammasutta Old Age

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati pubbārāme
migāramātupāsāde.**

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

**Tena kho pana samayena bhagavā sāyanhasamayam
paṭisallānā vuṭṭhito pacchātape nisinno hoti piṭṭhim
otāpayamāno.**

Then in the late afternoon, the Buddha came out of retreat and sat warming his back in the last rays of the sun.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā bhagavato gattāni
pāṇinā anomajjanto bhagavantam etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, and while massaging the Buddha's limbs he said:

“acchariyam, bhante, abbhutam, bhante.

“It's incredible, sir, it's amazing,

**Na cevam dāni, bhante, bhagavato tāva parisuddho chavivaṇṇo
pariyodāto, sithilāni ca gattāni sabbāni valiyajātāni, purato
pabbhāro ca kāyo, dissati ca indriyānam aññathattam—**

how the complexion of your skin is no longer pure and bright. Your limbs are flaccid and wrinkled, and your body is stooped. And it's apparent that there has been a deterioration in your faculties

cakkhundriyassa sotindriyassa ghānindriyassa jivhindriyassa kāyindriyassā”ti.

of eye, ear, nose, tongue, and body.”

“Evañhetam, ānanda, hoti—

“That’s how it is, Ānanda.

jarādhammo yobbaññe, byādhidhammo ārogye, maraṇadhammo jīvite.

When young you’re liable to grow old; when healthy you’re liable to get sick; and when alive you’re liable to die.

Na ceva tāva parisuddho hoti chavivaṇṇo pariyodāto, sithilāni ca honti gattāni sabbāni valiyajātāni, purato pabbhāro ca kāyo, dissati ca indriyānaṃ aññathattaṃ—

The complexion of the skin is no longer pure and bright. The limbs are flaccid and wrinkled, and the body is stooped. And it’s apparent that there has been a deterioration in the faculties

cakkhundriyassa sotindriyassa ghānindriyassa jivhindriyassa kāyindriyassā”ti.

of eye, ear, nose, tongue, and body.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvā ca sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Dhī taṃ jammi jare atthu,

“Curse this wretched old age,

dubbaṇṇakaraṇī jare;

which makes you so ugly.

Tāva manoramam bimbam,

That’s how much this delightful puppet

jarāya abhimadditaṃ.

is ground down by old age.

Yopi vassasataṃ jīve,
Even if you live for a hundred years,

sopi maccuparāyaṇo;
you'll still end up dying.

Na kiñci parivajjeti,
Death spares no-one,

sabbamevābhimaddatī''ti.
but crushes all underfoot."

Paṭhamam.

42. Uṇṇābhabrāhmaṇasutta The Brahmin Uṇṇābha

Sāvattihinidānaṃ.

At Sāvattihī.

**Atha kho uṇṇābho brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then Uṇṇābha the brahmin went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho uṇṇābho brāhmaṇo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“Pañcimāni, bho gotama, indriyāni nānāvisayāni nānāgocarāni,
na aññamaññassa gocaravisayaṃ paccanubhonti.**

“Master Gotama, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range.

Katamāni pañca?

What five?

**Cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ,
kāyindriyaṃ.**

The faculties of the eye, ear, nose, tongue, and body.

**Imesaṃ nu kho, bho gotama, pañcannaṃ indriyānaṃ
nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa**

gocaravisayaṃ paccanubhontānaṃ kiṃ paṭisaraṇaṃ, ko ca nesaṃ gocaravisayaṃ paccanubhotī”ti?

What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?”

“Pañcimāni, brāhmaṇa, indriyāni nānāvisayāni nānāgocarāni na aññamaññassa gocaravisayaṃ paccanubhonti.

“Brahmin, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range.

Katamāni pañca?

What five?

Cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.

The faculties of the eye, ear, nose, tongue, and body.

Imesaṃ kho, brāhmaṇa, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ mano paṭisaraṇaṃ, manova nesaṃ gocaravisayaṃ paccanubhotī”ti.

These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges.”

“Manassa pana, bho gotama, kiṃ paṭisaraṇaṃ”ti?

“But Master Gotama, what does the mind have recourse to?”

“Manassa kho, brāhmaṇa, sati paṭisaraṇaṃ”ti.

“The mind has recourse to mindfulness.”

“Satiyā pana, bho gotama, kiṃ paṭisaraṇaṃ”ti?

“But what does mindfulness have recourse to?”

“Satiyā kho, brāhmaṇa, vimutti paṭisaraṇaṃ”ti.

“Mindfulness has recourse to freedom.”

“Vimuttiyā pana, bho gotama, kiṃ paṭisaraṇan”ti?

“But what does freedom have recourse to?”

“Vimuttiyā kho, brāhmaṇa, nibbānaṃ paṭisaraṇan”ti.

“Freedom has recourse to extinguishment.”

“Nibbānassa pana, bho gotama, kiṃ paṭisaraṇan”ti?

“But what does extinguishment have recourse to?”

“Accayāsi, brāhmaṇa, pañham, nāsakki pañhassa pariyantaṃ gahetuṃ.

“This question goes too far, brahmin! You weren’t able to grasp the limit of questioning.

Nibbānogadhañhi, brāhmaṇa, brahmacariyaṃ vussati nibbānaparāyaṇaṃ nibbānapariyosānaṃ”ti.

For extinguishment is the culmination, destination, and end of the spiritual life.”

Atha kho uṇṇābho brāhmaṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then the brahmin Uṇṇābha approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkante uṇṇābhe brāhmaṇe bhikkhū āmantesi:

Then, not long after he had left, the Buddha addressed the mendicants:

“seyyathāpi, bhikkhave, kūṭāgāre vā kūṭāgārasālāyaṃ vā pācīnavātapānā sūriye uggacchante vātapānena rasmi pavisitvā kvāssa patitṭhitā”ti?

“Suppose there was a bungalow or a hall with a peaked roof, with windows on the eastern side. When the sun rises and a ray of light enters through a window, where would it land?”

“Pacchimāyaṃ, bhante, bhittiyaṃ”ti.

“On the western wall, sir.”

“Evameva kho, bhikkhave, uṇṇābhassa brāhmaṇassa tathāgate saddhā niviṭṭhā mūlajātā patitṭhitā daḷhā asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

“In the same way, the brahmin Uṇṇābha’s faith in the Realized One is settled, rooted, and planted deep. It’s strong and can’t be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Imamhi ce, bhikkhave, samaye uṇṇābho brāhmaṇo kālaṃ kareyya, natthi taṃ saṃyojanaṃ yena saṃyojanena saṃyutto uṇṇābho brāhmaṇo puna imaṃ lokaṃ āgaccheyyā”ti.

If he were to pass away at this time, he would be bound by no fetter that might return him to this world.”

Dutiyaṃ.

43. Sāketasutta At Sāketa

Evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā sākete viharati añjanavane migadāye.
At one time the Buddha was staying near Sāketa in the deer part at the Añjana Wood.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“atthi nu kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma yāni pañcindriyāni tāni pañca balāni honti, yāni pañca balāni tāni pañcindriyāni hontī”ti?

“Mendicants, is there a way in which the five faculties become the five powers, and the five powers become the five faculties?”

“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantamyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti ...pe...

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Atthi, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma yāni pañcindriyāni tāni pañca balāni honti, yāni pañca balāni tāni pañcindriyāni honti.

“Mendicants, there is a way in which the five faculties become the five powers, and the five powers become the five faculties.

Katamo ca, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma yāni pañcindriyāni tāni pañca balāni honti, yāni pañca balāni tāni pañcindriyāni honti?

And what is that method?

Yaṃ, bhikkhave, saddhindriyaṃ taṃ saddhābalaṃ, yaṃ saddhābalaṃ taṃ saddhindriyaṃ;

The faculty of faith is the power of faith, and the power of faith is the faculty of faith.

yaṃ vīriyindriyaṃ taṃ vīriyabalaṃ, yaṃ vīriyabalaṃ taṃ vīriyindriyaṃ;

The faculty of energy is the power of energy, and the power of energy is the faculty of energy.

yaṃ satindriyaṃ taṃ satibalaṃ, yaṃ satibalaṃ taṃ satindriyaṃ;

The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness.

yaṃ samādhindriyaṃ taṃ samādhibalaṃ, yaṃ samādhibalaṃ taṃ samādhindriyaṃ;

The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion.

yaṃ paññindriyaṃ taṃ paññābalaṃ, yaṃ paññābalaṃ taṃ paññindriyaṃ.

The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.

Seyyathāpi, bhikkhave, nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā, tassa majjhe dīpo.

Suppose that there was a river slanting, sloping, and inclining to the east, and in the middle was an island.

Atthi, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma tassā nadiyā eko sototveva saṅkhyāṃ gacchati.

There's a way in which that river can be reckoned to have just one stream.

Atthi pana, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma tassā nadiyā dve sotānitveva saṅkhyāṃ gacchanti.

But there's also a way in which that river can be reckoned to have two streams.

Katamo ca, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma tassā nadiyā eko sototveva saṅkhyāṃ gacchati?

And what's the way in which that river can be reckoned to have just one stream?

Yañca, bhikkhave, tassa dīpassa purimante udakaṃ, yañca pacchimante udakaṃ—

By taking into account the water to the east and the west of the island,

ayaṃ kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma tassā nadiyā eko sototveva saṅkhyāṃ gacchati.

that river can be reckoned to have just one stream.

Katamo ca, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma tassā nadiyā dve sotānitveva saṅkhyāṃ gacchanti?

And what's the way in which that river can be reckoned to have two streams?

Yañca, bhikkhave, tassa dīpassa uttarante udakaṃ, yañca dakkhiṇante udakaṃ—

By taking into account the water to the north and the south of the island,

ayaṃ kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma tassā nadiyā dve sotānitveva saṅkhyāṃ gacchanti.

that river can be reckoned to have two streams.

Evameva kho, bhikkhave, yaṃ saddhindriyaṃ taṃ saddhābalaṃ, yaṃ saddhābalaṃ taṃ saddhindriyaṃ;

In the same way, the faculty of faith is the power of faith, and the power of faith is the faculty of faith.

yaṃ vīriyindriyaṃ taṃ vīriyabalaṃ, yaṃ vīriyabalaṃ taṃ vīriyindriyaṃ;

The faculty of energy is the power of energy, and the power of energy is the faculty of energy.

yaṃ satindriyaṃ taṃ satibalaṃ, yaṃ satibalaṃ taṃ satindriyaṃ;

The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness.

yaṃ samādhindriyaṃ taṃ samādhibalaṃ, yaṃ samādhibalaṃ taṃ samādhindriyaṃ;

The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion.

yaṃ paññindriyaṃ taṃ paññābalaṃ, yaṃ paññābalaṃ taṃ paññindriyaṃ.

The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.

Pañcannaṃ, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti.

It’s because of developing and cultivating the five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Tatiyaṃ.

44. Pabbakoṭṭhakaṣutta At the Eastern Gate

Evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sāvattiyam viharati pabbakoṭṭhake.

At one time the Buddha was staying in Sāvattī at the eastern gate.

Tatra kho bhagavā āyasmantaṃ sāriputtaṃ āmantesi:

Then the Buddha said to Venerable Sāriputta:

“saddhasi tvaṃ, sāriputta—

“Sāriputta, do you have faith that

**saddhindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhamṃ hoti
amataparāyaṇaṃ amatapariyosānaṃ ...pe... paññindriyaṃ
bhāvitaṃ bahulīkataṃ amatogadhamṃ hoti amataparāyaṇaṃ
amatapariyosānaṃ”ti?**

the faculties of faith, energy, mindfulness, immersion, and wisdom,
when developed and cultivated, culminate, finish, and end in the
deathless?”

“Na khvāhaṃ ettha, bhante, bhagavato saddhāya gacchāmi—

“Sir, in this case I don’t rely on faith in the Buddha’s claim that

**saddhindriyaṃ ...pe... paññindriyaṃ bhāvitaṃ bahulīkataṃ
amatogadhamṃ hoti amataparāyaṇaṃ amatapariyosānaṃ.**

the faculties of faith, energy, mindfulness, immersion, and wisdom,
when developed and cultivated, culminate, finish, and end in the
deathless.

**Yesañhetam, bhante, aññātam assa adiṭṭham aviditam
asacchikataṃ aphasitaṃ paññāya, te tattha paresaṃ saddhāya
gaccheyyumaṃ—**

There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter.

**saddhindriyaṃ ...pe... paññindriyaṃ bhāvitam bahuḷikataṃ
amatogadham hoti amataparāyaṇam amatapariyosānam.**

**Yesañca kho etaṃ, bhante, ñātam diṭṭham viditam sacchikataṃ
phasitaṃ paññāya, nikkāṅkhā te tattha nibbicikicchā—**

But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties in this matter.

**saddhindriyaṃ ...pe... paññindriyaṃ bhāvitam bahuḷikataṃ
amatogadham hoti amataparāyaṇam amatapariyosānam.**

**Mayhañca kho etaṃ, bhante, ñātam diṭṭham viditam
sacchikataṃ phasitaṃ paññāya.**

I have known, seen, understood, realized, and experienced this with wisdom.

**Nikkāṅkhvāham tattha nibbicikiccho saddhindriyaṃ ...pe...
paññindriyaṃ bhāvitam bahuḷikataṃ amatogadham hoti
amataparāyaṇam amatapariyosānam”ti.**

I have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

**Yesañhetam, sāriputta, aññātam assa adiṭṭham aviditam
asacchikataṃ aphasitaṃ paññāya, te tattha paresaṃ saddhāya
gaccheyyumaṃ—**

There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in

this matter.

**saddhindriyaṃ bhāviṭaṃ bahulīkataṃ amatogadhaṃ hoti
amataparāyaṇaṃ amatapariyosānaṃ ...pe... paññindriyaṃ
bhāviṭaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyaṇaṃ
amatapariyosānaṃ.**

**Yesañca kho etaṃ, sāriputta, ñātaṃ diṭṭhaṃ veditaṃ
sacchikataṃ phassitaṃ paññāya, nikkāṅkhā te tattha
nibbicikicchā—**

But there are those who have known, seen, understood, realized,
and experienced this with wisdom. They have no doubts or
uncertainties that

**saddhindriyaṃ bhāviṭaṃ bahulīkataṃ amatogadhaṃ hoti
amataparāyaṇaṃ amatapariyosānaṃ ...pe... paññindriyaṃ
bhāviṭaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyaṇaṃ
amatapariyosānaṃ”ti.**

the faculties of faith, energy, mindfulness, immersion, and wisdom,
when developed and cultivated, culminate, finish, and end in the
deathless.”

Catutthaṃ.

45. Paṭhamapubbārāmasutta At the Eastern Monastery (1st)

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme
migāramātupāsāde.**

At one time the Buddha was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

**“katinam nu kho, bhikkhave, indriyānam bhāvitattā
bahulikatattā khīṇāsavo bhikkhu aññaṃ byākaroti:**

“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāmī’ti?**

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”?’”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

**“ekassa kho, bhikkhave, indriyassa bhāvitattā bahulikatattā
khīṇāsavo bhikkhu aññaṃ byākaroti:**

“A mendicant must develop and cultivate one faculty so that they can declare enlightenment.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmīti.

Katamassa ekassa paññindriyassa paññavato, bhikkhave, ariyasāvakaṃ tadanvayā saddhā saṅghāti, tadanvayaṃ vīriyaṃ saṅghāti, tadanvayā sati saṅghāti, tadanvayo samādhi saṅghāti.

What one? The faculty of wisdom. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized.

Imassa kho, bhikkhave, ekassa indriyassa bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

This is the one faculty that a mendicant must develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmī’ti.

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”.’

Pañcamaṃ.

46. Dutiyapubbārāmasutta At the Eastern Monastery (2nd)

Taṃyeva nidānaṃ.

The same setting.

**“Katiṇaṃ nu kho, bhikkhave, indriyānaṃ bhāvitattā
bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:**

“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāmī’ti?**

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”?’”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

**“dvinnaṃ kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā
khīṇāsavo bhikkhu aññaṃ byākaroti:**

“A mendicant must develop and cultivate two faculties so that they can declare enlightenment.

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāmīti.**

Katamesaṃ dvinnaṃ?

What two?

Ariyāya ca paññāya, ariyāya ca vimuttiyā.

Noble wisdom and noble freedom.

Yā hissa, bhikkhave, ariyā paññā tadassa paññindriyaṃ.

For their noble wisdom is the faculty of wisdom.

Yā hissa, bhikkhave, ariyā vimutti tadassa samādhindriyaṃ.

And their noble freedom is the faculty of immersion.

Imesaṃ kho, bhikkhave, dvinnaṃ indriyānaṃ bhāvitattā

bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

These are the two faculties that a mendicant must develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmī’ti.

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.

Chaṭṭhaṃ.

47. Tatiyapubbārāmasutta At the Eastern Monastery (3rd)

Taṃyeva nidānaṃ.

The same setting.

“Katiṇaṃ nu kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmī’”ti?

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”?’”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

“catunnaṃ kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

“A mendicant must develop and cultivate four faculties so that they can declare enlightenment.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmīti.

Katamesaṃ catunnaṃ?

What four?

**Vīriyindriyassa, satindriyassa, samādhindriyassa,
paññindriyassa—**

The faculties of energy, mindfulness, immersion, and wisdom.

**Imesaṃ kho, bhikkhave, catunnaṃ indriyānaṃ bhāvitattā
bahulikatattā khīṇāsavo bhikkhu aññaṃ byākaroti:**

These are the four faculties that a mendicant must develop and cultivate so that they can declare enlightenment:

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāmī’ti.**

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”.’”

Sattamaṃ.

48. Catutthapubbārāmasutta At the Eastern Monastery (4th)

Taṃyeva nidānaṃ.

The same setting.

**“Katiṇaṃ nu kho, bhikkhave, indriyānaṃ bhāvitattā
bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:**

“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāmī’”ti?**

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”?’”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

**“pañcannaṃ kho, bhikkhave, indriyānaṃ bhāvitattā
bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:**

“A mendicant must develop and cultivate five faculties so that they can declare enlightenment.

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāmīti.**

Katamesaṃ pañcannaṃ?

What five?

**Saddhindriyassa, vīriyindriyassa, satindriyassa,
samādhindriyassa, paññindriyassa—**

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ bhāvitattā
bahulikatattā khīṇāsavo bhikkhu aññaṃ byākaroti:**

These are the five faculties that a mendicant must develop and cultivate so that they can declare enlightenment:

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāmī’ti.**

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”.’”

Aṭṭhamaṃ.

49. Piṇḍolabhāradvājasutta About Piṇḍola Bhāradvāja

Evaṃ me sutam—

So I have heard.

ekam samayaṃ bhagavā kosambiyam viharati ghositārāme.

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena āyasmatā piṇḍolabhāradvājena aññā byākatā hoti:

Now at that time Venerable Piṇḍola Bhāradvāja had declared enlightenment:

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī”ti.

“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said,

“Āyasmatā, bhante, piṇḍolabhāradvājena aññā byākatā:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmīti.

Kim nu kho, bhante, atthavasam sampassamānena āyasmatā piṇḍolabhāradvājena aññā byākatā:

“What reason does Piṇḍola Bhāradvāja see for doing this?”

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmī’ti?

“Tiṇṇannaṃ kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā piṇḍolabhāradvājena bhikkhunā aññā byākatā:

“It’s because Piṇḍola Bhāradvāja has developed and cultivated three faculties that he declares enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmīti.

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Katamesaṃ tiṇṇannaṃ?

What three?

Satindriyassa, samādhindriyassa, paññindriyassa—

The faculties of mindfulness, immersion, and wisdom.

Imesaṃ kho, bhikkhave, tiṇṇannaṃ indriyānaṃ bhāvitattā bahulīkatattā piṇḍolabhāradvājena bhikkhunā aññā byākatā:

It’s because Piṇḍola Bhāradvāja has developed and cultivated these three faculties that he declares enlightenment.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmīti.

Imāni ca, bhikkhave, tīṇindriyāni kimantāni?

What’s the culmination of these three faculties?

Khayantāni.

They culminate in ending.

Kissa khayantāni?

In the ending of what?

Jātijarāmarāṇassa.

Of rebirth, old age, and death.

‘Jātijarāmarāṇaṃ khayana’ti kho, bhikkhave, sampassamānena piṇḍolabhāradvājena bhikkhunā aññā byākatā:

It’s because he sees that they culminate in the ending of rebirth, old age, and death that Piṇḍola Bhāradvāja declares enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmī’”ti.

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.””’

Navamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

5. Jarāvagga
5. Old Age

50. Āpaṇasutta At Āpaṇa

Evaṃ me sutam—
So I have heard.

**ekaṃ समयam bhagavā aṅgesu viharati āpaṇam nāma
aṅgānam nigamo.**

At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town called Āpaṇa.

Tatra kho bhagavā āyasmantaṃ sārīputtaṃ āmantesi:
Then the Buddha said to Venerable Sārīputta:

**“yo so, sārīputta, ariyasāvako tathāgate ekantaḡato
abhippasanno, na so tathāgate vā tathāgatasāsane vā
kaṅkheyya vā vicikiccheyya vā”ti?**

“Sārīputta, would a noble disciple who is sure and devoted to the Realized One have any doubt or uncertainty about the Realized One or his instructions?”

**“Yo so, bhante, ariyasāvako tathāgate ekantaḡato
abhippasanno, na so tathāgate vā tathāgatasāsane vā
kaṅkheyya vā vicikiccheyya vā.**

“Sir, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions.

**saddhassa hi, bhante, ariyasāvakassa etaṃ pāṭikaṅkhaṃ yaṃ
āradhavīriyo viharissati—akusalānaṃ dhammānaṃ pahānāya,**

**kusalānaṃ dhammānaṃ upasampadāya, thāmaṃavā
daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.**

You can expect that a faithful noble disciple will live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Yaṃ hissa, bhante, vīriyaṃ tadassa vīriyindriyaṃ.

For their energy is the faculty of energy.

**Saddhassa hi, bhante, ariyasāvakaṃ āradhaviṛiyassa etaṃ
pāṭikaṅkhaṃ yaṃ satimā bhavissati, paramena satinepakkena
samannāgato, cirakatampi cirabhāsitaṃ saritā anussaritā.**

You can expect that a faithful and energetic noble disciple will be mindful, with utmost mindfulness and alertness, able to remember and recall what was said and done long ago.

Yā hissa, bhante, sati tadassa satindriyaṃ.

For their mindfulness is the faculty of mindfulness.

**Saddhassa hi, bhante, ariyasāvakaṃ āradhaviṛiyassa
upaṭṭhitassatino etaṃ pāṭikaṅkhaṃ yaṃ vossaggārammaṇaṃ
karitvā labhissati samādhiṃ, labhissati cittassa ekaggataṃ.**

You can expect that a faithful, energetic, and mindful noble disciple will, relying on letting go, gain immersion, gain unification of mind.

Yo hissa, bhante, samādhi tadassa samādhindriyaṃ.

For their samādhi is the faculty of immersion.

**Saddhassa hi, bhante, ariyasāvakaṃ āradhaviṛiyassa
upaṭṭhitassatino samāhitacittassa etaṃ pāṭikaṅkhaṃ yaṃ evaṃ
pajānissati—**

You can expect that a faithful, energetic, mindful noble disciple with their mind immersed in samādhi will understand this:

anamataggo kho saṃsāro.

'Transmigration has no known beginning.

**Pubbakoṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṅhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

**Avijjāya tveva tamokāyassa asesavirāganirodho santametaṃ
padaṃ paṇītametaṃ padaṃ, yadidaṃ—**

But when that dark mass of ignorance fades away and ceases with nothing left over, that state is peaceful and sublime.

**sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṅhākkhayo
virāgo nirodho nibbānaṃ.**

That is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

Yā hissa, bhante, paññā tadassa paññindriyaṃ.

For their noble wisdom is the faculty of wisdom.

**Saddho so, bhante, ariyasāvako evaṃ padahitvā padahitvā
evaṃ saritvā saritvā evaṃ samādahitvā samādahitvā evaṃ
pajānitvā pajānitvā evaṃ abhisaddahati:**

When a noble disciple has tried again and again, recollected again and again, entered immersion again and again, and understood with wisdom again and again, they will be confident of this:

‘ime kho te dhammā ye me pubbe sutavā ahesuṃ.

‘I have previously heard of these things.

**Tenāhaṃ etarahi kāyena ca phusitvā viharāmi, paññāya ca
ativijjha passāmi’ti.**

But now I have direct meditative experience of them, and see them with penetrating wisdom.'

Yā hissa, bhante, saddhā tadassa saddhindriyaṃ”ti.

For their faith is the faculty of faith.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

**Yo so, sāriputta, ariyasāvako tathāgate ekantagato
abhippasanno, na so tathāgate vā tathāgatasāsane vā
kaṅkheyya vā vicikiccheyya vā.**

“Sāriputta, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. ...”

**Saddhassa hi, sāriputta, ariyasāvakassa etaṃ pāṭikaṅkhaṃ yaṃ
āradhaviṛiyo viharissati—**

(The Buddha then repeated Sāriputta’s answer word for word.)

**akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ
upasampadāya, thānavā daḥaparakkamo anikkhittadhuro
kusalesu dhammesu.**

Yaṃ hissa, sāriputta, vīriyaṃ tadassa vīriyindriyaṃ.

**Saddhassa hi, sāriputta, ariyasāvakassa āradhaviṛiyassa etaṃ
pāṭikaṅkhaṃ yaṃ satimā bhavissati, paramena satinepakkena
samannāgato, cirakatampi cirabhāsitampi saritā anussaritā.**

Yā hissa, sāriputta, sati tadassa satindriyaṃ.

**Saddhassa hi, sāriputta, ariyasāvakassa āradhaviṛiyassa
upaṭṭhitassatino etaṃ pāṭikaṅkhaṃ yaṃ vossaggārammaṇaṃ
karitvā labhissati samādhim, labhissati cittassa ekaggataṃ.**

Yo hissa, sāriputta, samādhi tadassa samādhindriyaṃ.

**Saddhassa hi, sāriputta, ariyasāvakassa āradhaviṛiyassa
upaṭṭhitassatino samāhitacittassa etaṃ pāṭikaṅkhaṃ yaṃ evaṃ
pajānissati—**

anamataggo kho saṃsāro.

**Pubbakoṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ
taṅhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.**

**Avijjāya tveva tamokāyassa asesavirāganirodho santametam
padaṃ paṇītametaṃ padaṃ, yadidaṃ—**

**sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo
virāgo nirodho nibbānaṃ.**

Yā hissa, sāriputta, paññā tadassa paññindriyaṃ.

**Saddho so, sāriputta, ariyasāvako evaṃ padahitvā padahitvā
evaṃ saritvā saritvā evaṃ samādahitvā samādahitvā evaṃ
pajānitvā pajānitvā evaṃ abhisaddahati:**

‘ime kho te dhammā ye me pubbe sutavā ahesuṃ.

**Tenāhaṃ etarahi kāyena ca phusitvā viharāmi, paññāya ca
ativijjha passāmi’ti.**

Yā hissa, sāriputta, saddhā tadassa saddhindriyaṃ”ti.

Dasamaṃ.

Jarāvaggo pañcamaṃ.

Tassuddānaṃ

Jarā uṇṇābho brāhmaṇo,

sāketo pubbakoṭṭhako;

Pubbārāme ca cattāri,

piṇḍolo āpaṇena cāti.

Saṃyutta Nikāya 48
Linked Discourses 48

6. Sūkarakhatavagga
6. The Boar's Cave

51. Sālasutta At Sālā

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā kosalesu viharati sālāya
brāhmaṇagāme.**

At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

**“seyyathāpi, bhikkhave, ye keci tiracchānagatā paṇā, sīho
migarājā tesam aggamakkhāyati, yadidaṃ—thāmena javena
sūrena;**

“Mendicants, the lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage.

**evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā,
paññindriyaṃ tesam aggamakkhāyati, yadidaṃ—bodhāya.**

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?

And what are the qualities that lead to awakening?

**Saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ
bodhāya samvattati;**

The faculties of faith,

vīriyindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya samvattati;
energy,

satindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati;
mindfulness,

**samādhindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya
saṃvattati;**
immersion,

**paññindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya
saṃvattati.**

and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

**Seyyathāpi, bhikkhave, ye keci tiracchānagatā pāṇā, sīho
migarājā tesam aggamakkhāyati, yadidaṃ—thāmena javena
sūrena;**

The lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage.

**evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā,
paññindriyaṃ tesam aggamakkhāyati, yadidaṃ—bodhāyā”ti.**

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Paṭhamam.

Saṃyutta Nikāya 48
Linked Discourses 48

6. Sūkarakhatavagga
6. The Boar's Cave

52. Mallikasutta In the Land of the Mallas

Evam me sutam—
So I have heard.

ekam samayam bhagavā malle su viharati uruvelakappam nāma mallānam nigamo.

At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“yāvakīvañca, bhikkhave, ariyasāvakassa ariyañāṇam na uppannam hoti neva tāva catunnam indriyānam saṅghiti hoti, neva tāva catunnam indriyānam avatṭhiti hoti.

“Mendicants, as long as noble knowledge hasn't arisen for a noble disciple the four faculties are not stable and fixed.

Yato ca kho, bhikkhave, ariyasāvakassa ariyañāṇam uppannam hoti, atha catunnam indriyānam saṅghiti hoti, atha catunnam indriyānam avatṭhiti hoti.

But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

Seyyathāpi, bhikkhave, yāvakīvañca kūṭāgārassa kūṭam na ussitam hoti, neva tāva gopānasīnam saṅghiti hoti, neva tāva gopānasīnam avatṭhiti hoti.

It's just like in a bungalow. As long as the roof peak is not lifted into place, the rafters are not stable or fixed.

Yato ca kho, bhikkhave, kūṭāgārassa kūṭam ussitam hoti, atha gopānasīnam saṅghiti hoti, atha gopānasīnam avaṭṭhiti hoti.

But when the roof peak is lifted into place, the rafters become stable and fixed.

Evameva kho, bhikkhave, yāvakīvañca ariyasāvakassa ariyañāṇam na uppannam hoti, neva tāva catunnam indriyānam saṅghiti hoti, neva tāva catunnam indriyānam avaṭṭhiti hoti.

In the same way, as long as noble knowledge hasn't arisen for a noble disciple the four faculties are not stable and fixed.

Yato ca kho, bhikkhave, ariyasāvakassa ariyañāṇam uppannam hoti, atha catunnam indriyānam ...pe... avaṭṭhiti hoti.

But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

Katamesam catunnam?

What four?

Saddhindriyassa, vīriyindriyassa, satindriyassa, samādhindriyassa.

The faculties of faith, energy, mindfulness, and immersion.

Paññavato, bhikkhave, ariyasāvakassa tadanvayā saddhā saṅghāti, tadanvayam vīriyam saṅghāti, tadanvayā sati saṅghāti, tadanvayo samādhi saṅghātī”ti.

When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized.”

Dutiyam.

Saṃyutta Nikāya 48
Linked Discourses 48

6. Sūkarakhatavagga
6. The Boar's Cave

53. Sekhasutta A Trainee

Evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā kosambiyā viharati ghoṣitārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

**“atthi nu kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama
sekho bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajāneyya,
asekho bhikkhu asekhabhūmiyaṃ ṭhito ‘asekhosmī’ti
pajāneyyā”ti?**

“Mendicants, is there a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee? And that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...
“Our teachings are rooted in the Buddha. ...”

**“atthi, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama sekho
bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajāneyya, asekho
bhikkhu asekhabhūmiyaṃ ṭhito ‘asekhosmī’ti pajāneyya.**

“There is a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee, and that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept.

Katamo ca, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ʘhito ‘sekhosmī’ti pajānāti?

And what is a way that a mendicant who is a trainee can understand that they are a trainee?

Idha, bhikkhave, sekho bhikkhu ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti—

It’s when a mendicant who is a trainee truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ʘhito ‘sekhosmī’ti pajānāti.

This is a way that a mendicant who is a trainee can understand that they are a trainee.

Puna caparaṃ, bhikkhave, sekho bhikkhu iti paṭisañcikkhati:

Furthermore, a mendicant who is a trainee reflects:

‘atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā yo evaṃ bhūtaṃ tacchaṃ tathaṃ dhammaṃ deseti yathā bhagavā’ti?

‘Is there any other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha?’

So evaṃ pajānāti:

They understand:

‘natthi kho ito bahiddhā añño samaṇo vā brāhmaṇo vā yo evaṃ bhūtaṃ tacchaṃ tathaṃ dhammaṃ deseti yathā bhagavā’ti.

‘There is no other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha.’

Ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ʘhito ‘sekhosmī’ti pajānāti.

This too is a way that a mendicant who is a trainee can understand that they are a trainee.

Puna caparam, bhikkhave, sekho bhikkhu pañcindriyāni pajānāti—

Furthermore, a mendicant who is a trainee understands the five faculties:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.

faith, energy, mindfulness, immersion, and wisdom.

Yaṅgatikāni yaṃparamāni yaṃphalāni yaṃpariyosānāni. Na heva kho kāyena phusitvā viharati;

And although they don't have direct meditative experience of their destination, apex, fruit, and culmination,

paññāya ca ativijja passati.

they do see them with penetrating wisdom.

Ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ t̥hito 'sekhosmī'ti pajānāti.

This too is a way that a mendicant who is a trainee can understand that they are a trainee.

Katamo ca, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma asekho bhikkhu asekhabhūmiyaṃ t̥hito 'asekhosmī'ti pajānāti?

And what is the way that a mendicant who is an adept can understand that they are an adept?

Idha, bhikkhave, asekho bhikkhu pañcindriyāni pajānāti—

It's when a mendicant who is an adept understands the five faculties:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.

faith, energy, mindfulness, immersion, and wisdom.

Yaṅgatikāni yaṃparamāni yaṃphalāni yaṃpariyosānāni.

Kāyena ca phusitvā viharati;

They have direct meditative experience of their destination, apex, fruit, and culmination,

paññāya ca ativijjha passati.

and they see them with penetrating wisdom.

Ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma asekho bhikkhu asekhabhūmiyaṃ ʘhito ‘asekhosmī’ti pajānāti.

This is a way that a mendicant who is an adept can understand that they are an adept.

Puna caparaṃ, bhikkhave, asekho bhikkhu cha indriyāni pajānāti.

Furthermore, a mendicant who is an adept understands the six faculties:

‘Cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ—

eye, ear, nose, tongue, body, and mind.

imāni kho cha indriyāni sabbena sabbaṃ sabbathā sabbaṃ aparisesaṃ nirujjhissanti, aññāni ca cha indriyāni na kuhiñci kismiñci uppajjissanti’ti pajānāti.

They understand: ‘These six faculties will totally and utterly cease without anything left over. And no other six faculties will arise anywhere anyhow.’

Ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma asekho bhikkhu asekhabhūmiyaṃ ʘhito ‘asekhosmī’ti pajānāti’”ti.

This too is a way that a mendicant who is an adept can understand that they are an adept.”

Tatiyaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

6. Sūkarakhatavagga
6. The Boar's Cave

54. Padasutta Footprints

**“Seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṃ pāṇānaṃ
padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti,
hatthipadaṃ tesāṃ aggamakkhāyati, yadidaṃ—mahantattena;**
“The footprints of all creatures that walk can fit inside an elephant’s
footprint, so an elephant’s footprint is said to be the biggest of them
all.

**evameva kho, bhikkhave, yāni kānici padāni bodhāya
saṃvattanti, paññindriyaṃ padaṃ tesāṃ aggamakkhāyati,
yadidaṃ—bodhāya.**

In the same way, the faculty of wisdom is said to be the best of the
steps that lead to awakening in terms of becoming awakened.

Katamāni ca, bhikkhave, padāni bodhāya saṃvattanti?

And what are the steps that lead to awakening?

Saddhindriyaṃ, bhikkhave, padaṃ, taṃ bodhāya saṃvattati;

The faculties of faith,

vīriyindriyaṃ padaṃ, taṃ bodhāya saṃvattati;

energy,

satindriyaṃ padaṃ, taṃ bodhāya saṃvattati;

mindfulness,

samādhindriyaṃ padaṃ, taṃ bodhāya saṃvattati;

immersion,

paññindriyaṃ padaṃ, taṃ bodhāya saṃvattati.

and wisdom are steps that lead to awakening, in that they lead to
becoming awakened.

**Seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṃ pāṇānaṃ
padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti,
hatthipadaṃ tesam aggamakkhāyati, yadidaṃ—mahantattena;**
The footprints of all creatures that walk can fit inside an elephant's
footprint, so an elephant's footprint is said to be the biggest of them
all.

**evameva kho, bhikkhave, yāni kānici padāni bodhāya
saṃvattanti, paññindriyaṃ padaṃ tesam aggamakkhāyati,
yadidaṃ—bodhāyā”ti.**

In the same way, the faculty of wisdom is said to be the best of the
steps that lead to awakening in terms of becoming awakened.”

Catuttham.

Saṃyutta Nikāya 48
Linked Discourses 48

6. Sūkarakhatavagga
6. The Boar's Cave

55. Sārasutta Heartwood

**“Seyyathāpi, bhikkhave, ye keci sāragandhā, lohitaṇḍanaṃ
tesaṃ aggamaṅkhiyati;**

“Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

**evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā,
paññindriyaṃ tesaṃ aggamaṅkhiyati, yadidaṃ—bodhāya.**

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?

And what are the qualities that lead to awakening?

**Saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ
bodhāya saṃvattati.**

The faculties of faith,

Vīriyindriyaṃ ...pe...

energy,

satindriyaṃ ...pe...

mindfulness,

samādhindriyaṃ ...pe...

immersion,

**paññindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya
saṃvattati.**

and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

**Seyyathāpi, bhikkhave, ye keci sāragandhā, lohitaṅḍanaṃ
tesaṃ aggamakkhāyati;**

Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

**evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā,
paññindriyaṃ tesaṃ aggamakkhāyati, yadidaṃ—bodhāyā”ti.**

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Pañcamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

6. Sūkarakhatavagga
6. The Boar's Cave

56. Patiṭṭhitasutta Grounded

“Ekadhamme patiṭṭhitassa, bhikkhave, bhikkhuno pañcindriyāni bhāvitāni honti subhāvitāni.

“Mendicants, when a mendicant is grounded in one thing the five faculties become developed, well developed.

Katasmim̐ ekadhamme?

What one thing?

Appamāde.

Diligence.

Katamo ca bhikkhave, appamādo?

And what is diligence?

Idha, bhikkhave, bhikkhu cittaṃ rakkhati āsavesu ca sāsavesu ca dhammesu.

It's when a mendicant looks after their mind when it comes to defilements and things that stimulate defilements.

Tassa cittaṃ rakkhato āsavesu ca sāsavesu ca dhammesu saddhindriyampi bhāvanāpāripūriṃ gacchati.

As they do so the faculties of faith,

Vīriyindriyampi bhāvanāpāripūriṃ gacchati.

energy,

Satindriyampi bhāvanāpāripūriṃ gacchati.

mindfulness,

Samādhindriyampi bhāvanāpāripūriṃ gacchati.

immersion,

Paññindriyampi bhāvanāpāripūriṃ gacchati.

and wisdom are fully developed.

Evampi kho, bhikkhave, ekadhamme patitthitassa bhikkhuno pañcindriyāni bhāvitāni honti subhāvitānī”ti.

That’s how when a mendicant is grounded in one thing the five faculties become developed, well developed.”

Chaṭṭham.

Saṃyutta Nikāya 48
Linked Discourses 48

6. Sūkarakhatavagga
6. The Boar's Cave

57. Sahampatibrahmasutta With Brahmā Sahampati

**Ekam̐ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya
tīre ajapālanigrodhe paṭhamābhisambuddho.**

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

**Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso
parivitakko udapādi:**

Then as he was in private retreat this thought came to his mind,

**“pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti
amataparāyaṇāni amatapariyosānāni.**

“When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.

Katamāni pañca?

What five?

**Saddhindriyaṃ bhāvitaṃ bahulīkataṃ amatogadham̐ hoti
amataparāyaṇaṃ amatapariyosānaṃ.**

The faculties of faith,

Vīriyindriyaṃ ...pe...

energy,

satindriyaṃ ...pe...

mindfulness,

samādhindriyaṃ ...pe...

immersion,

**paññindriyaṃ bhāvitam bahuḷīkatam amatogadham hoti
amataparāyaṇam amatapariyosānam.**
and wisdom.

**Imāni pañcindriyāni bhāvitāni bahuḷīkatāni amatogadhāni honti
amataparāyaṇāni amatapariyosānāni”ti.**
When these five faculties are developed and cultivated they
culminate, finish, and end in the deathless.”

**Atha kho brahmā sahampati bhagavato cetasā
cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso
samiñjitaṃ vā bāham pasāreyya, pasāritaṃ vā bāham
samiñjeya; evameva brahmaloke antarahito bhagavato purato
pāturahosi.**

Then Brahmā Sahampati knew what the Buddha was thinking. As
easily as a strong person would extend or contract their arm, he
vanished from the Brahmā realm and reappeared in front of the
Buddha.

**Atha kho brahmā sahampati ekaṃsam uttarāsaṅgam karitvā
yena bhagavā tenañjaliṃ paṇāmetvā bhagavantam etadavoca:**
He arranged his robe over one shoulder, raised his joined palms
toward the Buddha, and said:

“evametaṃ, bhagavā, evametaṃ sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

**Pañcindriyāni bhāvitāni bahuḷīkatāni amatogadhāni honti
amataparāyaṇāni amatapariyosānāni.**
When these five faculties are developed and cultivated they
culminate, finish, and end in the deathless.

Katamāni pañca?
What five?

**Saddhindriyaṃ bhāvitam bahuḷīkatam amatogadham hoti
amataparāyaṇam amatapariyosānam ...pe... paññindriyaṃ**

**bhāvitam̐ bahulīkatam̐ amatogadham̐ hoti amataparāyaṇam̐
amatapariyosānam̐.**

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**Imāni pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti
amataparāyaṇāni amatapariyosānāni.**

When these five faculties are developed and cultivated they
culminate, finish, and end in the deathless.

**Bhūtapubbāham̐, bhante, kassape sammāsambuddhe
brahmacariyam̐ acarim̐.**

Once upon a time, sir, I lived the spiritual life under the fully
awakened Buddha Kassapa.

Tatrapī mam̐ evam̐ jānanti:

There they knew me as

‘sahako bhikkhu, sahako bhikkhū’ti.

the mendicant Sahaka.

**So khvāham̐, bhante, imesaṃyeva pañcannam̐ indriyānam̐
bhāvitattā bahulīkatattā kāmesu kāmacchandam̐ virājetvā
kāyassa bhedaṃ param̐ maraṇā sugatim̐ brahmalokam̐ upapanno.**

Because of developing and cultivating these same five faculties I lost
desire for sensual pleasures. When my body broke up, after death, I
was reborn in a good place, in the Brahmā realm.

Tatrapī mam̐ evam̐ jānanti:

There they know me as

‘brahmā sahampati, brahmā sahampatī’ti.

Brahmā Sahampati.

Evametaṃ, bhagavā, evametaṃ sugata.

That’s so true, Blessed One! That’s so true, Holy One!

**Ahametaṃ jānāmi, ahametaṃ passāmi yathā imāni
pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti
amataparāyaṇāni amatapariyosānāni”ti.**

I know and see how when these five faculties are developed and cultivated they culminate, finish, and end in the deathless.”

Sattamañ.

Saṃyutta Nikāya 48
Linked Discourses 48

6. Sūkarakhatavagga
6. The Boar's Cave

58. Sūkarakhatasutta The Boar's Cave

Ekam̐ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate sūkarakhatāyaṃ.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave.

Tatra kho bhagavā āyasmantaṃ sāriputtaṃ āmantesi:

Then the Buddha said to Venerable Sāriputta:

“kiṃ nu kho, sāriputta, atthavaṣaṃ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati”ti?

“Sāriputta, considering what benefit does a mendicant with defilements ended, while still alive, continue to show utmost devotion for the Realized One or his instructions?”

“Anuttarañhi, bhante, yogakkhemaṃ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati”ti.

“Sir, it is considering the supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Anuttarañhi, sāriputta, yogakkhemaṃ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati.

For it is considering the supreme sanctuary that a mendicant whose defilements are ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.

**Katamo ca, sāriputta, anuttaro yogakkhemo yaṃ
sampassamāno khīṇāsavo bhikkhu tathāgate vā
tathāgatasāsane vā paramanipaccakāraṃ pavattamāno
pavattatī”ti?**

And what is that supreme sanctuary?”

**“Idha, bhante, khīṇāsavo bhikkhu saddhindriyaṃ bhāveti
upasamaḡāmiṃ sambodhaḡāmiṃ,**

“It’s when a mendicant with defilements ended develops the faculties of faith,

vīriyindriyaṃ bhāveti ...pe...

energy,

satindriyaṃ bhāveti ...

mindfulness,

samādhindriyaṃ bhāveti ...

immersion,

paññindriyaṃ bhāveti upasamaḡāmiṃ sambodhaḡāmiṃ.

and wisdom, which lead to peace and awakening.

**Ayaṃ kho, bhante, anuttaro yogakkhemo yaṃ sampassamāno
khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā
paramanipaccakāraṃ pavattamāno pavattatī”ti.**

It is considering this supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Eso hi, sāriputta, anuttaro yogakkhemo yaṃ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattatīti.
For this is that supreme sanctuary.

Katamo ca, sāriputta, paramanipaccakāro yaṃ khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattatī”ti?

And what is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions?”

“Idha, bhante, khīṇāsavo bhikkhu satthari sagāravo viharati sappatisso, dhamme sagāravo viharati sappatisso, saṅghe sagāravo viharati sappatisso, sikkhāya sagāravo viharati sappatisso, samādhimiṃ sagāravo viharati sappatisso.

“It’s when a mendicant with defilements ended maintains respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion.

Ayaṃ kho, bhante, paramanipaccakāro yaṃ khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattatī”ti.

This is that utmost devotion.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Eso hi, sāriputta, paramanipaccakāro yaṃ khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattatī”ti.

For this is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions.”

Aṭṭhamāṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

6. Sūkarakhatavagga
6. The Boar's Cave

59. Paṭhamauppādasutta Arising (1st)

Sāvatthinidānaṃ.
At Sāvatthī.

**“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni
anuppannāni uppajjanti, nāññatra tathāgatassa pātubhāvā
arahato sammāsambuddhassa.**

“Mendicants, these five faculties don't arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.

Katamāni pañca?
What five?

**Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ,
paññindriyaṃ—**

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni
anuppannāni uppajjanti, nāññatra tathāgatassa pātubhāvā
arahato sammāsambuddhassā”ti.**

These five faculties don't arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

Navamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

6. Sūkarakhatavagga
6. The Boar's Cave

60. Dutiyauppādasutta Arising (2nd)

**“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni
anuppannāni uppajjanti, nāññatra sugatavinayā.**

“Mendicants, these five faculties don't arise to be developed and cultivated apart from the Holy One's training.

Katamāni pañca?

What five?

**Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ,
paññindriyaṃ—**

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni
anuppannāni uppajjanti, nāññatra sugatavinayā”ti.**

These five faculties don't arise to be developed and cultivated apart from the Holy One's training.”

Dasamaṃ.

Sūkarakhatavaggo chaṭṭho.

Tassuddānaṃ

**Sālaṃ mallikaṃ sekho ca,
padaṃ sāraṃ patiṭṭhitaṃ;
Brahmasūkarakhatāyo,
uppādā apare duveti.**

Samyutta Nikāya 48
Linked Discourses 48

7. Bodhipakkhiyavagga
7. Leading to Awakening

61. Saṃyojanasutta Fetters

Sāvattihinidānaṃ.
At Sāvattihī.

**“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni
saṃyojanappahānāya saṃvattanti.**

“Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters.

Katamāni pañca?
What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni
saṃyojanappahānāya saṃvattanti”ti.**

When these five faculties are developed and cultivated they lead to giving up the fetters.”

Paṭhamam.

Saṃyutta Nikāya 48
Linked Discourses 48

7. Bodhipakkhiyavagga
7. Leading to Awakening

62. Anusayasutta Tendencies

**“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni
anusayasamugghātāya saṃvattanti.**

“Mendicants, when these five faculties are developed and cultivated they lead to uprooting the underlying tendencies.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni
anusayasamugghātāya saṃvattanti”ti.**

When these five faculties are developed and cultivated they lead to uprooting the underlying tendencies.”

Dutiyam.

Saṃyutta Nikāya 48
Linked Discourses 48

7. Bodhipakkhiyavagga
7. Leading to Awakening

63. Pariññāsutta Complete Understanding

**“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni
addhānapariññāya saṃvattanti.**

“Mendicants, when these five faculties are developed and cultivated they lead to the complete understanding of the course of time.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

**imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni
addhānapariññāya saṃvattanti”ti.**

When these five faculties are developed and cultivated they lead to the complete understanding of the course of time.”

Tatiyaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

7. Bodhipakkhiyavagga
7. Leading to Awakening

64. Āsavakkhayasutta Ending of Defilements

“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni āsavānaṃ khayāya saṃvattanti.

“Mendicants, when these five faculties are developed and cultivated they lead to the ending of defilements.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni āsavānaṃ khayāya saṃvattantīti.

When these five faculties are developed and cultivated they lead to the ending of defilements.”

Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni saṃyojanappahānāya saṃvattanti, anusayasamugghātāya saṃvattanti, addhānapariññāya saṃvattanti, āsavānaṃ khayāya saṃvattanti.

“Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni saṃyojanappahānāya saṃvattanti, anusayasamugghātāya saṃvattanti, addhānapariññāya saṃvattanti, āsavānaṃ khayāya saṃvattanti”ti.

When these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.”

Catuttham.

Saṃyutta Nikāya 48
Linked Discourses 48

7. Bodhipakkhiyavagga
7. Leading to Awakening

65. Paṭhamaphalasutta Two Fruits

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ bhāvitattā
bahulīkatattā dvinnaṃ phalānaṃ aññataraṃ phalaṃ
pāṭikaṅkhaṃ—**

Because of developing and cultivating these five faculties, one of two results can be expected:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.

enlightenment in the present life, or if there’s something left over, non-return.”

Pañcamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

7. Bodhipakkhiyavagga
7. Leading to Awakening

66. Dutiyaphalasutta Seven Benefits

“Pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

Katamāni pañca?

What five?

Saddhindriyaṃ ...pe... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ bhāvitattā
bahulīkatattā satta phalā sattānisaṃsā paṭikaṅkhā.**

Because of developing and cultivating these five faculties, seven
fruits and benefits can be expected.

Katame satta phalā sattānisaṃsā?

What seven?

Diṭṭheva dhamme paṭikacca aññaṃ ārādheti,

They attain enlightenment early on in this very life.

**no ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, atha
maraṇakāle aññaṃ ārādheti.**

If not, they attain enlightenment at the time of death.

**No ce diṭṭheva dhamme aññaṃ ārādheti, no ce maraṇakāle
aññaṃ ārādheti, atha pañcannaṃ orambhāgiyānaṃ
saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti,**

If not, with the ending of the five lower fetters, they're extinguished between one life and the next ...

upahaccaparinibbāyī hoti,
they're extinguished upon landing ...

asañkhāraparinibbāyī hoti,
they're extinguished without extra effort ...

sasañkhāraparinibbāyī hoti,
they're extinguished with extra effort ...

uddham̐soto hoti akaniṭṭhagāmī.
they head upstream, going to the Akaniṭṭha realm.

**Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ bhāvitattā
bahulīkatattā ime satta phalā sattānisaṃsā pāṭikaṅkhā”ti.**
Because of developing and cultivating these five faculties, these seven fruits and benefits can be expected.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

7. Bodhipakkhiyavagga
7. Leading to Awakening

67. Paṭhamarukkhasutta A Tree (1st)

**“Seyyathāpi, bhikkhave, ye keci jambudīpakā rukkhā, jambū
tesaṃ aggamakkhāyati;**

“Mendicants, of all the trees in India, the rose-apple is said to be the best.

**evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā,
paññindriyaṃ tesaṃ aggamakkhāyati, yadidaṃ—bodhāya.**

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?

And what are the qualities that lead to awakening?

**Saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ
bodhāya saṃvattati.**

The faculties of faith,

Vīriyindriyaṃ ...pe...

energy,

satindriyaṃ ...

mindfulness,

samādhindriyaṃ ...

immersion,

**paññindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya
saṃvattati.**

and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

**Seyyathāpi, bhikkhave, ye keci jambudīpakā rukkhā, jambū
tesaṃ aggamakkhāyati;**

Of all the trees in India, the rose-apple is said to be the best.

**evameva kho, bhikkhave, ye keci bodhipakkiyā dhammā,
paññindriyaṃ tesaṃ aggamakkhāyati, yadidaṃ—bodhāyā”ti.**

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Sattamaṃ.

Saṃyutta Nikāya 48
Linked Discourses 48

7. Bodhipakkhiyavagga
7. Leading to Awakening

68. Dutiyarukkhasutta A Tree (2nd)

**“Seyyathāpi, bhikkhave, ye keci devānaṃ tāvatimsānaṃ rukkhā,
pārichattako tesāṃ aggamakkhāyati;**

“Mendicants, of all the trees belonging to the gods of the Thirty-
Three, the Shady Orchid Tree is said to be the best.

**evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā,
paññindriyaṃ tesāṃ aggamakkhāyati, yadidaṃ—bodhāya.**

In the same way, the faculty of wisdom is said to be the best of the
qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?

And what are the qualities that lead to awakening?

**Saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ
bodhāya saṃvattati.**

The faculties of faith,

Vīriyindriyaṃ ...pe...

energy,

satindriyaṃ ...

mindfulness,

samādhindriyaṃ ...

immersion,

**paññindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya
saṃvattati.**

and wisdom are qualities that lead to awakening, in that they lead to
becoming awakened.

**Seyyathāpi, bhikkhave, ye keci devānaṃ tāvatimsānaṃ rukkhā,
pārichattako tesāṃ aggamakkhāyati;**

Of all the trees belonging to the gods of the Thirty-Three, the shady orchid tree is said to be the best.

**evameva kho, bhikkhave, ye keci bodhipakkiyā dhammā,
paññindriyaṃ tesāṃ aggamakkhāyati, yadidaṃ—bodhāyā”ti.**

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Aṭṭhamaṃ.

69. Tatiyarukkhasutta A Tree (3rd)

“Seyyathāpi, bhikkhave, ye keci asurānaṃ rukkhā, cittapāṭali tesāṃ aggamakkhāyati;

“Mendicants, of all the trees belonging to the demons, the trumpet-flower tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesāṃ aggamakkhāyati, yadidaṃ—bodhāya.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?

And what are the qualities that lead to awakening?

Saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati ...pe... paññindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati.

The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

Seyyathāpi, bhikkhave, ye keci asurānaṃ rukkhā, cittapāṭali tesāṃ aggamakkhāyati;

Of all the trees belonging to the demons, the trumpet-flower tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesāṃ aggamakkhāyati, yadidaṃ—bodhāya”ti.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Navamañ.

70. Catuttharukkhasutta A Tree (4th)

**“Seyyathāpi, bhikkhave, ye keci supaṇṇānaṃ rukkhā,
kūṭasimbalī tesāṃ aggamakkhāyati;**

“Mendicants, of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best.

**evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā,
paññindriyaṃ tesāṃ aggamakkhāyati, yadidaṃ—bodhāya.**

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?

And what are the qualities that lead to awakening?

**Saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ
bodhāya saṃvattati ...pe... paññindriyaṃ bodhipakkhiyo
dhammo, taṃ bodhāya saṃvattati.**

The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

**Seyyathāpi, bhikkhave, ye keci supaṇṇānaṃ rukkhā,
kūṭasimbalī tesāṃ aggamakkhāyati;**

Of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best.

**evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā,
paññindriyaṃ tesāṃ aggamakkhāyati, yadidaṃ—bodhāya”ti.**

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Dasamaṃ.

Bodhipakkhiyavaggo sattamo.

Tassuddānaṃ

**Samyojanā anusayā,
pariññā āsavakkhayā;
Dve phalā caturo rukkhā,
vaggo tena pavuccatīti.**

Saṃyutta Nikāya 48
Linked Discourses 48

8. Gaṅgāpeyyālavagga
8. Abbreviated Texts on the Ganges

71–82. Pācīnādisutta
71–82. Slanting East, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.

Kathaṅca, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

How so?

Idha, bhikkhave, bhikkhu saddhindriyaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,

It's when a mendicant develops the faculties of faith,

vīriyindriyaṃ ...pe...

energy,

satindriyaṃ ...

mindfulness,

samādhindriyaṃ ...

immersion,

paññindriyaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**Evam̐ kho, bhikkhave, bhikkhu pañcindriyāni bhāvento
pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānaṇo
nibbānapabbhāro”ti.**

That’s how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

Dvādasamaṃ.

Gaṅgāpeyyālavaggo aṭṭhamo.

(To be expanded for each of the different rivers as in SN 45.91–102.)

Tassuddānaṃ

Cha pācīnato ninnā,

Six on slanting to the east,

cha ninnā ca samuddato;

and six on slanting to the ocean;

Dvete cha dvādasa honti,

these two sixes make twelve,

vaggo tena pavuccatīti.

and that’s how this chapter is recited.

Saṃyutta Nikāya 48
Linked Discourses 48

9. Appamādavagga
9. Diligence

83. Appamādavagga 83–92. Diligence

(Appamādavaggo vitthāretabbo.)

(To be expanded as in the chapter on diligence at SN 45.139–148.)

Tassuddānaṃ

Tathāgataṃ padaṃ kūṭaṃ,
The Realized One, footprint, roof peak,

mūlaṃ sārena vassikaṃ;
roots, heartwood, jasmine,

Rājā candimasūriyā,
monarch, sun and moon,

vatthena dasamaṃ padanti.
and cloth is the tenth.

Saṃyutta Nikāya 48
Linked Discourses 48

10. Balakaraṇīyavagga
10. Hard Work

93. Balakaraṇīyavagga 93–104. Hard Work

(Balakaraṇīyavaggo vitthāretabbo.)

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Tassuddānaṃ

Balaṃ bījañca nāgo ca,

Hard work, seeds, and dragons,

rukkho kumbhena sūkiyā;

a tree, a pot, and a spike,

Ākāseṇa ca dve meghā,

the sky, and two on clouds,

nāvā āgantukā nadīti.

a ship, a guest house, and a river.

Saṃyutta Nikāya 48
Linked Discourses 48

11. Esanāvagga
11. Searches

105. Esanāvagga
105–114. Searches

(Esanāvaggo vitthāretabbo.)

(To be expanded as in the chapter on searches at SN 45.161–170.)

Tassuddānaṃ

Esanā vidhā āsavo,

Searches, discriminations, defilements,

Bhavo ca dukkhatā tisso;

states of existence, three kinds of suffering,

Khilaṃ malañca nīgho ca,

barrenness, stains, and troubles,

Vedanā taṇhā tasinā cāti.

feelings, craving, and thirst.

115–124. Oghādisutta 115–124. Floods

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.
These are the five higher fetters.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
pañcindriyāni bhāvetabbāni.**

The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamāni pañca?
What five?

**Idha, bhikkhave, bhikkhu saddhindriyaṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...pe...
paññindriyaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
imāni pañcindriyāni bhāvetabbāni”ti.**

These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Dasamaṃ.

(Yathā maggasāmyuttaṃ, tathā vitthāretabbaṃ.)

(To be expanded as in the Linked Discourses on the Path, SN 45.171–179, with the above as the final discourse.)

Oghavaggo dvādasamo.

Tassuddānaṃ

Ogho yogo upādānaṃ,
Floods, bonds, grasping,

ganthā anusayena ca;
ties, and underlying tendencies,

Kāmaguṇā nīvaraṇā,
kinds of sensual stimulation, hindrances,

khandhā oruddhambhāgiyāti.
aggregates, and fetters high and low.

13. Punagaṅgāpeyyālavagga

13. Another Chapter of Abbreviated Texts on the Ganges, Etc.

125–136. Punapācīnādisutta

125–136. Another on Sloping East, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.

Kathaṅca, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

How so?

Idha, bhikkhave, bhikkhu saddhindriyaṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ...pe... paññindriyaṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

Evam kho, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That’s how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

Dvādasamaṃ.

Gaṅgāpeyyālavaggo terasamo.

(To be expanded for each of the different rivers as in SN 45.91–102.)

Tassuddānaṃ

Cha pācīnato ninnā,

Six on slanting to the east,

cha ninnā ca samuddato;

and six on slanting to the ocean;

Dvete cha dvādasa honti,

these two sixes make twelve,

vaggo tena pavuccatīti.

and that’s how this chapter is recited.

Saṃyutta Nikāya 48
Linked Discourses 48

13. Punagaṅgāpeyyālavagga

13. Another Chapter of Abbreviated Texts on the Ganges, Etc.

137. Punaappamādavagga Another Chapter on Diligence

On Display: Title of Section Only

(This text consists of the title only. To be expanded as in SN 45.139–148, removal of greed version.)

Saṃyutta Nikāya 48
Linked Discourses 48

13. Punagaṅgāpeyyālavagga

13. Another Chapter of Abbreviated Texts on the Ganges, Etc.

147. Punabalakaraṇīyavagga Another Chapter on Hard Work

On Display: Title of Section Only

(This text consists of the title only. To be expanded as in SN 45.149–160, removal of greed version.)

Saṃyutta Nikāya 48
Linked Discourses 48

14. Punaesanāvagga
14. Another Chapter on Searches

159. Punaesanāvagga
159–168. Another Chapter on Searches

**(Appamādavagga-balakaraṇīyavagga-esanāvaggā
vitthāretabbā.)**

(To be expanded as in SN 45.161–170, removal of greed version.)

Saṃyutta Nikāya 48
Linked Discourses 48

15. Punaoghavagga
15. Another Chapter on Floods

169–178. punaoghādisutta
169–178. Another Series on Floods, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.
These are the five higher fetters.

Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
pañcindriyāni bhāvetabbāni.

The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamāni pañca?
What five?

Idha, bhikkhave, bhikkhu saddhindriyaṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ. Vīriyindriyaṃ ...pe... satindriyaṃ ...
samādhindriyaṃ ... paññindriyaṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ.

It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya imāni pañcindriyāni bhāvetabbāni”ti.

These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Oghavaggo sattarasamo.

(To be expanded as in SN 45.171–179, with the above as the final discourse, removal of greed version.)

Tassuddānaṃ

Ogho yogo upādānaṃ,

Floods, bonds, grasping,

ganthā anusayena ca;

ties, and underlying tendencies,

Kāmaguṇā nīvaraṇā,

kinds of sensual stimulation, hindrances,

khandhā oruddhambhāgiyāti.

aggregates, and fetters high and low.

Indriyaṣaṃyuttaṃ catutthaṃ.

The Linked Discourses on the Faculties is the fourth section.

49. Sammappadhāna Saṃyutta:
On the Right Efforts

Saṃyutta Nikāya 49
Linked Discourses 49

1. Gaṅgāpeyyālavagga

1. Abbreviated Texts on the Ganges

1–12. Pācīnādisutta

1–12. Sloping East, Etc.

Sāvattihinidānaṃ.

At Sāvattihī.

Tatra kho bhagavā etadavoca:

There the Buddha said:

“cattārome, bhikkhave, sammappadhānā.

“Mendicants, there are these four right efforts.

Katame cattāro?

What four?

**Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati
vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

**Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya
chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti
padahati.**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

**Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ
janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

**Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Ime kho, bhikkhave, cattāro sammappadhānāti.

These are the four right efforts.

**Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnaṇṇā
pācīnapabbhārā;**

The Ganges river slants, slopes, and inclines to the east.

**evameva kho, bhikkhave, bhikkhu cattāro sammappadhāne
bhāvento cattāro sammappadhāne bahulīkaronto nibbānaninno
hoti nibbānaṇṇo nibbānapabbhāro.**

In the same way, a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment.

**Kathaṅca, bhikkhave, bhikkhu cattāro sammappadhāne
bhāvento cattāro sammappadhāne bahulīkaronto nibbānaninno
hoti nibbānaṇṇo nibbānapabbhāro?**

And how does a mendicant who develops the four right efforts slant, slope, and incline to extinguishment?

**Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati
vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

Uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Evaṃ kho, bhikkhave, bhikkhu cattāro sammappadhāne bhāvento cattāro sammappadhāne bahulikaronto nibbānaninno hoti nibbānaṇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment.”

Dvādasamaṃ.

Gaṅgāpeyyālavaggo paṭhamo.

(Sammappadhānasamyuttassa gaṅgāpeyyāli sammappadhānavasena vitthāretabbā.)

(To be expanded as in SN 45.92–102.)

Tassuddānaṃ

Cha pācīnato ninnā,

Six on slanting to the east,

cha ninnā ca samuddato;

and six on slanting to the ocean;

Dvete cha dvādasa honti,

these two sixes make twelve,

vaggo tena pavuccatīti.

and that's how this chapter is recited.

Saṃyutta Nikāya 49
Linked Discourses 49

2. Appamādavagga
2. Diligence

13. Appamādavagga

13–22. Diligence

(Appamādavaggo sammappadhānavasena vitthāretabbo.)
(To be expanded as in SN 45.139–148.)

Tassuddānaṃ

Tathāgataṃ padaṃ kūṭaṃ,
The Realized One, footprint, roof peak,

mūlaṃ sārena vassikaṃ;
roots, heartwood, jasmine,

Rājā candimasūriyā,
monarch, sun and moon,

vatthena dasamaṃ padanti.
and cloth is the tenth.

23–34. Balakaraṇīyādisutta 23–34. Hard Work, Etc.

“Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā kayiranti, sabbe te pathaviṃ nissāya pathaviyaṃ patiṭṭhāya evamete balakaraṇīyā kammantā kayiranti;

“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth.

evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya cattāro sammappadhāne bhāveti, cattāro sammappadhāne bahulīkaroti.

In the same way, a mendicant develops and cultivates the four right efforts depending on and grounded on ethics.

Kathaṅca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya cattāro sammappadhāne bhāveti, cattāro sammappadhāne bahulīkaroti?

How so?

Idha, bhikkhave, bhikkhu anuppanānam pāpakānam akusalānam dhammānam anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati ...pe...

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. ...

uppanānam kusalānam dhammānam ṭhitiyā asamosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

**Evam̐ kho, bhikkhave, bhikkhu sīlam̐ nissāya sīle patit̐hāya
cattāro sammappadhāne bhāveti, cattāro sammappadhāne
bahulīkarotī”ti.**

That’s how a mendicant develops and cultivates the four right efforts depending on and grounded on ethics.”

**(Evam̐ balakaraṇīyavaggo sammappadhānavasena
vitthāretabbo.)**

(To be expanded as in SN 45.149–160.)

Dvādasamaṃ.

Balakaraṇīyavaggo tatiyo.

Tassuddānaṃ

Balam̐ bījañca nāgo ca,
Hard work, seeds, and dragons,
rukkho kumbhena sūkiyā;
a tree, a pot, and a spike,
Ākāsenā ca dve meghā,
the sky, and two on clouds,
nāvā āgantukā nadīti.
a ship, a guest house, and a river.

35–44. Esanādisuttadasaka
35–44. Ten Discourses on Searches, Etc.

“Tisso imā, bhikkhave, esanā.

“Mendicants, there are these three searches.

Katamā tisso?

What three?

Kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

**Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya
pariññāya parikkhayāya pahānāya cattāro sammappadhānā
bhāvetabbā.**

The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu anuppannānaṃ ...pe...

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. ...

**uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro sammappadhānā bhāvetabbā”ti.

These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches.”

(Vitthāretabbaṃ.)

(To be expanded as in SN 45.161–170.)

Dasamaṃ.

Esanāvaggo catuttho.

Tassuddānaṃ

Esanā vidhā āsavo,

Searches, discriminations, defilements,

Bhavo ca dukkhatā tisso;

states of existence, three kinds of suffering,

Khilaṃ malañca nīgho ca,

barrenness, stains, and troubles,

Vedanā taṇhā tasinā cāti.

feelings, craving, and thirst.

45–54. Oghādisutta
45–54. Floods, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccam, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.
These are the five higher fetters.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
cattāro sammappadhānā bhāvetabbā.**

The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu anuppannānaṃ ...pe...

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. ...

**uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro sammappadhānā bhāvetabbā”ti.

These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Vitthāretabbā.)

(To be expanded as in SN 45.171–179, with the above as the final discourse.)

Dasamaṃ.

Oghavaggo pañcamaṃ.

Tassuddānaṃ

Ogho yogo upādānaṃ,

Floods, bonds, grasping,

ganthā anusayena ca;

ties, and underlying tendencies,

Kāmaguṇā nīvaraṇā,

kinds of sensual stimulation, hindrances,

khandhā oruddhambhāgiyāti.

aggregates, and fetters high and low.

Sammappadhānasammuttaṃ pañcamaṃ.

The Linked Discourses on the Right Efforts is the fifth section.

50. Bala Saṃyutta: On the Five Powers

Saṃyutta Nikāya 50
Linked Discourses 50

1. Gaṅgāpeyyālavagga

1. Abbreviated Texts on the Ganges

1–12. Balādisutta

1–12. Sloping East, Etc.

“Pañcimāni, bhikkhave, balāni.

“Mendicants, there are these five powers.

Katamāni pañca?

What five?

**Saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhibalaṃ,
paññābalaṃ—**

The powers of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañca balānīti.

These are the five powers.

**Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

The Ganges river slants, slopes, and inclines to the east.

**evameva kho, bhikkhave, bhikkhu pañca balāni bhāvento pañca
balāni bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.**

In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.

**Kathañca, bhikkhave, bhikkhu pañca balāni bhāvento pañca
balāni bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?**

And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment?

**Idha, bhikkhave, bhikkhu saddhābalaṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,**

It's when a mendicant develops the powers of faith,

vīriyabalaṃ ...pe...

energy,

satibalaṃ ...

mindfulness,

samādhibalaṃ ...

immersion,

**paññābalaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

and wisdom, which rely on seclusion, fading away, and cessation,
and ripen as letting go.

**Evaṃ kho, bhikkhave, bhikkhu pañca balāni bhāvento pañca
balāni bahulīkaronto nibbānaninno hoti nibbānaṇo
nibbānapabbhāro”ti.**

That's how a mendicant who develops and cultivates the five powers
slants, slopes, and inclines to extinguishment.”

Dvādasamaṃ.

Gaṅgāpeyyālavaggo paṭhamo.

(To be expanded for each of the different rivers as in SN 45.91–102.)

Tassuddānaṃ

Cha pācīnato ninnā,

Six on slanting to the east,

cha ninnā ca samuddato;

and six on slanting to the ocean;

Dvete cha dvādasa honti,

these two sixes make twelve,

vaggo tena pavuccatīti.

and that's how this chapter is recited.

Saṃyutta Nikāya 50
Linked Discourses 50

2. Appamādavagga
2. Diligence

13. Appamādavagga 13–22. Diligence

(Appamādavaggo vitthāretabbo.)

(To be expanded as in the chapter on diligence at SN 45.139–148.)

Tassuddānaṃ

Tathāgataṃ padaṃ kūṭaṃ,

The Realized One, footprint, roof peak,

mūlaṃ sārena vassikaṃ;

roots, heartwood, jasmine,

Rājā candimasūriyā,

monarch, sun and moon,

vatthena dasamaṃ padanti.

and cloth is the tenth.

Saṃyutta Nikāya 50
Linked Discourses 50

3. Balakaraṇīyavagga
3. Hard Work

23. Balakaraṇīyavagga

23–34. Hard Work

(Balakaraṇīyavaggo vitthāretabbo.)

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Tassuddānaṃ

Balaṃ bījañca nāgo ca,

Hard work, seeds, and dragons,

rukkho kumbhena sūkiyā;

a tree, a pot, and a spike,

Ākāsenā ca dve meghā,

the sky, and two on clouds,

nāvā āgantukā nadīti.

a ship, a guest house, and a river.

Saṃyutta Nikāya 50
Linked Discourses 50

4. Esanāvagga
4. Searches

35. Esanāvagga
35–44. Searches

(Esanāvaggo vitthāretabbo.)

(To be expanded as in the chapter on searches at SN 45.161–170.)

Tassuddānaṃ

Esanā vidhā āsavo,

Searches, discriminations, defilements,

Bhavo ca dukkhatā tisso;

states of existence, three kinds of suffering,

Khilaṃ malañca nīgho ca,

barrenness, stains, and troubles,

Vedanā taṇhā tasinā cāti.

feelings, craving, and thirst.

45–54. Oghādisutta
45–54. Floods, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.
These are the five higher fetters.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
pañca balāni bhāvetabbāni.**

The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamāni pañca?
What five?

**Idha, bhikkhave, bhikkhu, saddhābalaṃ bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,**
It's when a mendicant develops the powers of faith,

vīriyabalaṃ ...pe...
energy,

satibalaṃ ...

mindfulness,

samādhībalaṃ ...

immersion,

**paññābalaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.**

and wisdom, which rely on seclusion, fading away, and cessation,
and ripen as letting go.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
imāni pañca balāni bhāvetabbānī”ti.**

These five powers should be developed for the direct knowledge,
complete understanding, finishing, and giving up of these five higher
fetters.”

(Evaṃ vitthāretabbā.)

(To be expanded as in SN 45.171–179, with the above as the final
discourse.)

Saṃyutta Nikāya 50
Linked Discourses 50

6. Punagaṅgāpeyyālavagga

6. Another Chapter of Abbreviated Texts on the Ganges, Etc.

55–66. Pācīnādisutta
55–66. Sloping East, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu pañca balāni bhāvento pañca balāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.

Kathaṅca, bhikkhave, bhikkhu pañca balāni bhāvento pañca balāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu, saddhābalaṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ...

It's when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

evaṃ kho, bhikkhave, bhikkhu pañca balāni bhāvento pañca balāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.”

Vitthāretabbā.

(To be expanded for each of the different rivers as in SN 45.91–102, removal of greed version.)

Dvādasamaṃ.

Gaṅgāpeyyālavaggo chaṭṭho.

Tassuddānaṃ

Cha pācīnato ninnā,

Six on slanting to the east,

cha ninnā ca samuddato;

and six on slanting to the ocean;

Dvete cha dvādasa honti,

these two sixes make twelve,

vaggo tena pavuccatīti.

and that’s how this chapter is recited.

Saṃyutta Nikāya 50
Linked Discourses 50

6. Punagaṅgāpeyyālavagga

6. Another Chapter of Abbreviated Texts on the Ganges, Etc.

67. Punaappamādavagga
67–76. Another Chapter on Diligence

On Display: Title of Section Only

(This text consists of the title only. To be expanded as in SN 45.139–148, removal of greed version.)

Saṃyutta Nikāya 50
Linked Discourses 50

7. Punabalakaraṇīyavagga
7. Another Chapter on Hard Work

77. Punabalakaraṇīyavagga
77–88. Another Chapter on Hard Work

(Appamādavagga-balakaraṇīyavaggā vitthāretabbā.)
(To be expanded as in SN 45.149–160, removal of greed version.)

Saṃyutta Nikāya 50
Linked Discourses 50

8. Punaesanāvagga
8. Another Chapter on Searches

89–98. Punaesanādisutta
89–98. Another Series on Searches, Etc.

**(Evaṃ esanāpāḷi vitthāretabbā—rāgavinayapariyosānaṃ
dosavinayapariyosānaṃ mohavinayapariyosānaṃ.)**
(To be expanded as in SN 45.161–170, removal of greed version.)

Esanāvaggo navamo.

Tassuddānaṃ

Esanā vidhā āsavo,
Searches, discriminations, defilements,

Bhavo ca dukkhatā tisso;
states of existence, three kinds of suffering,

Khilaṃ malañca nīgho ca,
barrenness, stains, and troubles,

Vedanā taṇhā tasinā cāti.
feelings, craving, and thirst.

Saṃyutta Nikāya 50
Linked Discourses 50

9. Punaoghavagga
9. Another Chapter on Floods

99–108. Punaoghādisutta
99–108. Another Series on Floods, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṃ avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.
These are the five higher fetters.

Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
pañca balāni bhāvetabbāni.

The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamāni pañca?
What five?

Idha, bhikkhave, bhikkhu saddhābalaṃ bhāveti ...pe...
paññābalaṃ bhāveti rāgavinayapariyosānaṃ
dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

A mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
imāni pañca balāni bhāvetabbāni”ti.**

These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Dasamaṃ.

(To be expanded as in SN 45.171–179, with the above as the final discourse.)

Oghavaggo dasamo.

Tassuddānaṃ

Ogho yogo upādānaṃ,

Floods, bonds, grasping,

ganthā anusayena ca;

ties, and underlying tendencies,

Kāmaguṇā nīvaraṇā,

kinds of sensual stimulation, hindrances,

khandhā oruddhambhāgiyāti.

aggregates, and fetters high and low.

Balasaṃyuttaṃ chaṭṭhaṃ.

The Linked Discourses on the Powers is the sixth section.

Saṃyutta Nikāya 51
Linked Discourses 51

1. Cāpālavagga
1. At the Cāpāla Shrine

1. Apārasutta From the Near Shore

“Cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā apārā pāraṃ gamanāya saṃvattanti.

“Mendicants, when these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to energy, and active effort.

cittasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Ime kho, bhikkhave, cattāro iddhipādā bhāvitā bahulīkatā apārā pāram gamanāya saṁvattantī”ti.

When these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore.”

Paṭhamam.

51. Iddhipāda Saṃyutta:
On the Bases of Psychic Power

Saṃyutta Nikāya 51
Linked Discourses 51

1. Cāpālavagga
1. At the Cāpāla Shrine

2. Viraddhasutta
Missed Out

“Yesaṃ kesañci, bhikkhave, cattāro iddhipādā viraddhā, viraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

“Mendicants, whoever has missed out on the four bases of psychic power has missed out on the noble path to the complete ending of suffering.

Yesaṃ kesañci, bhikkhave, cattāro iddhipādā āraddhā, āraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

Whoever has undertaken the four bases of psychic power has undertaken the noble path to the complete ending of suffering.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu

chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...pe...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

inquiry, and active effort.

Yesaṃ kesañci, bhikkhave, ime cattāro iddhipādā viraddhā, viraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

Whoever has missed out on these four bases of psychic power has missed out on the noble path to the complete ending of suffering.

Yesam̐ kesañci, bhikkhave, ime cattāro iddhipādā āraddhā, āraddho tesam̐ ariyo maggo sammā dukkhakkhayagāmī”ti.

Whoever has undertaken these four bases of psychic power has undertaken the noble path to the complete ending of suffering.”

Dutiyam̐.

Saṃyutta Nikāya 51
Linked Discourses 51

1. Cāpālavagga
1. At the Cāpāla Shrine

3. Ariyasutta
A Noble One

“Cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāya.

“Mendicants, when these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...pe...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

inquiry, and active effort.

Ime kho, bhikkhave, cattāro iddhipādā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāyā”ti.

When these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

Tatıyam.

Saṃyutta Nikāya 51
Linked Discourses 51

1. Cāpālavagga
1. At the Cāpāla Shrine

4. Nibbidāsutta Disillusionment

“Cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

“Mendicants, these four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...pe...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

inquiry, and active effort.

Ime kho, bhikkhave, cattāro iddhipādā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti”ti.

These four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight,

awakening, and extinguishment.”

Catuttham.

5. Iddhipadesasutta Partly

“Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā iddhipadesaṃ abhinipphādesuṃ sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

“Mendicants, all the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating the four bases of psychic power.

Ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā iddhipadesaṃ abhinipphādessanti sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating the four bases of psychic power.

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā iddhipadesaṃ abhinipphādenti sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

Katamesaṃ catunnaṃ?

What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...pe...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti.

inquiry, and active effort.

Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā iddhipadesaṃ abhinipphādesuṃ, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating these four bases of psychic power.

Ye hi keci, bhikkhave, anāgamaddhānaṃ samaṇā vā brāhmaṇā vā iddhipadesaṃ abhinipphādessanti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating these four bases of psychic power.

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā iddhipadesaṃ abhinipphādentī, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā”ti.

All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

Pañcamaṃ.

6. Samattasutta Completely

“Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādesuṃ, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

“Mendicants, all the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating the four bases of psychic power.

Ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādessanti, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating the four bases of psychic power.

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādenti, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

Katamesaṃ catunnaṃ?

What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...pe...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti.

inquiry, and active effort.

Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādesuṃ, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating these four bases of psychic power.

Ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādessanti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating these four bases of psychic power.

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādenti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā”ti.

All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

Chaṭṭhaṃ.

7. Bhikkhusutta A Mendicant

“Ye hi keci, bhikkhave, atītamaddhānaṃ bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharim̐su, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahuḷīkatattā.

“Mendicants, all the mendicants in the past ...

Ye hi keci, bhikkhave, anāgamaddhānaṃ bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissanti, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahuḷīkatattā.

future ...

Ye hi keci, bhikkhave, etarahi bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahuḷīkatattā.

present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating the four bases of psychic power.

Katamesaṃ catunnaṃ?

What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...pe...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti.

inquiry, and active effort.

Ye hi keci, bhikkhave, atītamaddhānaṃ bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharīṃsu sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the mendicants in the past ...

Ye hi keci, bhikkhave, anāgatamaddhānaṃ bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissanti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

future ...

Ye hi keci, bhikkhave, etarahi bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā”ti.

present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating these four bases of psychic power.”

Sattamaṃ.

Saṃyutta Nikāya 51
Linked Discourses 51

1. Cāpālavagga
1. At the Cāpāla Shrine

8. Buddhasutta Awakened

“Cattārome, bhikkhave, iddhipādā.

“Mendicants, there are these four bases of psychic power.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu

**chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...pe...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti.

inquiry, and active effort.

Ime kho, bhikkhave, cattāro iddhipādā.

These are the four bases of psychic power.

**Imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā
bahulīkatattā tathāgato ‘arahaṃ sammāsambuddho’ti vuccatī’ti.**

It is because he has developed and cultivated these four bases of psychic power that the Realized One is called ‘the perfected one, the fully awakened Buddha’.”

Aṭṭhamāṇ.

9. Nāṇasutta Knowledge

“Ayaṃ chandasamādhippadhānasaṅkhārasamannāgato iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum’udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Mendicants: ‘This is the basis of psychic power that has immersion due to enthusiasm, and active effort.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘So kho panāyaṃ chandasamādhippadhānasaṅkhārasamannāgato iddhipādo bhāvetabbo’ti me, bhikkhave ...

‘This basis of psychic power ... should be developed.’ ...

‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum’udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Ayaṃ vīriyasamādhippadhānasaṅkhārasamannāgato iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum’udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the basis of psychic power that has immersion due to energy, and active effort.’ ...

**‘So kho panāyaṃ
vīriyasamādhippadhānasaṅkhārasamannāgato iddhipādo
bhāvetabbo’ti me, bhikkhave ...**

‘This basis of psychic power ... should be developed.’ ...

**‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu
cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.**

‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

**‘Ayaṃ cittasamādhippadhānasaṅkhārasamannāgato
iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu
cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.**

‘This is the basis of psychic power that has immersion due to mental development, and active effort.’ ...

**‘So kho panāyaṃ cittasamādhippadhānasaṅkhārasamannāgato
iddhipādo bhāvetabbo’ti me, bhikkhave ...**

‘This basis of psychic power ... should be developed.’ ...

**‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu
cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.**

‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

**‘Ayaṃ vīmaṃsāsamādhippadhānasaṅkhārasamannāgato
iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu
cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.**

‘This is the basis of psychic power that has immersion due to inquiry, and active effort.’ ...

**‘So kho panāyaṃ
vīmaṃsāsamādhippadhānasaṅkhārasamannāgato iddhipādo
bhāvetabbo’ti me, bhikkhave ...**

‘This basis of psychic power ... should be developed.’ ...

**‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādī’ti.**

‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

Navamaṃ.

Saṃyutta Nikāya 51
Linked Discourses 51

1. Cāpālavagga
1. At the Cāpāla Shrine

10. Cetiyasutta At the Cāpāla Shrine

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya vesāliṃ piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

**Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto
āyasmantaṃ ānandaṃ āmantesi:**

Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda:

“gaṇhāhi, ānanda, nisīdanaṃ.

“Ānanda, get your sitting cloth.

Yena cāpālaṃ cetiyaṃ tenupasaṅkamissāma divāvihārāyā”ti.

Let’s go to the Cāpāla shrine for the day’s meditation.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā
nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.**

“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

**Atha kho bhagavā yena cāpālaṃ cetiyaṃ tenupasaṅkami;
upasaṅkamtivā paññatte āsane nisīdi.**

Then the Buddha went up to the Cāpāla shrine, and sat down on the seat spread out.

**Āyasmāpi kho ānando bhagavantam abhivādetvā ekamantaṃ
nisīdi.**

Ānanda bowed to the Buddha and sat down to one side.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā
etadavoca:**

The Buddha said to him:

**“Ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ,
ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ
cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ
sārandadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.**

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely.

**Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā
yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so
ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā.**

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

**Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā
yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā.**

**Ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya
kappāvasesaṃ vā”ti.**

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum;
But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantam yāci:

He didn't beg the Buddha,

“tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti yathā tam mārena pariyuṭṭhitacitto.

“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

Dutiyampi kho bhagavā ...pe...

For a second time ...

tatiyampi kho bhagavā āyasmantam ānandam āmantesi:

and for a third time, the Buddha said to Ānanda:

“ramaṇīyā, ānanda, vesālī, ramaṇīyam udenam cetiyam, ramaṇīyam gotamakam cetiyam, ramaṇīyam sattambam cetiyam, ramaṇīyam bahuputtam cetiyam, ramaṇīyam sārādadam cetiyam, ramaṇīyam cāpālam cetiyam.

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārādana, and Cāpāla shrines are all lovely.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā.

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon.

**Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā
yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
Ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya
kappāvasesaṃ vā”ti.**

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

**Evampi kho āyasmā ānando bhagavatā oḷārike nimitte
kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ;
But Ānanda didn’t get it, even though the Buddha dropped such an
obvious hint, such a clear sign.**

na bhagavantam yāci:

He didn’t beg the Buddha,

**“tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ
bahujanahitāya bahujanasukhāya lokānukampāya atthāya
hitāya sukhāya devamanussānan”ti yathā taṃ mārena
pariyuṭṭhitacitto.**

“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to him,

“gaccha kho tvaṃ, ānanda,

“Go now, Ānanda,

yassadāni kālaṃ maññasī”ti.

at your convenience.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā
uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā**

avidūre aññatarasmim̐ rukkhamūle nisīdi.

“Yes, sir,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

Atha kho māro pāpimā, acirapakkante āyasmante ānande, yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam̐ etadavoca:

And then, not long after Ānanda had left, Māra the Wicked went up to the the Buddha and said to him:

“Parinibbātu dāni, bhante, bhagavā, parinibbātu dāni sugato. Parinibbānakālo dāni, bhante, bhagavato.

“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsītā kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvāham̐, pāpima, parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannam̐ parappavādam̐ sahadhammena suniggahitam̐ niggahetvā sappāṭihāriyam̐ dhammam̐ desessantī’ti.

‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their teacher’s doctrine, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

Santi kho pana, bhante, etarahi bhikkhū bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.
Today you do have such monk disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu dāni, sugato. Parinibbānakālo dāni, bhante, bhagavato.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsītā kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvāhaṃ, pāpima, parinibbāyissāmi yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessantī’ti.

‘Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned ...’ ...

Santi kho pana, bhante, etarahi bhikkhuniyo bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.

Today you do have such nun disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu dāni, sugato.

Parinibbānakālo dāni, bhante, bhagavato.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsītā kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvāhaṃ, pāpima, parinibbāyissāmi yāva me upāsakā ...pe...

‘Wicked One, I will not become fully extinguished until I have layman disciples ...

yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessantī’ti.

and laywoman disciples who are competent, educated, assured, learned ...’ ...

Santi kho pana, bhante, etarahi upāsakā ...

Today you do have such layman

upāsikā bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.

and laywoman disciples.

**Parinibbātu dāni, bhante, bhagavā, parinibbātu dāni, sugato.
Parinibbānakālo dāni, bhante, bhagavato.**

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsītā kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

**‘na tāvāhaṃ, pāpima, parinibbāyissāmi yāva me idaṃ
brahmacariyaṃ na iddhañceva bhavissati phītañca vitthāritaṃ
bāhujaññaṃ puthubhūtaṃ yāva devamanussehi
suppakāsitaṃ’ti.**

‘Wicked One, I will not become fully extinguished until my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

**Tayidaṃ, bhante, bhagavato brahmacariyaṃ iddhañceva
phītañca vitthāritaṃ bāhujaññaṃ puthubhūtaṃ yāva
devamanussehi suppakāsitaṃ.**

Today your spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

**Parinibbātu dāni, bhante, bhagavā, parinibbātu dāni sugato.
Parinibbānakālo dāni, bhante, bhagavato”ti.**

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

Evaṃ vutte, bhagavā māraṃ pāpimantaṃ etadavoca:

When this was said, the Buddha said to Māra,

**“appossukko tvaṃ, pāpima, hohi. Na ciraṃ tathāgatassa
parinibbānaṃ bhavissati.**

“Relax, Wicked One. The final extinguishment of the Realized One will be soon.

Ito tiṅṅaṃ māsānaṃ accayena tathāgato parinibbāyissatī”ti.
Three months from now the Realized One will finally be extinguished.”

Atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossaji.

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force.

Ossaṭṭhe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahoṣi bhimsanako lomahaṃso, devadundubhiyo ca phalimsu.

When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“Tulamātulañca sambhavaṃ,

“Weighing up the incomparable against an extension of life,

Bhavasāṅkhāramavassaji muni;

the sage surrendered the life force.

Ajjhattarato samāhito,

Happy inside, serene,

Abhindi kavacamivattasambhavan”ti.

he burst out of this self-made chain like a suit of armor.”

Dasamaṃ.

Cāpālavaggo paṭhamo.

Tassuddānaṃ

**Apārāpi viraddho ca,
ariyā nibbidāpi ca;
Padesaṃ samattaṃ bhikkhu,
buddhaṃ ñāṇaṃ ca cetiyanti.**

Saṃyutta Nikāya 51
Linked Discourses 51

2. Pāsādakampanavagga
2. Shaking the Stilt Longhouse

11. Pubbasutta

Before

Sāvattihinidānaṃ.
At Sāvattihī.

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho hetu, ko paccayo iddhipādabhāvanāyā’ti?

‘What’s the cause, what’s the reason for the development of the bases of psychic power?’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘idha bhikkhu

chandasaṃādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṃ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.”

Pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddham, yathā uddham tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.

as by day, so by night; as by night, so by day.

**Iti vivaṭṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ
bhāveti’.**

And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

**Vīriyasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti—**

They develop the basis of psychic power that has immersion due to energy ...

**iti me vīriyaṃ na ca atilīnaṃ bhavissati, na ca atippaggahitaṃ
bhavissati, na ca ajjhattaṃ saṅkhittaṃ bhavissati, na ca
bahiddhā vikkhittaṃ bhavissati.**

Pacchāpuresaññī ca viharati—

yathā pure tathā pacchā, yathā pacchā tathā pure;

yathā adho tathā uddham, yathā uddham tathā adho;

yathā divā tathā rattim, yathā rattim tathā divā.

**Iti vivaṭṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ
bhāveti.**

**Cittasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti—**

mental development ...

**iti me cittaṃ na ca atilīnaṃ bhavissati, na ca atippaggahitaṃ
bhavissati, na ca ajjhattaṃ saṅkhittaṃ bhavissati, na ca
bahiddhā vikkhittaṃ bhavissati.**

Pacchāpuresaññī ca viharati—

yathā pure tathā pacchā, yathā pacchā tathā pure;
yathā adho tathā uddham, yathā uddham tathā adho;
yathā divā tathā rattim, yathā rattim tathā divā.

**Iti vivaṭṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ
bhāveti.**

**Vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ
iddhipādaṃ bhāveti—**
inquiry, and active effort.

**iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā
bhavissati, na ca ajjhataṃ saṅkhittā bhavissati, na ca bahiddhā
vikkhittā bhavissati.**

They think: “My inquiry won’t be too lax or too tense. And it’ll be
neither constricted internally nor scattered externally.”

Pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddham, yathā uddham tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.
as by day, so by night; as by night, so by day.

**Iti vivaṭṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ
bhāveti.**

And so, with an open and unenveloped heart, they develop a mind
that’s full of radiance.’

**Evam bhāvitesu kho, bhikkhu, catūsu iddhipādesu evam
bahulīkatesu, anekavihitaṃ iddhividham paccaṇubhoti—ekopi
hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ,
tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno
gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ**

karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasati parimajjati; yāva brahmalokāpi kāyena vasaṃ vatteti.

When the four bases of psychic power have been developed and cultivated in this way, they wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Evaṃ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṃ bahulīkatesu dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti—dibbe ca mānuse ca, dūre santike cāti.

When the four bases of psychic power have been developed and cultivated in this way, they hear both kinds of sounds, human and divine, whether near or far.

Evaṃ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṃ bahulīkatesu, parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti; vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ti pajānāti; sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti; vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānāti; samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti; vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti; saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti; vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānāti; mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti; amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānāti; sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānāti; anuttaraṃ vā cittaṃ ‘anuttaraṃ

cittan'ti pajānāti; samāhitam vā cittaṃ 'samāhitam cittaṃ'ti pajānāti; asamāhitam vā cittaṃ 'asamāhitam cittaṃ'ti pajānāti; vimuttam vā cittaṃ 'vimuttam cittaṃ'ti pajānāti; avimuttam vā cittaṃ 'avimuttam cittaṃ'ti pajānāti.

When the four bases of psychic power have been developed and cultivated in this way, they understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... They understand unfreed mind as 'unfreed mind'.

Evaṃ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṃ bahulikatesu, anekavihitam pubbenivāsam anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi samvaṭṭakappe anekepi vivaṭṭakappe anekepi samvaṭṭavivaṭṭakappe: 'amutrāsīm evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati.

When the four bases of psychic power have been developed and cultivated in this way, they recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was

named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

**Evam̐ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evam̐
bahulīkatesu, dibbena cakkhunā visuddhena
atikkantamānusakena satte passati cavamāne upapajjamāne
hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate
yathākammūpage satte pajānāti: ‘ime vata, bhonto, sattā
kāyaduccaritena samannāgatā vacīduccaritena samannāgatā
manoduccaritena samannāgatā ariyānaṃ upavādakā
micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bheda
paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.
Ime vā pana, bhonto, sattā kāyasucaritena samannāgatā
vacīsucaritena samannāgatā manosucaritena samannāgatā
ariyānaṃ anupavādakā sammādiṭṭhikā
sammādiṭṭhikammasamādānā; te kāyassa bheda paraṃ maraṇā
sugatiṃ saggaraṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā
visuddhena atikkantamānusakena satte passati cavamāne
upapajjamāne hīne paṇīte, suvaṇṇe dubbaṇṇe, sugate duggate
yathākammūpage satte pajānāti.**

When the four bases of psychic power have been developed and cultivated in this way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a

bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Evaṃ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṃ bahulīkatesu, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharatī”ti.

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Paṭhamaṃ.

Saṃyutta Nikāya 51
Linked Discourses 51

2. Pāsādakampanavagga
2. Shaking the Stilt Longhouse

12. Mahapphalasutta Very Fruitful

“Cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā mahapphalā honti mahānisamsā.

“Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial.

Katham bhāvitā ca, bhikkhave, cattāro iddhipādā katham bahulīkatā mahapphalā honti mahānisamsā?

How so?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṃ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

Pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddham, yathā uddham tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Vīriyasamādhi ...pe...

They develop the basis of psychic power that has immersion due to energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

inquiry, and active effort.

iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca ajjhataṃ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.

They think: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

Pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddham, yathā uddham tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.

as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Evam bhāvitā kho, bhikkhave, cattāro iddhipādā evam bahulikatā mahapphalā honti mahānisaṃsā.

When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.

Evam bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evam bahulikatesu anekavihitam iddhividham paccanubhoti— ekopi hutvā bahudhā hoti ...pe... yāva brahmalokāpi kāyena vasam vatteti ...pe....

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. ...

Evam bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evam bahulikatesu, āsavānam khayā anāsavam cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatī”ti.

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Dutiyam.

13. Chandasamādhisutta Immersion Due to Enthusiasm

**“Chandañce, bhikkhave, bhikkhu nissāya labhati samādhim,
labhati cittassa ekaggataṃ—**

“Mendicants, if a mendicant depends on enthusiasm in order to gain immersion, gain unification of mind,

ayaṃ vuccati chandasamādhi.

this is called immersion due to enthusiasm.

**So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ
paggaṇhāti padahati.**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise.

**Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya
chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti
padahati.**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

**Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ
janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

**Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost,

but increase, mature, and are fulfilled by development.

Ime vuccanti ‘padhānasaṅkhārā’ti.

These are called active efforts.

Iti ayañca chando, ayañca chandasamādhi, ime ca padhānasaṅkhārā—

And so there is this enthusiasm, this immersion due to enthusiasm, and these active efforts.

ayaṃ vuccati, bhikkhave, chandasamādhipadhānasaṅkhārasamannāgato iddhipādo.

This is called the basis of psychic power that has immersion due to enthusiasm, and active effort.

Vīriyañce, bhikkhave, bhikkhu nissāya labhati samādhim, labhati cittassa ekaggataṃ—

If a mendicant depends on energy in order to gain immersion, gain unification of mind,

ayaṃ vuccati ‘vīriyasamādhi’.

this is called immersion due to energy.

So anuppanānaṃ ...pe...

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise ...

uppanānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Ime vuccanti ‘padhānasaṅkhārā’ti.

These are called active efforts.

Iti idañca vīriyaṃ, ayañca vīriyasamādhi, ime ca padhānasaṅkhārā—

And so there is this energy, this immersion due to energy, and these active efforts.

ayaṃ vuccati, bhikkhave,

vīriyasamādhippadhānasaṅkhārasamannāgato iddhipādo.

This is called the basis of psychic power that has immersion due to energy, and active effort.

Cittañce, bhikkhave, bhikkhu nissāya labhati samādhim, labhati cittassa ekaggataṃ—

If a mendicant depends on mental development in order to gain immersion, gain unification of mind,

ayaṃ vuccati ‘cittasamādhī’.

this is called immersion due to mental development.

So anuppanānaṃ pāpakānaṃ ...pe...

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise ...

**uppanānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Ime vuccanti ‘padhānasaṅkhārā’ti.

These are called active efforts.

Iti idaṅca cittaṃ, ayaṅca cittasamādhī, ime ca padhānasaṅkhārā

—

And so there is this mental development, this immersion due to mental development, and these active efforts.

ayaṃ vuccati, bhikkhave,

cittasamādhippadhānasaṅkhārasamannāgato iddhipādo.

This is called the basis of psychic power that has immersion due to mental development, and active effort.

**Vīmaṁsañce, bhikkhave, bhikkhu nissāya labhati samādhim,
labhati cittassa ekaggataṃ—**

If a mendicant depends on inquiry in order to gain immersion, gain unification of mind,

ayaṃ vuccati ‘vīmaṃsāsamādhi’.

this is called immersion due to inquiry.

**So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ
paggaṇhāti padahati ...pe...**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise ...

**uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Ime vuccanti ‘padhānasaṅkhārā’ti.

These are called active efforts.

**Iti ayaṅca vīmaṃsā, ayaṅca vīmaṃsāsamādhi, ime ca
padhānasaṅkhārā—**

And so there is this inquiry, this immersion due to inquiry, and these active efforts.

ayaṃ vuccati, bhikkhave,

vīmaṃsāsamādhippadhānasaṅkhārasamannāgato iddhipādo”ti.

This is called the basis of psychic power that has immersion due to inquiry, and active effort.”

Tatiyaṃ.

Saṃyutta Nikāya 51
Linked Discourses 51

2. Pāsādakampanavagga
2. Shaking the Stilt Longhouse

14. Moggallānasutta With Moggallāna

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati pubbārāme
migāramātupāsāde.**

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra’s mother.

**Tena kho pana samayena sambahulā bhikkhū
heṭṭhāmigāramātupāsāde viharanti uddhatā unnaḷā capalā
mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā
bhantacittā pākatindriyā.**

Now at that time several mendicants were staying beneath the longhouse. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Atha kho bhagavā āyasmantaṃ mahāmoggallānaṃ āmantesi:
Then the Buddha addressed Venerable Mahāmoggallāna,

**“ete kho, moggallāna, sabrahmacārino
heṭṭhāmigāramātupāsāde viharanti uddhatā unnaḷā capalā
mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā
bhantacittā pākatindriyā.**

“These spiritual companions of yours staying beneath the longhouse are restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with wandering mind and undisciplined faculties.

Gaccha, moggallāna, te bhikkhū saṃvejhī”ti.

Go, Moggallāna, and strike awe in those mendicants!”

“Evaṃ, bhante”ti kho āyasmā mahāmoggallāno bhagavato paṭissutvā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāresi yathā pādaṅguṭṭhakena migāramātupāsādaṃ saṅkampesi sampakampesi sampacālesi.

“Yes, sir,” replied Mahāmoggallāna. Then he used his psychic power to make the longhouse shake and rock and tremble with his toe.

Atha kho te bhikkhū saṃviggā lomahaṭṭhajātā ekamantaṃ aṭṭhaṃsu:

Then those mendicants stood to one side, shocked and awestruck.

“acchariyaṃ vata bho, abbhutaṃ vata bho.

“It’s incredible, it’s amazing!

Nivātañca vata ayañca migāramātupāsādo gambhīranemo sunikhāto acalo asampakampī, atha ca pana saṅkampito sampakampito sampacālito”ti.

There’s no wind at all; and this stilt longhouse of Migāra’s mother has deep foundations. It’s firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!”

Atha kho bhagavā yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū bhagavā etadavoca:

Then the Buddha went up to those mendicants and said:

“kiṃ nu tumhe, bhikkhave, saṃviggā lomahaṭṭhajātā ekamantaṃ ṭhitā”ti?

“Why do you, mendicants, stand to one side, shocked and awestruck?”

“Acchariyaṃ, bhante, abbhutaṃ bhante.

“It’s incredible, sir, it’s amazing!

Nivātañca vata ayañca migāramātupāsādo gambhīranemo sunikhāto acalo asampakampī, atha ca pana saṅkampito sampakampito sampacālito”ti.

There’s no wind at all; and this stilt longhouse of Migāra’s mother has deep foundations. It’s firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!”

“Tumheva kho, bhikkhave, saṁvejetukāmena moggallānena bhikkhunā pādaṅguṭṭhakena migāramātupāsādo, saṅkampito sampakampito sampacālito.

“Wanting to strike awe in you, the mendicant Moggallāna made the longhouse shake and rock and tremble with his toe.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamesaṁ dhammānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṁmahiddhiko evaṁmahānubhāvo”ti?

What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?”

“Bhagavaṁmūlakā no, bhante, dhammā, bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha.

“Well then, mendicants, listen.

Catunnaṁ kho, bhikkhave, iddhipādānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṁmahiddhiko evaṁmahānubhāvo.

The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power.

Katamesaṃ catunnaṃ?

What four?

**Idha, bhikkhave, moggallāno bhikkhu
chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

Moggallāna develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

**vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ
iddhipādaṃ bhāveti—**

inquiry, and active effort.

**iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā
bhavissati;**

He thinks: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

**na ca ajjhattaṃ saṅkhittā bhavissati, na ca bahiddhā vikkhittā
bhavissati.**

Pacchāpuresaññī ca viharati—

And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.

as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, he develops a mind that's full of radiance.

Imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṃmahiddhiko evaṃmahānubhāvo.

The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

Imesañca pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu anekavihitāṃ iddhipiddham paccanubhoti ...pe... yāva brahmalokāpi kāyena vasaṃ vatteti ...pe...

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power ... controlling the body as far as the Brahmā realm. ...

imesañca pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti.

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

Catuttham.

15. Uṇṇābhabrāhmaṇasutta The Brahmin Uṇṇābha

Evaṃ me sutam—
So I have heard.

**ekam samayaṃ āyasmā ānando kosambiyam viharati
ghositārāme.**

At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

**Atha kho uṇṇābho brāhmaṇo yenāyasmā ānando
tenupasaṅkami; upasaṅkamtivā āyasmatā ānandena saddhiṃ
sammodi.**

Then Uṇṇābha the brahmin went up to Venerable Ānanda, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho uṇṇābho brāhmaṇo
āyasmantaṃ ānandaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to him,

**“kimatthiyaṃ nu kho, bho ānanda, samaṇe gotame
brahmacariyaṃ vussatī”ti?**

“Master Ānanda, what's the purpose of living the spiritual life with the ascetic Gotama?”

**“Chandappahānatthaṃ kho, brāhmaṇa, bhagavati
brahmacariyaṃ vussatī”ti.**

“The purpose of living the spiritual life under the Buddha, brahmin, is to give up desire.”

“Atthi pana, bho ānanda, maggo atthi paṭipadā etassa chandassa pahānāyā”ti?

“But is there a path and a practice for giving up that desire?”

“Atthi kho, brāhmaṇa, maggo, atthi paṭipadā etassa chandassa pahānāyā”ti.

“There is.”

“Katamo pana, bho ānanda, maggo katamā paṭipadā etassa chandassa pahānāyā”ti?

“What is that path?”

“Idha, brāhmaṇa, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

“It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

inquiry, and active effort.

ayaṃ kho, brāhmaṇa, maggo ayaṃ paṭipadā etassa chandassa pahānāyā”ti.

This is the path and the practice for giving up that desire.”

“Evaṃ sante, bho ānanda, santakaṃ hoti no asantakaṃ.

“This being the case, Master Ānanda, the path is endless, not finite.

Chandeneva chandaṃ pajahissatīti—netam̐ ṭhānam̐ vijjati”.

For it’s not possible to give up desire by means of desire.”

“Tena hi, brāhmaṇa, taññevettha paṭipucchissāmi. Yathā te khameyya tathā taṃ byākareyyāsi.

“Well then, brahmin, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, brāhmaṇa,

What do you think, brahmin?

ahosi te pubbe chando ‘ārāmaṃ gamissāmī’ti?

Have you ever had a desire to walk to the park,

Tassa te ārāmagatassa yo tajjo chando so paṭippassaddho”ti?

but when you arrived at the park, the corresponding desire faded away?”

“Evaṃ, bho”.

“Yes, sir.”

“Ahosi te pubbe vīriyaṃ ‘ārāmaṃ gamissāmī’ti?

“Have you ever had the energy to walk to the park,

Tassa te ārāmagatassa yaṃ tajjaṃ vīriyaṃ taṃ paṭippassaddhan”ti?

but when you arrived at the park, the corresponding energy faded away?”

“Evaṃ, bho”.

“Yes, sir.”

“Ahosi te pubbe cittaṃ ‘ārāmaṃ gamissāmī’ti?

“Have you ever had the idea to walk to the park,

Tassa te ārāmagatassa yaṃ tajjaṃ cittaṃ taṃ paṭippassaddhan”ti?

but when you arrived at the park, the corresponding idea faded away?”

“Evaṃ, bho”.

“Yes, sir.”

“Ahoṣi te pubbe vīmaṃsā ‘ārāmaṃ gamissāmī’ti?

“Have you ever inquired regarding a walk to the park,

Tassa te ārāmagatassa yā tājā vīmaṃsā sā paṭippassaddhā”ti?

but when you arrived at the park, the corresponding inquiry faded away?”

“Evaṃ, bho”.

“Yes, sir.”

“Evameva kho, brāhmaṇa, yo so bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, tassa yo pubbe chando ahoṣi arahattappattiyā, arahattappatte yo tājjo chando so paṭippassaddho;

“In the same way, take a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. They formerly had the desire to attain perfection, but when they attained perfection the corresponding desire faded away.

yaṃ pubbe vīriyaṃ ahoṣi arahattappattiyā, arahattappatte yaṃ tājjaṃ vīriyaṃ taṃ paṭippassaddham;

They formerly had the energy to attain perfection, but when they attained perfection the corresponding energy faded away.

yaṃ pubbe cittaṃ ahoṣi arahattappattiyā, arahattappatte yaṃ tājjaṃ cittaṃ taṃ paṭippassaddham;

They formerly had the idea to attain perfection, but when they attained perfection the corresponding idea faded away.

yā pubbe vīmaṃsā ahoṣi arahattappattiyā, arahattappatte yā tājā vīmaṃsā sā paṭippassaddhā.

They formerly inquired regarding attaining perfection, but when they attained perfection the corresponding inquiry faded away.

Taṃ kiṃ maññasi, brāhmaṇa,
What do you think, brahmin?

iti evaṃ sante, santakaṃ vā hoti no asantakaṃ vā”ti?
This being the case, is the path endless or finite?”

“Addhā, bho ānanda, evaṃ sante, santakaṃ hoti no asantakaṃ.
“Clearly, Master Ānanda, this being the case, the path is finite, not endless.

Abhikkantaṃ, bho ānanda, abhikkantaṃ, bho ānanda.
Excellent, Master Ānanda! Excellent!

Seyyathāpi, bho ānanda, nikkujjitaṃ vā ukkujjeyya,
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni
dakkhantī”ti; evamevaṃ bhotā ānandena anekapariyāyena
dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Ānanda has made the teaching clear in many ways.

Esāhaṃ, bho ānanda, taṃ bhavantaṃ gotamaṃ saraṇaṃ
gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ ānando dhāretu ajjatagge paṇupetaṃ
saraṇaṃ gatan”ti.

From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life.”

Pañcamaṃ.

16. Paṭhamasamaṇabrāhmaṇasutta Ascetics and Brahmins (1st)

“Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā mahiddhikā ahesuṃ mahānubhāvā, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

“Mendicants, all the ascetics and brahmins in the past,

Ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā mahiddhikā bhavissanti mahānubhāvā, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

future,

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā mahiddhikā mahānubhāvā, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.

Katamesaṃ catunnaṃ?

What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhī ...pe...

energy ...

cittasamādhī ...

mental development ...

**vīmaṃsāsamādhīpadhānasaṅkhārasamannāgataṃ
iddhipādaṃ bhāveti.**

inquiry, and active effort.

**Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā
mahiddhikā ahesuṃ mahānubhāvā, sabbe te imesaṃyeva
catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.**

All the ascetics and brahmins in the past,

**Ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā
brāhmaṇā vā mahiddhikā bhavissanti mahānubhāvā, sabbe te
imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.**

future,

**Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā
mahiddhikā mahānubhāvā, sabbe te imesaṃyeva catunnaṃ
iddhipādānaṃ bhāvitattā bahulīkatattā”ti.**

or present who are mighty and powerful have become so by
developing and cultivating the four bases of psychic power.”

Chaṭṭhaṃ.

17. Dutiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (2nd)

“Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā anekavihitaṃ iddhividhaṃ paccanubhosuṃ—ekopi hutvā bahudhā ahesuṃ, bahudhāpi hutvā eko ahesuṃ; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭhaṃ tiropākāraṃ tiropabbataṃ asajjamānā agamaṃsu, seyyathāpi ākāse; pathaviyāpi ummujjanimujsaṃ akaṃsu, seyyathāpi uduke; udukepi abhijjamāne agamaṃsu, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamiṃsu, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasimṃsu parimajjimsu; yāva brahmalokāpi kāyena vasaṃ vattesuṃ,
“Mendicants, all the ascetics and brahmins in the past,

sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

Ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā anekavihitaṃ iddhividhaṃ paccanubhossanti—ekopi hutvā bahudhā bhavissanti, bahudhāpi hutvā eko bhavissanti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭhaṃ tiropākāraṃ tiropabbataṃ asajjamānā gamissanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujsaṃ karissanti, seyyathāpi uduke; udukepi abhijjamāne gamissanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamissanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasissanti parimajjissanti; yāva brahmalokāpi kāyena vasaṃ vattissanti,
future,

sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

**Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā
anekavihiṭṭam iddhiṭṭam paccanubhonti—ekopi hutvā
bahudhā honti, bahudhāpi hutvā eko honti; āvibhāvaṃ,
tirobhāvaṃ; tirokuṭṭam tiropākāraṃ tiropabbataṃ asajjamānā
gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjam
karonti, seyyathāpi uduke; udukepi abhijjamāne gacchanti,
seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi
pakkhī saṅgo; imepi candimasūriye evaṃmahiddhike
evaṃmahānubhāve paṇinā parimasanti parimajjanti; yāva
brahmalokāpi kāyena vasaṃ vattenti,**

or present who wield the various kinds of psychic power—multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling their body as far as the Brahmā realm—

sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattāti.

do so by developing and cultivating the four bases of psychic power.

Katamesaṃ catunnaṃ?

What four?

Idha, bhikkhave, bhikkhu

**chandasamādhippadhānaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

**vīmaṃsāsamādhīppadhānasaṅkhārasamannāgataṃ
iddhipādaṃ bhāveti.**

inquiry, and active effort.

**Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā
anekavihitaṃ iddhividhaṃ paccanubhosuṃ—ekopi hutvā
bahudhā ahesuṃ ...pe... yāva brahmalokāpi kāyena vasaṃ
vattesuṃ,**

Mendicants, all the ascetics and brahmins in the past,

**sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā
bahulīkatattā.**

**Ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā
brāhmaṇā vā anekavihitaṃ iddhividhaṃ paccanubhossanti—
ekopi hutvā bahudhā bhavissanti ...pe... yāva brahmalokāpi
kāyena vasaṃ vattissanti,**

future,

**sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā
bahulīkatattā.**

**Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā
anekavihitaṃ iddhividhaṃ paccanubhonti—ekopi hutvā
bahudhā honti ...pe... yāva brahmalokāpi kāyena vasaṃ
vattenti,**

or present who wield the many kinds of psychic power—multiplying themselves and becoming one again ... controlling their body as far as the Brahmā realm—

**sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā
bahulīkatattā”ti.**

do so by developing and cultivating these four bases of psychic power.”

Sattamaṃ.

Saṃyutta Nikāya 51

Linked Discourses 51

2. Pāsādakampanavagga

2. Shaking the Stilt Longhouse

18. Bhikkhusutta

A Mendicant

“Catunnaṃ, bhikkhave, iddhipādānaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

“Mendicants, by developing and cultivating the four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Katamesaṃ catunnaṃ?

What four?

Idha, bhikkhave, bhikkhu

chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti.

inquiry, and active effort.

Imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā

bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ

**paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā
upasampajja viharatī”ti.**

By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Aṭṭhamāṇ.

19. Iddhādidesanāsutta A Teaching on Psychic Power, Etc.

**“Iddhiṃ vo, bhikkhave, desessāmi iddhipādañca
iddhipādabhāvanañca iddhipādabhāvanāgāminiñca paṭipadam̃.**

“Mendicants, I will teach you psychic power, the bases of psychic power, the development of the bases of psychic power, and the practice that leads to the development of the bases of psychic power.

Taṃ suṇātha.

Listen ...

Katamā ca, bhikkhave, iddhi?

And what is psychic power?

**Idha, bhikkhave, bhikkhu anekavihitam̃ iddhividham̃
paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko
hoti ...pe... yāva brahmalokāpi kāyena vasam̃ vatteti—**

It's when a mendicant wields the many kinds of psychic power:
multiplying themselves and becoming one again ... controlling the
body as far as the Brahmā realm.

ayam̃ vuccati, bhikkhave, iddhi.

This is called psychic power.

Katamo ca, bhikkhave, iddhipādo?

And what is the basis of psychic power?

**Yo so, bhikkhave, maggo yā paṭipadā iddhilābhāya
iddhipaṭilābhāya samvattati—**

The path and practice that leads to gaining psychic power.

ayaṃ vuccati, bhikkhave, iddhipādo.

This is called the basis of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanā?

And what is the development of the bases of psychic power?

Idha, bhikkhave, bhikkhu

chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

ayaṃ vuccati, bhikkhave, iddhipādabhāvanā.

This is called the development of the bases of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanāgāminī paṭipadā?

And what is the practice that leads to the development of the bases of psychic power?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto,

sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi—

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, iddhipādabhāvanāgāminī paṭipadā”ti.

This is called the practice that leads to the development of the bases of psychic power.”

Navamañ.

Saṃyutta Nikāya 51
Linked Discourses 51

2. Pāsādakampanavagga
2. Shaking the Stilt Longhouse

20. Vibhaṅgasutta Analysis

“Cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā”.

“Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial.

Kathaṃ bhāvitā ca, bhikkhave, cattāro iddhipādā kathaṃ bahulīkatā mahapphalā honti mahānisaṃsā?

How so?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhataṃ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

Pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattim yathā rattim tathā divā.

as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Vīriyasamādhi ...pe...

They develop the basis of psychic power that has immersion due to energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

inquiry, and active effort.

iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca ajjhataṃ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.

They think: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

Pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.

as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Katamo ca, bhikkhave, atilīno chando?

And what is enthusiasm that's too lax?

Yo, bhikkhave, chando kosajjasahagato kosajjasampayutto—

It's when enthusiasm is combined with laziness.

ayaṃ vuccati, bhikkhave, atilīno chando.

This is called lax enthusiasm.

Katamo ca, bhikkhave, atippaggahito chando?

And what is enthusiasm that's too tense?

Yo, bhikkhave, chando uddhaccasahagato

uddhaccasampayutto—

It's when enthusiasm is combined with restlessness.

ayaṃ vuccati, bhikkhave, atippaggahito chando.

This is called tense enthusiasm.

Katamo ca, bhikkhave, ajjhattaṃ saṅkhitto chando?

And what is enthusiasm that's constricted internally?

Yo, bhikkhave, chando thinamiddhasahagato

thinamiddhasampayutto—

It's when enthusiasm is combined with dullness and drowsiness.

ayaṃ vuccati, bhikkhave, ajjhattaṃ saṅkhitto chando.

This is called enthusiasm constricted internally.

Katamo ca, bhikkhave, bahiddhā vikkhitto chando?

And what is enthusiasm that's distracted externally?

Yo, bhikkhave, chando bahiddhā pañca kāmaguṇe ārabha

anuvikkhitto anuvisaṭo—

It's when enthusiasm is frequently distracted and diffused externally on account of the five kinds of sensual stimulation.

ayaṃ vuccati, bhikkhave, bahiddhā vikkhitto chando.

This is called enthusiasm distracted externally.

Kathañca, bhikkhave, bhikkhu pacchāpuresaññī ca viharati—
And how does a mendicant meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure?
as before, so after; as after, so before?

**Idha, bhikkhave, bhikkhuno pacchāpuresaññā suggahitā hoti
sumanasikatā sūpadhāritā suppaṭividdhā paññāya.**

It's when the perception of continuity is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant.

Evañ kho, bhikkhave, bhikkhu pacchāpuresaññī ca viharati—
That's how a mendicant meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure.
as before, so after; as after, so before.

**Kathañca, bhikkhave, bhikkhu yathā adho tathā uddhañ, yathā
uddhañ tathā adho viharati?**

And how does a mendicant meditate as below, so above; as above, so below?

**Idha, bhikkhave, bhikkhu imameva kāyañ uddhañ pādatalā
adho kesamatthakā tacapariyañtāñ pūrañ nānappakārassa
asucino paccavekkhati:**

It's when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

**‘atthi imasmim kāye kesā lomā nakhā dantā taco mañsañ
nhāru atthi atthimiñjañ vakkāñ hadayañ yakañ kilomañ
pihakañ papphāsañ antañ antaḡaḡañ udariyañ karisañ
pittañ semhañ pubbo lohitañ sedo medo assu vasā kheḷo
siḡhāḡikā lasikā muttan'ti.**

‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Evaṃ kho, bhikkhave, bhikkhu yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho viharati.

That's how a mendicant meditates as below, so above; as above, so below.

Kathaṅca, bhikkhave, bhikkhu yathā divā tathā rattiṃ, yathā rattiṃ tathā divā viharati?

And how does a mendicant meditate as by day, so by night; as by night, so by day?

Idha, bhikkhave, bhikkhu yehi ākārehi yehi liṅgehi yehi nimittehi divā chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, so tehi ākārehi tehi liṅgehi tehi nimittehi rattiṃ chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti;

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort, with the same features, attributes, and signs by day as by night.

yehi vā pana ākārehi yehi liṅgehi yehi nimittehi rattiṃ chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, so tehi ākārehi tehi liṅgehi tehi nimittehi divā chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

And they develop it with the same features, attributes, and signs by night as by day.

Evaṃ kho, bhikkhave, bhikkhu yathā divā tathā rattiṃ, yathā rattiṃ tathā divā viharati.

That's how a mendicant meditates as by day, so by night; as by night, so by day.

Kathaṅca, bhikkhave, bhikkhu vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti?

And how, with an open and unenveloped heart, does a mendicant develop a mind that's full of radiance?

**Idha, bhikkhave, bhikkhuno ālokasaññā suggahitā hoti
divāsaññā svādhiṭṭhitā.**

It's when a mendicant has properly grasped the perception of light,
and has properly grasped the perception of day.

**Evam̐ kho, bhikkhave, bhikkhu vivaṭṭena cetasā
apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.**

That's how, with an open and unenveloped heart, a mendicant
develops a mind that's full of radiance.

Katamañca, bhikkhave, atilīnaṃ vīriyaṃ?

And what is energy that's too lax? ...

**Yaṃ, bhikkhave, vīriyaṃ kosajjasahagataṃ
kosajjasampayuttaṃ—**

idaṃ vuccati, bhikkhave, atilīnaṃ vīriyaṃ.

Katamañca, bhikkhave, atippaggahitaṃ vīriyaṃ?

**Yaṃ, bhikkhave, vīriyaṃ uddhaccasahagataṃ
uddhaccasampayuttaṃ—**

idaṃ vuccati, bhikkhave, atippaggahitaṃ vīriyaṃ.

Katamañca, bhikkhave, ajjhattaṃ saṅkhittaṃ vīriyaṃ?

**Yaṃ, bhikkhave, vīriyaṃ thinamiddhasahagataṃ
thinamiddhasampayuttaṃ—**

idaṃ vuccati, bhikkhave, ajjhattaṃ saṅkhittaṃ vīriyaṃ.

Katamañca, bhikkhave, bahiddhā vikkhittaṃ vīriyaṃ?

**Yaṃ, bhikkhave, vīriyaṃ bahiddhā pañca kāmagaṇe ārabha
anuvikkhittaṃ anuvisaṭṭaṃ—idaṃ vuccati, bhikkhave, bahiddhā
vikkhittaṃ vīriyaṃ ...pe....**

**Kathañca, bhikkhave, bhikkhu vivaṭena cetasā
apariyonaddhena sappabhāsaṃ cittaṃ bhāveti?**

**Idha, bhikkhave, bhikkhuno ālokasaññā suggahitā hoti
divāsaññā svādhiṭṭhitā.**

**Evaṃ kho, bhikkhave, bhikkhu vivaṭena cetasā
apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.**

Katamañca, bhikkhave, atilīnaṃ cittaṃ?

And what is mental development that's too lax? ...

Yaṃ, bhikkhave, cittaṃ kosajjasahagataṃ kosajjasampayuttaṃ

—

idaṃ vuccati, bhikkhave, atilīnaṃ cittaṃ.

Katamañca, bhikkhave, atippaggahitaṃ cittaṃ?

**Yaṃ, bhikkhave, cittaṃ uddhaccasahagataṃ
uddhaccasampayuttaṃ—**

idaṃ vuccati, bhikkhave, atippaggahitaṃ cittaṃ.

Katamañca, bhikkhave, ajjhattaṃ saṅkhittaṃ cittaṃ?

**Yaṃ, bhikkhave, cittaṃ thinamiddhasahagataṃ
thinamiddhasampayuttaṃ—**

idaṃ vuccati, bhikkhave, ajjhattaṃ saṅkhittaṃ cittaṃ.

Katamañca, bhikkhave, bahiddhā vikkhittaṃ cittaṃ?

**Yaṃ, bhikkhave, cittaṃ bahiddhā pañca kāmagaṇe ārabha
anuvikkhittaṃ anuvisaṭaṃ—**

idaṃ vuccati, bhikkhave, bahiddhā vikkhittaṃ cittaṃ ...pe...

**evaṃ kho, bhikkhave, bhikkhu vivaṭena cetasā
apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.**

Katamā ca, bhikkhave, atilīnā vīmaṃsā?

And what is inquiry that's too lax?

Yā, bhikkhave, vīmaṃsā kosajjasahagatā kosajjasampayuttā—

It's when inquiry is combined with laziness.

ayaṃ vuccati, bhikkhave, atilīnā vīmaṃsā.

This is called lax inquiry.

Katamā ca, bhikkhave, atippaggahitā vīmaṃsā?

And what is inquiry that's too tense?

Yā, bhikkhave, vīmaṃsā uddhaccasahagatā

uddhaccasampayuttā—

It's when inquiry is combined with restlessness.

ayaṃ vuccati, bhikkhave, atippaggahitā vīmaṃsā.

This is called tense inquiry.

Katamā ca, bhikkhave, ajjhattaṃ saṅkhittā vīmaṃsā?

And what is inquiry that's constricted internally?

Yā, bhikkhave, vīmaṃsā thinamiddhasahagatā

thinamiddhasampayuttā—

It's when inquiry is combined with dullness and drowsiness.

ayaṃ vuccati, bhikkhave, ajjhattaṃ saṅkhittā vīmaṃsā.

This is called inquiry constricted internally.

Katamā ca, bhikkhave, bahiddhā vikkhittā vīmaṃsā?

And what is inquiry that's distracted externally?

**Yā, bhikkhave, vīmaṃsā bahiddhā pañca kāmaguṇe ārabha
anuvikkhittā anuvisaṭṭā—**

It's when inquiry is frequently distracted and diffused externally on account of the five kinds of sensual stimulation.

ayaṃ vuccati, bhikkhave, bahiddhā vikkhittā vīmaṃsā ...pe...

This is called inquiry distracted externally. ...

**evaṃ kho, bhikkhave, bhikkhu vivaṭena cetasā
apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.**

That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance.

**Evaṃ bhāvitā kho, bhikkhave, cattāro iddhipādā evaṃ
bahulīkatā mahapphalā honti mahānisaṃsā.**

When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.

**Evaṃ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu
evaṃ bahulīkatesu, anekavihitāṃ iddhidhamā paccanubhoti—
ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti ...pe...
yāva brahmalokāpi kāyena vasaṃ vatteti.**

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.

**Evaṃ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu
evaṃ bahulīkatesu, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā
upasampajja viharatī"ti.**

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

Dasamaṃ.

Pāsādakampanavaggo dutiyo.

Tassuddānaṃ

Pubbaṃ mahapphalaṃ chandaṃ,

**Moggallānañca uṇṇābhaṃ;
Dve samaṇabrāhmaṇā bhikkhu,
Desanā vibhaṅgena cāti.**

Saṃyutta Nikāya 51
Linked Discourses 51

3. Ayogaḷavagga
3. The Iron Ball

21. Maggasutta The Path

Sāvattihinidānaṃ.
At Sāvattihī.

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho maggo, kā paṭipadā iddhipādabhāvanāyā’ti?
‘What’s the path and practice for developing the bases of psychic power?’

Tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me:

‘idha bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṃ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.”

Pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddham, yathā uddham tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.

as by day, so by night; as by night, so by day.

**Iti vivaṭṭena cetasā apariyonaddhena sappabhāsam cittam
bhāveti.**

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Vīriyasamādhi ...pe...

They develop the basis of psychic power that has immersion due to energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

**iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā
bhavissati, na ca ajjhataṃ saṅkhittā bhavissati, na ca bahiddhā
vikkhittā bhavissati.**

They think: “My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.”

Pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddham, yathā uddham tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattim yathā rattim tathā divā'—

as by day, so by night; as by night, so by day.

**iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ
bhāveti.**

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.'

**Evaṃ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu
evaṃ bahulīkatesu anekavihitaṃ iddhividhaṃ paccanubhoti—
ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti ...pe...
yāva brahmalokāpi kāyena vasaṃ vatteti.**

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.

**Evaṃ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu
evaṃ bahulīkatesu, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā
upasampajja viharatī”ti.**

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Paṭhamaṃ.

(Chapi abhiññāyo vitthāretabbā.)

(The six direct knowledges should also be expanded.)

Saṃyutta Nikāya 51
Linked Discourses 51

3. Ayoguḷavagga
3. The Iron Ball

22. Ayoguḷasutta The Iron Ball

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

**“abhijānāti nu kho, bhante, bhagavā iddhiyā manomayena
kāyena brahmalokaṃ upasaṅkamitā”ti?**

“Sir, do you have personal experience of going to the Brahmā realm by psychic power with a mind-made body?”

**“Abhijānāmi khvāhaṃ, ānanda, iddhiyā manomayena kāyena
brahmalokaṃ upasaṅkamitā”ti.**

“I do, Ānanda.”

**“Abhijānāti pana, bhante, bhagavā iminā cātumahābhūtikena
kāyena iddhiyā brahmalokaṃ upasaṅkamitā”ti?**

“But do you have personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements?”

“Abhijānāmi khvāhaṃ, ānanda, iminā cātumahābhūtikena kāyena iddhiyā brahmalokaṃ upasaṅkamitā”ti.

“I do, Ānanda.”

“Yañca kho omāti, bhante, bhagavā iddhiyā manomayena kāyena brahmalokaṃ upasaṅkमितुṃ, yañca kho abhijānāti, bhante, bhagavā iminā cātumahābhūtikena kāyena iddhiyā brahmalokaṃ upasaṅkamitā, tayidaṃ, bhante, bhagavato acchariyañceva abbhutañcā”ti.

“It’s incredible and amazing that the Buddha is capable of going to the Brahmā realm by psychic power with a mind-made body! And that he has personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements!”

“Acchariyā ceva, ānanda, tathāgatā acchariyadhammasamannāgatā ca, abbhutā ceva, ānanda, tathāgatā abbhutadhammasamannāgatā ca.

“Ānanda, the Realized Ones are incredible and have incredible qualities. They’re amazing and have amazing qualities.

Yasmim, ānanda, samaye tathāgato kāyampi citte samodahati cittampi kāye samodahati, sukhasaññañca lahusaññañca kāye okkamitvā viharati;

Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmim, ānanda, samaye tathāgatassa kāyo lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca.

At that time his body becomes lighter, softer, more workable, and more radiant.

Seyyathāpi, ānanda, ayoguḷo divasaṃ santatto lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca;

Suppose there was an iron ball that had been heated all day. It'd become lighter, softer, more workable, and more radiant.

evameva kho, ānanda, yasmim̐ samaye tathāgato kāyampi citte samodahati, cittampi kāye samodahati, sukhasaññañca lahusaññañca kāye okkamitvā viharati;

In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmim̐, ānanda, samaye tathāgatassa kāyo lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca.

At that time his body becomes lighter, softer, more workable, and more radiant.

Yasmim̐, ānanda, samaye tathāgato kāyampi citte samodahati, cittampi kāye samodahati, sukhasaññañca lahusaññañca kāye okkamitvā viharati;

Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmim̐, ānanda, samaye tathāgatassa kāyo appakasireneva pathaviyā vehāsaṃ abbhuggacchati,

At that time his body easily rises up from the ground into the air.

so anekavihitam̐ iddhividham̐ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti ...pe... yāva brahmalokāpi kāyena vasaṃ vatteti.

He wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm.

Seyyathāpi, ānanda, tūlapicu vā kappāsapicu vā lahuko vātūpādāno appakasireneva pathaviyā vehāsaṃ abbhuggacchati;

Suppose there was a light tuft of cotton-wool or kapok. Taken up by the wind, it would easily rise up from the ground into the air.

evameva kho, ānanda, yasmim̐ samaye tathāgato kāyampi citte samodahati, cittampi kāye samodahati, sukhasaññañca lahusaññañca kāye okkamitvā viharati;

In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmim̐, ānanda, samaye tathāgatassa kāyo appakasireneva pathaviyā vehāsaṃ abhuggacchati,

At that time his body easily rises up from the ground into the air.

so anekavihitam̐ iddhividham̐ paccanubhoti—ekopi hutvā bahudhā hoti ...pe... yāva brahmalokāpi kāyena vasaṃ vatteti”ti.

He wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm.”

Dutiyam̐.

23. Bhikkhusutta A Mendicant

“Cattārome, bhikkhave, iddhipādā.

“Mendicants, there are these four bases of psychic power.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu

**chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā.

These are the four bases of psychic power.

Imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā

**bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā
upasampajja viharatī”ti.**

By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by

wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Tatīyaṃ.

Saṃyutta Nikāya 51
Linked Discourses 51

3. Ayogaḷavagga
3. The Iron Ball

24. Suddhikasutta Plain Version

“Cattārome, bhikkhave, iddhipādā.

“Mendicants, there are these four bases of psychic power.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu

**chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā”ti.

These are the four bases of psychic power.”

Catuttham.

25. Paṭhamaphalasutta Fruits (1st)

“Cattārome, bhikkhave, iddhipādā.

“Mendicants, there are these four bases of psychic power.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu

**chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā.

These are the four bases of psychic power.

Imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā

**bahulīkatattā bhikkhunā dvinnaṃ phalānaṃ aññatarānaṃ phalaṃ
pāṭikaṅkhaṃ—**

Because of developing and cultivating these four bases of psychic power, one of two results can be expected:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.

enlightenment in the present life, or if there's something left over, non-return.”

Pañcamañ.

26. Dutiyaphalasutta Fruits (2nd)

“Cattārome, bhikkhave, iddhipādā.

“Mendicants, there are these four bases of psychic power.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu

**chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā.

These are the four bases of psychic power.

Imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā

bahulīkatattā satta phalā sattānisamsā pāṭikaṅkhā.

Because of developing and cultivating these four bases of psychic power, seven fruits and benefits can be expected.

Katame satta phalā sattānisamsā?

What seven?

Ditṭheva dhamme paṭikacca aññaṃ ārādheti

They attain enlightenment early on in this very life.

no ce ditṭheva dhamme paṭikacca aññaṃ ārādheti; atha maraṇakāle aññaṃ ārādheti,

If not, they attain enlightenment at the time of death.

no ce ditṭheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti; atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, upahaccaparinibbāyī hoti, asaṅkhāraparinibbāyī hoti, sasaṅkhāraparinibbāyī hoti, uddhaṃsoto hoti akaniṭṭhagāmī.

If not, with the ending of the five lower fetters, they're extinguished between one life and the next ... they're extinguished upon landing ... they're extinguished without extra effort ... they're extinguished with extra effort ... they head upstream, going to the Akaniṭṭha realm.

Imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā ime satta phalā sattānisamsā pāṭikaṅkhā”ti.

Because of developing and cultivating these four bases of psychic power, these seven fruits and benefits can be expected.”

Chaṭṭhaṃ.

27. Paṭhamaānandasutta With Ānanda (1st)

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

**“Katamā nu kho, bhante, iddhi, katamo iddhipādo, katamā
iddhipādabhāvanā, katamā iddhipādabhāvanāgāminī
paṭipadā”ti?**

“Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

**“Idhānanda, bhikkhu anekavihitaṃ iddhividhaṃ paccanubhoti—
ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti ...pe...
yāva brahmalokāpi kāyena vasaṃ vatteti—**

“Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.

ayaṃ vuccatānanda, iddhi.
This is called psychic power.

Katamo cānanda, iddhipādo?

And what is the basis of psychic power?

Yo, ānanda, maggo yā paṭipadā iddhilābhāya iddhipaṭilābhāya saṁvattati—

The path and practice that leads to gaining psychic power.

ayaṃ vuccatānanda, iddhipādo.

This is called the basis of psychic power.

Katamā cānanda, iddhipādabhāvanā?

And what is the development of the bases of psychic power?

Idhānanda, bhikkhu

chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

ayaṃ vuccatānanda, iddhipādabhāvanā.

This is called the development of the bases of psychic power.

Katamā cānanda, iddhipādabhāvanāgāminī paṭipadā?

And what is the practice that leads to the development of the bases of psychic power?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi—

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccatānanda, iddhipādabhāvanāgāminī paṭipadā”ti.

This is called the practice that leads to the development of the bases of psychic power.”

Sattamaṃ.

28. Dutiyaānandasutta With Ānanda (2nd)

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā
etadavoca:**

The Buddha said to him:

**“katamā nu kho, ānanda, iddhi, katamo iddhipādo, katamā
iddhipādabhāvanā, katamā iddhipādabhāvanāgāminī
paṭipadā”ti?**

“Ānanda, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

**Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā ...
pe....**

“Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”

**“Idhānanda, bhikkhu anekavihitaṃ iddhividhaṃ paccanubhoti—
ekopi hutvā bahudhā hoti ...pe... yāva brahmalokāpi kāyena
vasaṃ vatteti—**

“Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.

ayaṃ vuccatānanda, iddhi.
This is called psychic power.

Katamo cānanda, iddhipādo?

And what is the basis of psychic power?

Yo, ānanda, maggo yā paṭipadā iddhilābhāya iddhipaṭilābhāya saṁvattati—

The path and practice that leads to gaining psychic power.

ayaṃ vuccatānanda, iddhipādo.

This is called the basis of psychic power.

Katamā cānanda, iddhipādabhāvanā?

And what is the development of the bases of psychic power?

Idhānanda, bhikkhu

chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

ayaṃ vuccatānanda, iddhipādabhāvanā.

This is called the development of the bases of psychic power.

Katamā cānanda, iddhipādabhāvanāgāminī paṭipadā?

And what is the practice that leads to the development of the bases of psychic power?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi—

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccatānanda, iddhipādabhāvanāgāminī paṭipadā”ti.

This is called the practice that leads to the development of the bases of psychic power.”

Aṭṭhamāṃ.

29. Paṭhamabhikkhusutta Several Mendicants (1st)

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamim̐su; upasaṅkamtivā bhagavantam̐ abhivādetvā
ekamantam̐ nisīdim̐su. Ekamantam̐ nisinnā kho te bhikkhū
bhagavantam̐ etadavocum̐:**

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

**“katamā nu kho, bhante, iddhi, katamo iddhipādo, katamā
iddhipādabhāvanā, katamā iddhipādabhāvanāgāminī
paṭipadā”ti?**

“Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

**“Idha, bhikkhave, bhikkhu anekavihitam̐ iddhividham̐
paccanubhoti—ekopi hutvā bahudhā hoti ...pe... yāva
brahmalokāpi kāyena vasaṃ vatteti—**

“Mendicants, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.

ayam̐ vuccati, bhikkhave, iddhi.

This is called psychic power.

Katamo ca, bhikkhave, iddhipādo?

And what is the basis of psychic power?

Yo, bhikkhave, maggo, yā paṭipadā iddhilābhāya iddhipaṭilābhāya saṁvattati—

The path and practice that leads to gaining psychic power.

ayaṃ vuccati, bhikkhave, iddhipādo.

This is called the basis of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanā?

And what is the development of the bases of psychic power?

Idha, bhikkhave, bhikkhu

chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

ayaṃ vuccati, bhikkhave, iddhipādabhāvanā.

This is called the development of the bases of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanāgāminī paṭipadā?

And what is the practice that leads to the development of the bases of psychic power?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi—

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, iddhipādashāvanāgāminī paṭipadā”ti.
This is called the practice that leads to the development of the bases of psychic power.”

Navamaṃ.

30. Dutiyabhikkhusutta Several Mendicants (2nd)

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu ...pe...

Then several mendicants went up to the Buddha ...

ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca:

The Buddha said to them:

“katamā nu kho, bhikkhave, iddhi, katamo iddhipādo, katamā iddhipādabhāvanā, katamā iddhipādabhāvanāgāminī paṭipadā”ti?

“Mendicants, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā ... pe....

“Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”

“Katamā ca, bhikkhave, iddhi?

“And what is psychic power?”

Idha, bhikkhave, bhikkhu anekavihitaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti ...pe... yāva brahmalokāpi kāyena vasaṃ vatteti—

It’s a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the

body as far as the Brahmā realm.

ayaṃ vuccati, bhikkhave, iddhi.

This is called psychic power.

Katamo ca, bhikkhave, iddhipādo?

And what is the basis of psychic power?

**Yo, bhikkhave, maggo, yā paṭipadā iddhilābhāya
iddhipaṭilābhāya saṃvattati—**

The path and practice that leads to gaining psychic power.

ayaṃ vuccati, bhikkhave, iddhipādo.

This is called the basis of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanā?

And what is the development of the bases of psychic power?

Idha, bhikkhave, bhikkhu

**chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

ayaṃ vuccati, bhikkhave, iddhipādabhāvanā.

This is called the development of the bases of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanāgāminī paṭipadā?

And what is the practice that leads to the development of the bases of psychic power?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī—

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, iddhipādabhāvanāgāminī paṭipadā”ti.

This is called the practice that leads to the development of the bases of psychic power.”

Dasamaṃ.

31. Moggallānasutta About Moggallāna

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“Taṃ kiṃ maññaṭha, bhikkhave,

“What do you think, mendicants?

**katamesaṃ dhammānaṃ bhāvitattā bahulīkatattā moggallāno
bhikkhu evaṃmahiddhiko evaṃmahānubhāvo”ti?**

What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?”

**“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā ...
pe...**

“Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”

**“catunnaṃ kho, bhikkhave, iddhipādānaṃ bhāvitattā
bahulīkatattā moggallāno bhikkhu evaṃmahiddhiko
evaṃmahānubhāvo.**

“The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power.

Katamesaṃ catunnaṃ?

What four?

**Idha, bhikkhave, moggallāno bhikkhu
chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti—**

Moggallāna develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhataṃ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

He thinks: 'My enthusiasm won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

Pacchāpuresaññī ca viharati—

And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.

as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, he develops a mind that's full of radiance.

Vīriyasamādhī ...pe...

He develops the basis of psychic power that has immersion due to energy ...

cittasamādhī ...

mental development ...

vīmaṃsāsamādhīppadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā

bhavissati, na ca ajjhataṃ saṅkhittā bhavissati, na ca bahiddhā

vikkhittā bhavissati ...pe...

He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ ...

iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

Imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṃmahiddhiko evaṃmahānubhāvo.

The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

Imesañca pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṃ anekavihitāṃ iddhidham paṇṇāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā vasāṃ vatteti.

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm.

Imesañca pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti.

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

Ekādasamaṃ.

32. Tathāgatasutta The Realized One

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“Taṃ kiṃ maññaṭha, bhikkhave,

“What do you think, mendicants?

**katamesaṃ dhammānaṃ bhāvitattā bahulīkatattā tathāgato
evaṃmahiddhiko evaṃmahānubhāvo”ti?**

What things has the Realized One developed and cultivated so as to have such power and might?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

**“catunnaṃ kho, bhikkhave, iddhipādānaṃ bhāvitattā
bahulīkatattā tathāgato evaṃmahiddhiko evaṃmahānubhāvo.**

“The Realized One has become so powerful and mighty by developing and cultivating the four bases of psychic power.

Katamesaṃ catunnaṃ?

What four?

**Idha, bhikkhave, tathāgato
chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti—**

It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhataṃ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

He thinks: 'My enthusiasm won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

Pacchāpuresaññī ca viharati—

And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.

as by day, so by night; as by night, so by day.

Iti vivaṭṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, he develops a mind that's full of radiance.

Vīriyasamādhi ...pe...

He develops the basis of psychic power that has immersion due to energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti—

inquiry, and active effort.

iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca ajjhataṃ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.

He thinks: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

Pacchāpuresaññī ca viharati—

And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddham, yathā uddham tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.

as by day, so by night; as by night, so by day.

**Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ
bhāveti.**

And so, with an open and unenveloped heart, he develops a mind that's full of radiance.

**Imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā
bahulīkatattā tathāgato evaṃmahiddhiko evaṃmahānubhāvo.**

The Realized One has become so powerful and mighty by developing and cultivating these four bases of psychic power.

**Imesañca pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā
bahulīkatattā tathāgato anekavihitaṃ iddhividhaṃ paccanubhoti
—ekopi hutvā bahudhā hoti ...pe... yāva brahmalokāpi kāyena
vasaṃ vatteti.**

And by developing and cultivating these four bases of psychic power, the Realized One wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm.

**Imesañca pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā
bahulīkatattā tathāgato āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja viharatī”ti.**

And by developing and cultivating these four bases of psychic power, the Realized One realizes the undefiled freedom of heart and

freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

Dvādasamaṃ.

(Chapi abhiññāyo vitthāretabbā.)

(The six direct knowledges should also be expanded.)

Ayoguḷavaggo tatiyo.

Tassuddānaṃ

**Maggo ayoguḷo bhikkhu,
suddhikañcāpi dve phalā;
Dve cānandā duve bhikkhū,
moggallāno tathāgatoti.**

33–44. Gaṅgānadiādisutta
33–44. The Ganges River, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu cattāro iddhipāde bhāvento cattāro iddhipāde bahuḷīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

In the same way, a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.

Kathaṅca, bhikkhave, bhikkhu cattāro iddhipāde bhāvento cattāro iddhipāde bahuḷīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

And how does a mendicant who develops the four bases of psychic power slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...

energy ...

cittasamādhi ...

mental development ...

**vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ
iddhipādaṃ bhāveti.**

inquiry, and active effort.

**Evaṃ kho, bhikkhave, bhikkhu cattāro iddhipāde bhāvento
cattāro iddhipāde bahuḷīkaronto nibbānaninno hoti
nibbānaṇṇo nibbānapabbhāro”ti.**

In the same way, a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.”

Dvādasamaṃ.

Gaṅgāpeyyālavaggo catuttho.

(To be expanded for each of the different rivers as in SN 45.91–102.)

Tassuddānaṃ

Cha pācīnato ninnā,

Six on slanting to the east,

cha ninnā ca samuddato;

and six on slanting to the ocean;

Dvete cha dvādasa honti,

these two sixes make twelve,

vaggo tena pavuccatīti.

and that’s how this chapter is recited.

Saṃyutta Nikāya 51
Linked Discourses 51

5. Appamādavagga
5. Diligence

45. Appamādavagga 45–54. Diligence

(Appamādavaggo vitthāretabbo.)

(To be expanded as in the chapter on diligence at SN 45.139–148.)

Tassuddānaṃ

Tathāgataṃ padaṃ kūṭaṃ,
The Realized One, footprint, roof peak,

mūlaṃ sāro ca vassikaṃ;
roots, heartwood, jasmine,

Rājā candimasūriyā,
monarch, sun and moon,

vatthena dasamaṃ padanti.
and cloth is the tenth.

Saṃyutta Nikāya 51
Linked Discourses 51

6. Balakaraṇīyavagga
6. Hard Work

55. Balakaraṇīyavagga 55–66. Hard Work

(Balakaraṇīyavaggo vitthāretabbo.)

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Tassuddānaṃ

Balaṃ bījañca nāgo ca,

Hard work, seeds, and dragons,

rukkho kumbhena sūkiyā;

a tree, a pot, and a spike,

Ākāsenā ca dve meghā,

the sky, and two on clouds,

nāvā āgantukā nadīti.

a ship, a guest house, and a river.

Saṃyutta Nikāya 51
Linked Discourses 51

7. Esanāvagga
7. Searches

67. Esanāvagga
67–76. Searches

(Esanāvaggo vitthāretabbo.)

(To be expanded as in the chapter on searches at SN 45.161–170.)

Tassuddānaṃ

Esanā vidhā āsavo,

Searches, discriminations, defilements,

Bhavo ca dukkhatā tisso;

states of existence, three kinds of suffering,

Khilaṃ malañca nīgho ca,

barrenness, stains, and troubles,

Vedanā taṇhā tasinā cāti.

feelings, craving, and thirst.

77–86. Oghādisutta
77–86. Floods, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.
These are the five higher fetters.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
cattāro iddhipādā bhāvetabbā.**

The four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katame cattāro?
What four?

**Idha, bhikkhave, bhikkhu
chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ...pe...
energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ

iddhipādaṃ bhāveti.

inquiry, and active effort.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
ime cattāro iddhipādā bhāvetabbā”ti.**

These four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Yathā maggasamūyuttaṃ tathā vitthāretabbaṃ.)

(To be expanded as in the Linked Discourses on the Path at SN 45.171–180.)

Oghavaggo aṭṭhāmo.

Tassuddānaṃ

Ogho yogo upādānaṃ,

Floods, bonds, grasping,

ganthā anusayena ca;

ties, and underlying tendencies,

Kāmaguṇā nīvaraṇā,

kinds of sensual stimulation, hindrances,

khandhā oruddhambhāgiyāti.

aggregates, and fetters high and low.

Iddhipādasamūyuttaṃ sattamaṃ.

The Linked Discourses on the Bases of psychic Power is the seventh section.

52. Anuruddha Saṃyutta:
With Anuruddha

Saṃyutta Nikāya 52
Linked Discourses 52

1. Rahogatavagga
1. In Private

1. Paṭhamarahogatasutta In Private (1st)

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ āyasmā anuruddho sāvattiyam viharati
jetavane anāthapiṇḍikassa ārāme.**

At one time Venerable Anuruddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmato anuruddhassa rahogatassa paṭisallīnassa
evaṃ cetaso parivitakko udapādi:**

Then as Anuruddha was in private retreat this thought came to his mind:

**“yesaṃ kesañci cattāro satipaṭṭhānā viraddhā, viraddho tesam
ariyo maggo sammā dukkhakkhayagāmī.**

“Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering.

**Yesam kesañci cattāro satipaṭṭhānā āraddhā, āraddho tesam
ariyo maggo sammā dukkhakkhayagāmī”ti.**

Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

**Atha kho āyasmā mahāmoggallāno āyasmato anuruddhassa
cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā
puriso samiñjitaṃ vā bāham pasāreyya, pasāritaṃ vā bāham
samiñjeya; evameva—āyasmato anuruddhassa sammukhe
pāturahosi.**

Then Venerable Mahāmogallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha,

Atha kho āyasmā mahāmogallāno āyasmantaṃ anuruddhaṃ etadavoca:

and said to him:

“kittāvatā nu kho, āvuso anuruddha, bhikkhuno cattāro satipaṭṭhānā āraddhā hontī”ti?

“Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”

“Idhāvuso, bhikkhu ajjhattaṃ kāye samudayadhammānupassī viharati, ajjhattaṃ kāye vayadhammānupassī viharati, ajjhattaṃ kāye samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

“Reverend, it’s when a mendicant meditates observing the body internally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

Bahiddhā kāye samudayadhammānupassī viharati, bahiddhā kāye vayadhammānupassī viharati, bahiddhā kāye samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing the body externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattabahiddhā kāye samudayadhammānupassī viharati, ajjhatabhiddhā kāye vayadhammānupassī viharati, ajjhatabhiddhā kāye samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing the body internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

So sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati;

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

sace ākaṅkhati: ‘paṭikūle appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati;

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do.

sace ākaṅkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati;

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati;

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

sace ākaṅkhati: ‘appaṭikūlañca paṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Ajjhattaṃ vedanāsu samudayadhammānupassī viharati, ajjhataṃ vedanāsu vayadhammānupassī viharati, ajjhataṃ vedanāsu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing feelings internally ...

Bahiddhā vedanāsu samudayadhammānupassī viharati, bahiddhā vedanāsu vayadhammānupassī viharati, bahiddhā vedanāsu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

externally ...

**Ajjhattabahiddhā vedanāsu samudayadhammānupassī viharati,
ajjhatabahiddhā vedanāsu vayadhammānupassī viharati,
ajjhatabahiddhā vedanāsu samudayavayadhammānupassī
viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ.**

internally and externally as liable to originate, as liable to vanish, and
as liable to originate and vanish ...

**So sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti,
paṭikūlasaññī tattha viharati;**

**sace ākaṅkhati: ‘paṭikūle appaṭikūlasaññī vihareyyan’ti,
appaṭikūlasaññī tattha viharati;**

**sace ākaṅkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī
vihareyyan’ti, paṭikūlasaññī tattha viharati;**

**sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī
vihareyyan’ti, appaṭikūlasaññī tattha viharati;**

**sace ākaṅkhati: ‘appaṭikūlañca paṭikūlañca tadubhayaṃ
abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti,
upekkhako tattha viharati sato sampajāno.**

Ajjhattaṃ citte ...pe...

They meditate observing the mind internally ...

bahiddhā citte ...pe...

externally ...

ajjhatabahiddhā citte samudayadhammānupassī viharati ...

ajjhatabahiddhā citte vayadhammānupassī viharati ...

**ajjhatabahiddhā citte samudayavayadhammānupassī viharati
ātāpī ...pe... abhijjhādomanassaṃ.**

internally and externally as liable to originate, as liable to vanish, and
as liable to originate and vanish ...

**So sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti,
paṭikūlasaññī tattha viharati ...pe...**

upekkhako tattha viharati sato sampajāno.

Ajjhattaṃ dhammesu ...pe...

They meditate observing principles internally ...

bahiddhā dhammesu ...pe...

externally ...

**ajjhatabhiddhā dhammesu samudayadhammānupassī viharati
... ajjhatabhiddhā dhammesu vayadhammānupassī viharati ...
ajjhatabhiddhā dhammesu samudayavayadhammānupassī
viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomassaṃ.**

internally and externally as liable to originate, as liable to vanish, and
as liable to originate and vanish ...

**So sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti,
paṭikūlasaññī tattha viharati ...pe...**

If they wish: ‘May I meditate perceiving the repulsive in the
unrepulsive,’ that’s what they do. ...

upekkhako tattha viharati sato sampajāno.

If they wish: ‘May I meditate staying equanimous, mindful and aware,
ignoring both the repulsive and the unrepulsive,’ that’s what they do.

**Ettāvatā kho, āvuso, bhikkhuno cattāro satipaṭṭhānā āraddhā
hontī”ti.**

That’s how to define the undertaking of the four kinds of mindfulness
meditation by a mendicant.”

Paṭhamam.

Saṃyutta Nikāya 52
Linked Discourses 52

1. Rahogatavagga
1. In Private

2. Dutiyarahogatasutta In Private (2nd)

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmato anuruddhassa rahogatassa paṭisallīnassa
evaṃ cetaso parivitaṅko udapādi:**

Then as Anuruddha was in private retreat this thought came to his mind:

**“yesaṃ kesañci cattāro satipaṭṭhānā viraddhā, viraddho tesāṃ
ariyo maggo sammā dukkhakkhayagāmī;**

“Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering.

**yesaṃ kesañci cattāro satipaṭṭhānā āraddhā, āraddho tesāṃ
ariyo maggo sammā dukkhakkhayagāmī”ti.**

Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

**Atha kho āyasmā mahāmoggallāno āyasmato anuruddhassa
cetasā cetoparivitaṅkamaññāya—seyyathāpi nāma balavā
puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ
samiñjeyya; evameva—āyasmato anuruddhassa sammukhe
pāturahosi. Atha kho āyasmā mahāmoggallāno āyasmantaṃ
anuruddhaṃ etadavoca:**

Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract

their arm, he reappeared in front of Anuruddha and said to him:

“kittāvatā nu kho, āvuso anuruddha, bhikkhuno cattāro satipaṭṭhānā āraddhā hontī”ti?

“Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”

“Idhāvuso, bhikkhu ajjhataṃ kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

“Reverend, it’s when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.

Bahiddhā kāye kāyānupassī viharati ...pe...

They meditate observing an aspect of the body externally ...

ajjhatabhiddhā kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhataṃ vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing an aspect of feelings internally ...

Bahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

externally ...

Ajjhatabhiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

internally and externally ...

Ajjhataṃ citte ...pe...

They meditate observing an aspect of the mind internally ...

bahiddhā citte ...pe...

externally ...

ajjhatabhiddhā citta cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

internally and externally ...

Ajjhattaṃ dhammesu ...pe...

They meditate observing an aspect of principles internally ...

bahiddhā dhammesu ...pe...

externally ...

ajjhatabhiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Ettāvatā kho, āvuso, bhikkhuno cattāro satipaṭṭhānā āraddhā hontī”ti.

That’s how to define the undertaking of the four kinds of mindfulness meditation by a mendicant.”

Dutiyam.

Saṃyutta Nikāya 52
Linked Discourses 52

1. Rahogatavagga
1. In Private

3. Sutanusutta

On the Bank of the Sutanu

Ekam samayaṃ āyasmā anuruddho sāvattiyam viharati sutanutīre.

At one time Venerable Anuruddha was staying near Sāvattī on the bank of the Sutanu.

Atha kho sambahulā bhikkhū yenāyasmā anuruddho tenupasaṅkamimsu; upasaṅkamtivā āyasmatā anuruddhena saddhiṃ sammodimsu.

Then several mendicants went up to Venerable Anuruddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ anuruddhaṃ etadavocum:

When the greetings and polite conversation were over, they sat down to one side, and said to him:

“katamesaṃ āyasmā anuruddho dhammānaṃ bhāvitattā bahulīkatattā mahābhiññataṃ patto”ti?

“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”

“Catunnaṃ khvāhaṃ, āvuso, satipaṭṭhānānaṃ bhāvitattā bahulīkatattā mahābhiññataṃ patto.

“Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

Katamesaṃ catunnaṃ?

What four?

Idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

I meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesaṃ khvāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā mahābhiññataṃ patto.

I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā hīnaṃ dhammaṃ hīnato abbhaññāsim, majjhimaṃ dhammaṃ majjhimato abbhaññāsim, paṇītaṃ dhammaṃ paṇītato abbhaññāsin”ti.

And it was by developing and cultivating these four kinds of mindfulness meditation that I directly knew the lower realm as lower, the middle realm as middle, and the higher realm as higher.”

Tatiyaṃ.

4. Paṭhamakaṇḍakīsutta At Thorny Wood (1st)

**Ekam̐ samayaṃ āyasmā ca anuruddho āyasmā ca sāriputto
āyasmā ca mahāmogallāno sākete viharanti kaṇḍakīvane.**

At one time the venerables Anuruddha, Sāriputta, and Mahāmogallāna were staying near Sāketa, in the Thorny Wood.

**Atha kho āyasmā ca sāriputto āyasmā ca mahāmogallāno
sāyanhasamayaṃ paṭisallānā vuṭṭhitā yenāyasmā anuruddho
tenupasaṅkamim̐su; upasaṅkamitvā āyasmatā anuruddhena
saddhim̐ sammodim̐su.**

Then in the late afternoon, Sāriputta and Mahāmogallāna came out of retreat, went to Anuruddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdim̐su. Ekamantaṃ nisinno kho āyasmā sāriputto
āyasmantaṃ anuruddhaṃ etadavoca:**

When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha:

**“sekhenāvuso anuruddha, bhikkhunā katame dhammā
upasampajja vihātabbā”ti?**

“Reverend Anuruddha, what things should a trainee mendicant enter and remain in?”

**“Sekhenāvuso sāriputta, bhikkhunā cattāro satipaṭṭhānā
upasampajja vihātabbā.**

“Reverend Sāriputta, a trainee mendicant should enter and remain in the four kinds of mindfulness meditation.

Katame cattāro?

What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

sekhenāvuso sāriputta, bhikkhunā ime cattāro satipaṭṭhānā upasampajja vihātabbā”ti.

A trainee mendicant should enter and remain in these four kinds of mindfulness meditation.”

Catuttham.

Saṃyutta Nikāya 52
Linked Discourses 52

1. Rahogatavagga
1. In Private

5. Dutiyakaṇḍakīsutta At Thorny Wood (2nd)

Sāketanidānaṃ.

At Sāketa.

**Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ
anuruddhaṃ etadavoca:**

Sāriputta said to Anuruddha:

**“asekhenāvuso anuruddha, bhikkhunā katame dhammā
upasampajja vihātabbā”ti?**

“Reverend Anuruddha, what things should a mendicant who is an adept enter and remain in?”

**“Asekhenāvuso sāriputta, bhikkhunā cattāro satipaṭṭhānā
upasampajja vihātabbā.**

“Reverend Sāriputta, a mendicant who is an adept should enter and remain in the four kinds of mindfulness meditation.

Katame cattāro?

What four?

**Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno
satimā, vineyya loke abhijjhādomanassaṃ;**

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ—**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**asekhenāvuso sāriputta, bhikkhunā ime cattāro satipaṭṭhānā
upasampajja vihātabbā”ti.**

A mendicant who is an adept should enter and remain in these four kinds of mindfulness meditation.”

Pañcamaṃ.

6. Tatiyakaṇḍakīsutta At Thorny Wood (3rd)

Sāketanidānaṃ.

At Sāketa.

**Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ
anuruddhaṃ etadavoca:**

Sāriputta said to Anuruddha:

**“katamesaṃ āyasmā anuruddho dhammānaṃ bhāvitattā
bahulīkatattā mahābhiññataṃ patto”ti?**

“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”

**“Catunnaṃ khvāhaṃ, āvuso, satipaṭṭhānānaṃ bhāvitattā
bahulīkatattā mahābhiññataṃ patto.**

“Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

Katamesaṃ catunnaṃ?

What four?

**Idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno
satimā, vineyya loke abhijjhādomassaṃ;**

I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ...pe...

I meditate observing an aspect of feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassam—**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**imesam khvāham, āvuso, catunnam satipaṭṭhānānam bhāvitattā
bahulīkatattā mahābhiññatam patto.**

I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

**Imesañca panāham, āvuso, catunnam satipaṭṭhānānam
bhāvitattā bahulīkatattā sahasam lokam abhijānāmī”ti.**

And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy.”

Chaṭṭham.

Saṃyutta Nikāya 52
Linked Discourses 52

1. Rahogatavagga
1. In Private

7. Taṇhākkhayasutta The Ending of Craving

Sāvattihinidānaṃ.
At Sāvattihī.

Tatra kho āyasmā anuruddho bhikkhū āmantesi:
There Venerable Anuruddha addressed the mendicants:

“āvuso bhikkhavo”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato anuruddhassa paccassosuṃ.
“Reverend,” they replied.

Āyasmā anuruddho etadavoca:
Anuruddha said this:

“Cattārome, āvuso, satipaṭṭhānā bhāvitā bahulīkatā taṇhākkhayāya saṃvattanti.
“Reverends, when these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving.

Katame cattāro?
What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ...pe...
It’s when a mendicant meditates by observing an aspect of the body
...

vedanāsu ...pe...
feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ—**

principles—keen, aware, and mindful, rid of desire and aversion for
the world.

**ime kho, āvuso, cattāro satipaṭṭhānā bhāvitā bahulīkatā
taṇhākkhayāya samvattantī”ti.**

When these four kinds of mindfulness meditation are developed and
cultivated they lead to the ending of craving.”

Sattamaṃ.

8. Salaḷāgārasutta The Frankincense-Tree Hut

Ekam samayaṃ āyasmā anuruddho sāvattiyam viharati salaḷāgāre.

At one time Venerable Anuruddha was staying near Sāvattī in the frankincense-tree hut.

Tatra kho āyasmā anuruddho bhikkhū āmantesi ...pe... etadavoca:

There Venerable Anuruddha addressed the mendicants:

“seyyathāpi, āvuso, gaṅgā nadī pācīnaninnā pācīnaṇṇā pācīnapabbhārā.

“Reverends, suppose that, although the Ganges river slants, slopes, and inclines to the east,

Atha mahājanakāyo āgaccheyya kudālapitakaṃ ādāya:

a large crowd were to come along with a spade and basket, saying:

‘mayam imaṃ gaṅgānadim pacchāninnam karissāma pacchāṇṇam pacchāpabbhāran’ti.

‘We’ll make this Ganges river slant, slope, and incline to the west!’

Tam kiṃ maññathāvuso, api nu so mahājanakāyo gaṅgānadim pacchāninnam kareyya pacchāṇṇam pacchāpabbhāran’ti?

What do you think, reverends? Would they succeed?”

“No hetam, āvuso”.

“No, reverend.

“Tam kissa hetu”?

Why is that?

“Gaṅgā, āvuso, nadī pācīnaninnā pācīnaṇṇā pācīnapabbhārā.
The Ganges river slants, slopes, and inclines to the east.

**Sā na sukarā pacchāninnam kātuṃ pacchāṇaṃ
pacchāpabbhāram.**

It’s not easy to make it slant, slope, and incline to the west.

**Yāvadeva ca pana so mahājanakāyo kilamathassa vighātassa
bhāgī assā”ti.**

That large crowd will eventually get weary and frustrated.”

**“Evameva kho, āvuso, bhikkhum cattāro satipaṭṭhāne
bhāventam cattāro satipaṭṭhāne bahulīkarontam rājāno vā
rājamahāmattā vā mittā vā amaccā vā ñātī vā sālohitā vā
bhogehi abhihaṭṭhum pavāreyyum:**

“In the same way, while a mendicant develops and cultivates the four kinds of mindfulness meditation, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying:

‘ehambho purisa, kiṃ te ime kāsāvā anudahanti?

‘Please, mister, why let these other robes torment you?

Kiṃ muṇḍo kapālamanañcarasi?

Why follow the practice of shaving your head and carrying an alms bowl?

Ehi hīnāyāvattivā bhoge ca bhuñjassu puññāni ca karohī’ti.

Come, return to a lesser life, enjoy wealth, and make merit!’

**So vata, āvuso, bhikkhu cattāro satipaṭṭhāne bhāvento cattāro
satipaṭṭhāne bahulīkaronto sikkham paccakkhāya
hīnāyāvattissatīti—netam ṭhānam vijjati.**

It’s simply impossible for a mendicant who is developing and cultivating the four kinds of mindfulness meditation to reject the training and return to a lesser life.

Tam kissa hetu?

Why is that?

**Yañhi taṃ, āvuso, cittaṃ dīgharattaṃ vivekaninnaṃ
vivekaṇaṃ vivekapabbhāraṃ taṃ vata hīnāyāvattissatī—
netam̐ ṭhānaṃ vijjati.**

Because for a long time that mendicant's mind has slanted, sloped, and inclined to seclusion. So it's impossible for them to return to a lesser life.

**Kathañcāvuso, bhikkhu cattāro satipaṭṭhāne bhāveti, cattāro
satipaṭṭhāne bahulīkarotīti?**

And how does a mendicant develop the four kinds of mindfulness meditation?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ...pe...

It's when a mendicant meditates by observing an aspect of the body ...

vedanāsu ...pe...

feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Evaṃ kho, āvuso, bhikkhu cattāro satipaṭṭhāne bhāveti, cattāro
satipaṭṭhāne bahulīkarotīti.**

That's how a mendicant develops and cultivates the four kinds of mindfulness meditation.”

Aṭṭhamaṃ.

9. Ambapālivanasutta In Ambapālī's Wood

**Ekam samayaṃ āyasmā ca anuruddho āyasmā ca sāriputto
vesāliyaṃ viharanti ambapālivane.**

At one time the venerables Anuruddha and Sāriputta were staying near Vesālī, in Ambapālī's Wood.

**Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā
vuṭṭhito ...pe... ekamantaṃ nisinno kho āyasmā sāriputto
āyasmantaṃ anuruddhaṃ etadavoca:**

Then in the late afternoon, Sāriputta came out of retreat, went to Anuruddha, and said to him:

**“Vippasannāni kho te, āvuso anuruddha, indriyāni, parisuddho
mukhavaṇṇo pariyodāto.**

“Reverend Anuruddha, your faculties are so very clear, and your complexion is pure and bright.

**Katamenāyasmā anuruddho vihārena etarahi bahulaṃ
viharatī”ti?**

What kind of meditation are you usually practicing these days?”

**“Catūsu khvāhaṃ, āvuso, satipaṭṭhānesu suppatiṭṭhitacitto
etarahi bahulaṃ viharāmi.**

“These days, reverend, I usually meditate with my mind firmly established in the four kinds of mindfulness meditation.

Katamesu catūsu?

What four?

Idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

I meditate observing an aspect of the body ...

vedanāsu ...pe...

feelings ...

citte ...pe...

mind ...

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesu khvāhaṃ, āvuso, catūsu satipaṭṭhānesu suppatiṭṭhitacitto etarahi bahulaṃ viharāmi.

These days I usually meditate with my mind firmly established in these four kinds of mindfulness meditation.

Yo so, āvuso, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, so imesu catūsu satipaṭṭhānesu suppatiṭṭhitacitto bahulaṃ viharatī”ti.

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—usually meditates with their mind firmly established in these four kinds of mindfulness meditation.”

“Lābhā vata no, āvuso, suladdhaṃ vata no, āvuso.

“We’re so fortunate, reverend, so very fortunate,

Ye mayaṃ āyasmato anuruddhassa sammukhāva assumha āsabhiṃ vācam bhāsamānassā”ti.

to have heard such a dramatic statement in the presence of Venerable Anuruddha.”

Navamañ.

10. Bāḷhagilānasutta Gravely Ill

**Ekam̐ samayaṃ āyasmā anuruddho sāvattiyaṃ viharati
andhavanasmim̐ ābādhiko dukkhito bāḷhagilāno.**

At one time Venerable Anuruddha was staying near Sāvattihī in the Dark Forest. And he was sick, suffering, gravely ill.

**Atha kho sambahulā bhikkhū yenāyasmā anuruddho
tenupasaṅkamimsu; upasaṅkamtivā āyasmantaṃ anuruddhaṃ
etadavocum̐:**

Then several mendicants went up to Venerable Anuruddha, and said to him:

**“Katamenāyasmato anuruddhassa vihārena viharato uppannā
sārīrikā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhanti”ti?**

“What meditation does Venerable Anuruddha practice so that physical pain doesn’t occupy his mind?”

**“Catūsu kho me, āvuso, satipaṭṭhānesu suppatiṭṭhitacittassa
viharato uppannā sārīrikā dukkhā vedanā cittaṃ na pariyādāya
tiṭṭhanti.**

“Reverends, I meditate with my mind firmly established in the four kinds of mindfulness meditation so that physical pain doesn’t occupy my mind.

Katamesu catūsu?

What four?

Idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ...pe...

I meditate observing an aspect of the body ...

vedanāsu ...pe...

feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ—**

principles—keen, aware, and mindful, rid of desire and aversion for
the world.

**imesu kho me, āvuso, catūsu satipaṭṭhānesu
suppatiṭṭhitacittassa viharato uppannā sārīrikā dukkhā vedanā
cittaṃ na pariyādāya tiṭṭhanti”ti.**

I meditate with my mind firmly established in these four kinds of
mindfulness meditation so that physical pain doesn't occupy my
mind.”

Dasamaṃ.

Rahogatavaggo paṭhamo.

Tassuddānaṃ

Rahogatena dve vuttā,

sutānu kaṇḍakī tayo;

Taṇhākkhayasalaḷāgāraṃ,

ambapāli ca gilānanti.

11. Kappasahasasutta A Thousand Eons

**Ekam̐ samayaṃ āyasmā anuruddho sāvattiyam̐ viharati
jetavane anāthapiṇḍikassa ārāme.**

At one time Venerable Anuruddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho sambahulā bhikkhū yenāyasmā anuruddho
tenupasaṅkamimsu; upasaṅkamtivā āyasmatā anuruddhena
saddhim̐ ...pe... ekamantaṃ nisinnā kho te bhikkhū
āyasmantaṃ anuruddham̐ etadavocum̐:**

Then several mendicants went up to Venerable Anuruddha, exchanged greetings with him ... and said:

**“Katamesaṃ āyasmā anuruddho dhammānaṃ bhāvitattā
bahulikatattā mahābhiññataṃ patto”ti?**

“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”

**“Catunnaṃ khvāhaṃ, āvuso, satipaṭṭhānānaṃ bhāvitattā
bahulikatattā mahābhiññataṃ patto.**

“Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

Katamesaṃ catunnaṃ?

What four?

Idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ...pe...

I meditate observing an aspect of the body ...

vedanāsu ...pe...

feelings ...

citte ...pe...

mind ...

**dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ—**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**imesaṃ khvāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā
bahulīkatattā mahābhiññaṃ patto.**

I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

**Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā kappasahassaṃ anussarāmi”ti.**

And it’s because of developing and cultivating these four kinds of mindfulness meditation that I recollect a thousand eons.”

Paṭhamam.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

12. Iddhividhasutta Psychic Powers

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā anekavihitāṃ iddhividhaṃ
paccanubhomi—ekopi hutvā bahudhā homi ...pe... yāva
brahmalokāpi kāyena vasaṃ vattamī”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I wield the many kinds of psychic power: multiplying myself and becoming one again ... controlling the body as far as the Brahmā realm.”

Dutiyāṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

13. Dibbasotasutta Clairaudience

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā dibbāya sotadhātuyā visuddhāya
atikkantamānusikāya ubho sadde suṇāmi dibbe ca mānuse ca
ye dūre santike cā”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and divine, whether near or far.”

Tatiyaṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

14. Cetopariyasutta Comprehending the Mind

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā parasattānaṃ parapuggalānaṃ cetasā
ceto paricca pajānāmi—sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti
pajānāmi ...pe... avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti
pajānāmī”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I understand the minds of other beings and individuals, having comprehended them with my mind. I understand mind with greed as ‘mind with greed’ ... I understand unfreed mind as ‘unfreed mind’.”

Catutthaṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

15. Ṭhānasutta Possible

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato
yathābhūtaṃ pajānāmi”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the possible as possible and the impossible as impossible.”

Pañcamaṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

16. Kammasamādānasutta The Results of Deeds Undertaken

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā atītānāgatapaccuppannānaṃ
kammamādānānaṃ ṭhānaṃ hetuṃ vipākaṃ yathābhūtaṃ
pajānāmi”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the result of deeds undertaken in the past, future, and present in terms of causes and reasons.”

Chaṭṭhaṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

17. Sabbatthagāminisutta Where All Paths of Practice Lead

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā sabbatthagāminippaṭipadaṃ
yathābhūtaṃ pajānāmī”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand where all paths of practice lead.”

Sattamaṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

18. Nānādhātusutta Diverse Elements

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā anekadhātunānādhātulokaṃ
yathābhūtaṃ pajānāmi”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the world with its many and diverse elements.”

Aṭṭhamaṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

19. Nānādhimuttisutta Diverse Beliefs

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā sattānaṃ nānādhimuttikataṃ
yathābhūtaṃ pajānāmi”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the diverse beliefs of sentient beings.”

Navamaṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

20. Indriyaparopariyattasutta Comprehending the Faculties of Others

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā parasattānaṃ parapuggalānaṃ
indriyaparopariyattaṃ yathābhūtaṃ pajānāmi”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the faculties of other sentient beings and other individuals after comprehending them with my mind.”

Dasamaṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

21. Jhānādisutta Absorptions, Etc.

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā jhānavimokkhasamādhisamāpattīnaṃ
saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāmī”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments.”

Ekādasamaṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
Chapter Two

22. Pubbenivāsasutta Past Lives

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā anekavihiṭaṃ pubbenivāsaṃ
anussarāmi, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ...pe... iti
sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ
anussarāmi”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I recollect my many kinds of past lives, with features and details.”

Dvādasamaṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

23. Dibbacakkhusutta Clairvoyance

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā dibbena cakkhunā visuddhena
atikkantamānusakena satte passāmi cavamāne upapajjamāne
...pe... iti dibbena cakkhunā visuddhena atikkantamānusakena
yathākammūpage satte pajānāmī”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that, with clairvoyance that is purified and superhuman, I understand how sentient beings are reborn according to their deeds.”

Terasamaṃ.

Saṃyutta Nikāya 52
Linked Discourses 52

2. Dutiyavagga
2. A Thousand

24. Āsavakkhayasutta The Ending of Defilements

**“Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ
bhāvitattā bahulīkatattā āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja viharāmi”ti.**

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.”

Cuddasamaṃ.

Dutiyo vaggo.

Tassuddānaṃ

**Mahābhiññaṃ iddhi dibbaṃ,
Cetopariyaṃ ṭhānaṃ kammaṃ;
Sabbatthadhātudhimutti,
Indriyaṃ jhānaṃ tisso vijjāti.**

Anuruddhasaṃyuttaṃ aṭṭhamaṃ.

The Linked Discourses with Anuruddha are the eighth section.

53. Jhāna Saṃyutta: On Absorption

Saṃyutta Nikāya 53
Linked Discourses 53

1. Gaṅgāpeyyālavagga

1. Abbreviated Texts on the Ganges

1–12. Jhānādisutta

1–12. Absorptions, Etc.

Sāvattihinidānaṃ.

At Sāvattihī.

Tatra kho ...pe...

“cattārome, bhikkhave, jhānā.

“Mendicants, there are these four absorptions.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno
sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti:
'upekkhako satimā sukhavihārī'ti tatiyaṁ jhānaṁ upasampajja
viharati.**

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

**Sukhassa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ
upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja
viharati.**

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ime kho, bhikkhave, cattāro jhānāti.

These are the four absorptions.

**Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā
pācīnapabbhārā;**

The Ganges river slants, slopes, and inclines to the east.

**evameva kho, bhikkhave, bhikkhu cattāro jhāne bhāvento
cattāro jhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.**

In the same way, a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment.

**Kathañca, bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro
jhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?**

And how does a mendicant who develops and cultivates the four absorptions slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ ...

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

Evaṃ kho, bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro jhāne bahulīkaronto nibbānaninno hoti nibbānaṇṇo nibbānapabbhāro”ti.

That's how a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment.”

Dvādasamaṃ.

Gaṅgāpeyyālavaggo paṭhamo.

(To be expanded for each of the different rivers as in SN 45.91–102.)

Tassuddānaṃ

Cha pācīnato ninnā,

Six on slanting to the east,

cha ninnā ca samuddato;

and six on slanting to the ocean;

Dvete cha dvādasa honti,
these two sixes make twelve,
vaggo tena pavuccatīti.
and that's how this chapter is recited.

Saṃyutta Nikāya 53
Linked Discourses 53

2. Appamādavagga
2. Diligence

13. Appamādavagga 13–22. Diligence

(Appamādavaggo vitthāretabbo.)

(To be expanded as in the chapter on diligence at SN 45.139–148.)

Tassuddānaṃ

Tathāgataṃ padaṃ kūṭaṃ,
The Realized One, footprint, roof peak,

mūlaṃ sāro ca vassikaṃ;
roots, heartwood, jasmine,

Rājā candimasūriyā,
monarch, sun and moon,

vatthena dasamaṃ padanti.
and cloth is the tenth.

Saṃyutta Nikāya 53
Linked Discourses 53

3. Balakaraṇīyavagga
3. Hard Work

23. Balakaraṇīyavagga

23–34. Hard Work

(Balakaraṇīyavaggo vitthāretabbo.)

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Tassuddānaṃ

Balaṃ bījañca nāgo ca,

Hard work, seeds, and dragons,

rukkho kumbhena sūkiyā;

a tree, a pot, and a spike,

Ākāsenā ca dve meghā,

the sky, and two on clouds,

nāvā āgantukā nadīti.

a ship, a guest house, and a river.

Saṃyutta Nikāya 53
Linked Discourses 53

4. Esanāvagga
4. Searches

35. Esanāvagga
35–44. Searches

(Esanāvaggo vitthāretabbo.)

(To be expanded as in the chapter on searches at SN 45.161–170.)

Tassuddānaṃ

Esanā vidhā āsavo,

Searches, discriminations, defilements,

Bhavo ca dukkhatā tisso;

states of existence, three kinds of suffering,

Khilaṃ malañca nīgho ca,

barrenness, stains, and troubles,

Vedanā taṇhā tasinā cāti.

feelings, craving, and thirst.

45–54. Oghādisutta 45–54 Floods, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.
These are the five higher fetters.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
cattāro jhānā bhāvetabbā.**

The four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katame cattāro?
What four?

**Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ
paṭhamaṃ jhānaṃ upasampajja viharati.**

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ ...pe...**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

tatiyaṃ jhānaṃ ...pe...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

**Imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ
saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya
ime cattāro jhānā bhāvetabbā”ti vitthāretabbaṃ.**

These four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Yathā maggasāmyuttaṃ tathā vitthāretabbaṃ.)

(To be expanded as in the Linked Discourses on the Path at SN 45.171–180.)

Oghavaggo pañcama.

Tassuddānaṃ

Ogho yogo upādānaṃ,

Floods, bonds, grasping,

ganthā anusayena ca;

ties, and underlying tendencies,

Kāmaguṇā nīvaraṇā,

kinds of sensual stimulation, hindrances,

khandhā oruddhambhāgiyāti.

aggregates, and fetters high and low.

Jhānaṣaṃyuttaṃ navamaṃ.

The Linked Discourses on Absorption are the ninth section.

54. Ānāpāna Saṃyutta: On Breath Meditation

Saṃyutta Nikāya 54
Linked Discourses 54

1. Ekadhammavagga
1. One Thing

1. Ekadhammasutta One Thing

Sāvattihinidānaṃ.
At Sāvattihī.

Tatra kho ...pe... etadavoca:

“ekadhammo, bhikkhave, bhāvito bahulīkato mahapphalo hoti mahānisaṃso.

“Mendicants, when one thing is developed and cultivated it’s very fruitful and beneficial.

Katamo ekadhammo?
What one thing?

Ānāpānassati.
Mindfulness of breathing.

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā?

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇḍhāya parimukhaṃ satim upaṭṭhapetvā.

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

So satova assasati, satova passasati.

Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti;

When breathing in heavily they know: ‘I’m breathing in heavily.’

When breathing out heavily they know: ‘I’m breathing out heavily.’

rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;

When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’

‘sabbakāyappaṭisaṃvedī assasissāmī’ti sikkhati,

‘sabbakāyappaṭisaṃvedī passasissāmī’ti sikkhati;

They practice like this: ‘I’ll breathe in experiencing the whole body.’

They practice like this: ‘I’ll breathe out experiencing the whole body.’

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati,

‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

They practice like this: ‘I’ll breathe in stilling physical processes.’

They practice like this: ‘I’ll breathe out stilling physical processes.’

‘Pītippaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītippaṭisaṃvedī passasissāmī’ti sikkhati;

They practice like this: ‘I’ll breathe in experiencing rapture.’ They

practice like this: ‘I’ll breathe out experiencing rapture.’

‘sukhappaṭisaṃvedī assasissāmī’ti sikkhati,

‘sukhappaṭisaṃvedī passasissāmī’ti sikkhati;

They practice like this: ‘I’ll breathe in experiencing bliss.’ They

practice like this: ‘I’ll breathe out experiencing bliss.’

‘cittasaṅkhārappaṭisaṃvedī assasissāmī’ti sikkhati,

‘cittasaṅkhārappaṭisaṃvedī passasissāmī’ti sikkhati;

They practice like this: ‘I’ll breathe in experiencing mental

processes.’ They practice like this: ‘I’ll breathe out experiencing

mental processes.’

**‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati,
‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.**

They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’

‘Cittappaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittappaṭisaṃvedī passasissāmī’ti sikkhati;

They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’

**‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati,
‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;**

They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’

‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati;

They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’

‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati;

They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

‘aniccānupassī assasissāmī’ti sikkhati.

They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’

‘Aniccānupassī passasissāmī’ti sikkhati;

‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati;

They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’

‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati;

They practice like this: 'I'll breathe in observing cessation.' They practice like this: 'I'll breathe out observing cessation.'

'paṭinissaggānupassī assasissāmī'ti sikkhati,

'paṭinissaggānupassī passasissāmī'ti sikkhati.

They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.'

Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā'ti.

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial."

Paṭhamam.

Saṃyutta Nikāya 54
Linked Discourses 54

1. Ekadhammavagga
1. One Thing

2. Bojjhaṅgasutta Awakening Factors

“Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.

Katham bhāvitā ca, bhikkhave, ānāpānassati katham bahulīkatā mahapphalā hoti mahānisamsā?

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

**Idha, bhikkhave, bhikkhu ānāpānassatisahagataṃ
satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ, ānāpānassatisahagataṃ
dhammavicayasambojjhaṅgaṃ bhāveti ...pe...
ānāpānassatisahagataṃ upekkhāsambojjhaṅgaṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.**

It’s when a mendicant develops mindfulness of breathing together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam bhāvitā kho, bhikkhave, ānāpānassati evam bahulīkatā mahapphalā hoti mahānisamsā”ti.

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

Dutiyam.

Saṃyutta Nikāya 54
Linked Discourses 54

1. Ekadhammavagga
1. One Thing

3. Suddhikasutta Plain Version

“Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.

Katham bhāvitā ca, bhikkhave, ānāpānassati katham bahulīkatā mahapphalā hoti mahānisamsā?

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araṅṅagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

So satova assasati, satova passasati ...pe...

Just mindful, they breathe in. Mindful, they breathe out. ...

**‘paṭinissaggānupassī assasissāmī’ti sikkhati,
‘paṭinissaggānupassī passasissāmī’ti sikkhati.**

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evam bhāvitā kho, bhikkhave, ānāpānassati evam bahulīkatā mahapphalā hoti mahānisamsā”ti.

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

Tatīyaṃ.

Saṃyutta Nikāya 54
Linked Discourses 54

1. Ekadhammavagga
1. One Thing

4. Paṭhamaphalasutta Fruits (1st)

“Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.

Katham bhāvitā ca, bhikkhave, ānāpānassati katham bahulīkatā mahapphalā hoti mahānisamsā?

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araṅṅagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

So satova assasati, satova passasati ...pe...

Just mindful, they breathe in. Mindful, they breathe out. ...

**‘paṭinissaggānupassī assasissāmī’ti sikkhati,
‘paṭinissaggānupassī passasissāmī’ti sikkhati.**

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evam bhāvitā kho, bhikkhave, ānāpānassati evam bahulīkatā mahapphalā hoti mahānisamsā.

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

Evam bhāvitāya kho, bhikkhave, ānāpānassatiyā evam bahulīkatāya dvinnaṃ phalaṇaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ—

When mindfulness of breathing is developed and cultivated in this way you can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there’s something left over, non-return.”

Catutthaṃ.

Saṃyutta Nikāya 54
Linked Discourses 54

1. Ekadhammavagga
1. One Thing

5. Dutiyaphalasutta Fruits (2nd)

“Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.

Katham bhāvitā ca, bhikkhave, ānāpānassati katham bahulīkatā mahapphalā hoti mahānisamsā?

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

So satova assasati, satova passasati ...pe...

Just mindful, they breathe in. Mindful, they breathe out. ...

**‘paṭinissaggānupassī assasissāmī’ti sikkhati,
‘paṭinissaggānupassī passasissāmī’ti sikkhati.**

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evam bhāvitā kho, bhikkhave, ānāpānassati evam bahulīkatā mahapphalā hoti mahānisamsā.

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

Evam bhāvitāya kho, bhikkhave, ānāpānassatiyā evam bahulikatāya satta phalā sattānisaṃsā pāṭikaṅkhā.

When mindfulness of breathing is developed and cultivated in this way you can expect seven fruits and benefits.

Katame satta phalā sattānisaṃsā?

What seven?

Diṭṭheva dhamme paṭikacca aññaṃ ārādheti;

You attain enlightenment early on in this very life.

no ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti.

Atha maraṇakāle aññaṃ ārādheti;

If not, you attain enlightenment at the time of death.

no ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti.

Atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti ...

If not, with the ending of the five lower fetters you're extinguished in between one life and the next ...

upahaccaparinibbāyī hoti ...

you're extinguished upon landing ...

asaṅkhāraparinibbāyī hoti ...

you're extinguished without extra effort ...

sasaṅkhāraparinibbāyī hoti ...

you're extinguished with extra effort ...

uddhamsoto hoti akaniṭṭhagāmī—

you head upstream, going to the Akaniṭṭha realm ...

evam bhāvitāya kho, bhikkhave, ānāpānassatiyā evam bahulikatāya ime satta phalā sattānisaṃsā pāṭikaṅkhā”ti.

When mindfulness of breathing is developed and cultivated in this way you can expect these seven fruits and benefits.”

Pañcamañ.

Saṃyutta Nikāya 54
Linked Discourses 54

1. Ekadhammavagga
1. One Thing

6. Ariṭṭhasutta With Ariṭṭha

Sāvattihinidānaṃ.
At Sāvattihī.

Tatra kho bhagavā ...pe... etadavoca:
There the Buddha ... said:

“bhāvētha no tumhe bhikkhave, ānāpānassatin”ti?
“Mendicants, do you develop mindfulness of breathing?”

Evaṃ vutte, āyasmā ariṭṭho bhagavantaṃ etadavoca:
When he said this, Venerable Ariṭṭha said to him:

“ahaṃ kho, bhante, bhāvēmi ānāpānassatin”ti.
“Sir, I develop mindfulness of breathing.”

“Yathā kathaṃ pana tvaṃ, ariṭṭha, bhāvesi ānāpānassatin”ti?
“But mendicant, how do you develop it?”

**“Atītesu me, bhante, kāmesu kāmacchando pahīno, anāgatesu
me kāmesu kāmacchando vigato, ajjhatabhiddhā ca me
dhammesu paṭighasaññā suppaṭivinītā.**

“Sir, I’ve given up desire for sensual pleasures of the past. I’m rid of
desire for sensual pleasures of the future. And I have eliminated
perception of repulsion regarding phenomena internally and
externally.

So satova assasissāmi, satova passasissāmi.

Just mindful, I will breathe in. Mindful, I will breathe out.

Evaṃ khvāhaṃ, bhante, bhāvēmi ānāpānassatin”ti.

That’s how I develop mindfulness of breathing.”

“Atthesā, ariṭṭha, ānāpānassati, nesā natthī”ti vadāmi.

“That is mindfulness of breathing, Ariṭṭha; I don’t deny it.

Api ca, ariṭṭha, yathā ānāpānassati vitthārena paripuṇṇā hoti

But as to how mindfulness of breathing is fulfilled in detail,

taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti.

listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā ariṭṭho bhagavato paccassosi.

“Yes, sir,” Ariṭṭha replied.

Bhagavā etadavoca:

The Buddha said this:

“Kathaṅca, ariṭṭha, ānāpānassati vitthārena paripuṇṇā hoti?

“And how is mindfulness of breathing fulfilled in detail?

**Idha, ariṭṭha, bhikkhu araṅṅagato vā rukkhamūlagato vā
suṅṅāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ
paṇidhāya parimukhaṃ satim upaṭṭhapetvā.**

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

So satova assasati, satova passasati.

Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti ...pe...

When breathing in heavily they know: ‘I’m breathing in heavily.’

When breathing out heavily they know: ‘I’m breathing out heavily.’ ...

‘paṭinissaggānupassī assasissāmī’ti sikkhati,

‘paṭinissaggānupassī passasissāmī’ti sikkhati.

They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.'

Evam̐ kho, ariṭṭha, ānāpānassati vitthārena paripuṇṇā hotī"ti.

This is how mindfulness of breathing is fulfilled in detail."

Chaṭṭham.

Saṃyutta Nikāya 54
Linked Discourses 54

1. Ekadhammavagga
1. One Thing

7. Mahākappinasutta About Mahākappina

Sāvattihinidānaṃ.
At Sāvattihī.

**Tena kho pana samayena āyasmā mahākappino bhagavato
avidūre nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ
paṇidhāya parimukhaṃ satim upaṭṭhapetvā.**

Now, at that time Venerable Mahākappina was sitting not far from the Buddha cross-legged, with his body straight, and mindfulness established right there.

**Addasā kho bhagavā āyasmantaṃ mahākappinaṃ avidūre
nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya
parimukhaṃ satim upaṭṭhapetvā.**

The Buddha saw him,

Disvāna bhikkhū āmantesi:
and addressed the mendicants:

**“Passatha no tumhe, bhikkhave, etassa bhikkhuno kāyassa
iñjitattaṃ vā phanditattaṃ vā”ti?**

“Mendicants, do you see any motion or trembling in that mendicant’s body?”

**“Yadāpi mayaṃ, bhante, taṃ āyasmantaṃ passāma
saṅghamajjhe vā nisinnaṃ ekaṃ vā raho nisinnaṃ, tadāpi
mayaṃ tassa āyasmato na passāma kāyassa iñjitattaṃ vā
phanditattaṃ vā”ti.**

“Sir, whenever we see that mendicant meditating—whether in the middle of the Saṅgha or alone in private—we never see any motion or trembling in his body.”

“Yassa, bhikkhave, samādhissa bhāvitattā bahulīkatattā neva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā, na cittassa iñjitattaṃ vā hoti phanditattaṃ vā, tassa so, bhikkhave, bhikkhu samādhissa nikāmalābhī akicchālābhī akasiralābhī.

“Mendicants, when an immersion has been developed and cultivated there’s no motion or trembling of the body or mind. That mendicant gets such immersion when he wants, without trouble or difficulty.

Katamassa ca, bhikkhave, samādhissa bhāvitattā bahulīkatattā neva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā, na cittassa iñjitattaṃ vā hoti phanditattaṃ vā?

And what is that immersion?

Ānāpānassatisamādhissa, bhikkhave, bhāvitattā bahulīkatattā neva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā, na cittassa iñjitattaṃ vā hoti phanditattaṃ vā.

When immersion due to mindfulness of breathing has been developed and cultivated there’s no motion or trembling of the body or mind.

Kathaṃ bhāvite ca, bhikkhave, ānāpānassatisamādhimhi kathaṃ bahulīkate neva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā, na cittassa iñjitattaṃ vā hoti phanditattaṃ vā?

And how is immersion due to mindfulness of breathing developed and cultivated in such a way?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamaḷagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇḍhāya parimukhaṃ satim upaṭṭhapetvā.

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and establishes their mindfulness right there.

So satova assasati, satova passasati ...pe...

Just mindful, they breathe in. Mindful, they breathe out. ...

‘paṭinissaggānupassī assasissāmī’ti sikkhati,

‘paṭinissaggānupassī passasissāmī’ti sikkhati.

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

**Evam bhāvite ca kho, bhikkhave, ānāpānassatisamādhimhi
evam bahulīkate neva kāyassa iñjitattam vā hoti phanditattam
vā, na cittassa iñjitattam vā hoti phanditattam vā”ti.**

That’s how immersion due to mindfulness of breathing is developed and cultivated so that there’s no motion or trembling of the body or mind.”

Sattamaṃ.

Saṃyutta Nikāya 54
Linked Discourses 54

1. Ekadhammavagga
1. One Thing

8. Padīpopamasutta The Simile of the Lamp

“Ānāpānassatisamādhi, bhikkhave, bhāvito bahulīkato mahapphalo hoti mahānisaṃso.

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.

Kathaṃ bhāvito ca, bhikkhave, ānāpānassatisamādhi kathaṃ bahulīkato mahapphalo hoti mahānisaṃso?

How so?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā.

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

So satova assasati, satova passasati.

Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṃ vā assasanto ‘dīghaṃ assasāmi’ti pajānāti ...pe...

When breathing in heavily they know: ‘I’m breathing in heavily.’

When breathing out heavily they know: ‘I’m breathing out heavily.’ ...

‘paṭinissaggānupassī assasissāmi’ti sikkhati,

‘paṭinissaggānupassī passasissāmi’ti sikkhati.

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evaṃ bhāvito kho, bhikkhave, ānāpānassatisamādhi evaṃ bahulīkato mahapphalo hoti mahānisaṃso.

That's how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

**Ahampi sudaṃ, bhikkhave, pubbeva sambodhā
anabhisambuddho bodhisattova samāno iminā vihārena
bahulaṃ viharāmi.**

Before my awakening—when I was still unawakened but intent on awakening—I too usually practiced this kind of meditation.

**Tassa mayhaṃ, bhikkhave, iminā vihārena bahulaṃ viharato
neva kāyo kilamati na cakkhūni;**

And while I was usually practicing this kind of meditation neither my body nor my eyes became fatigued.

anupādāya ca me āsavehi cittaṃ vimucci.

And my mind was freed from defilements by not grasping.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

**‘neva me kāyo kilameyya na cakkhūni, anupādāya ca me
āsavehi cittaṃ vimucceyyā’ti,**

‘May neither my body nor my eyes become fatigued. And may my mind be freed from grasping without defilements.’

ayameva ānāpānassatisamādhi sādhukaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

‘ye me gehasitā sarasaṅkappā te pahīyeyyun’ti,

‘May I give up memories and thoughts of the lay life.’

ayameva ānāpānassatisamādhi sādhukaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

‘appaṭikūle paṭikūlasaññī vihareyyan’ti,

‘May I meditate perceiving the repulsive in the unrepulsive.’

ayameva ānāpānassatisamādhī sādhucaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

‘paṭikūle appaṭikūlasaññī vihareyyan’ti,

‘May I meditate perceiving the unrepulsive in the repulsive.’

ayameva ānāpānassatisamādhī sādhucaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

‘paṭikūle ca appaṭikūle ca paṭikūlasaññī vihareyyan’ti,

‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive.’

ayameva ānāpānassatisamādhī sādhucaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti,

‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive.’

ayameva ānāpānassatisamādhī sādhucaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

**‘appaṭikūlañca paṭikūlañca tadubhayaṃ abhinivajjetvā
upekkhako vihareyyaṃ sato sampajāno’ti,**

‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.’

ayameva ānāpānassatisamādhi sādhucaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

**‘vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ
savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ
upasampajja vihareyyaṃ’ti,**

‘Quite secluded from sensual pleasures, secluded from unskillful qualities, may I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.’

ayameva ānāpānassatisamādhi sādhucaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

**‘vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja vihareyyaṃ’ti,**

‘As the placing of the mind and keeping it connected are stilled, may I enter and remain in the second absorption, which has the rapture

and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.’

ayameva ānāpānassatisamādhī sādhuḥkaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

**‘pītiyā ca virāgā upekkhako ca vihareyyaṃ sato ca sampajāno,
sukhañca kāyena paṭisaṃvedeyyaṃ, yaṃ taṃ ariyā ācikkhanti
—upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasampajja
vihareyyan’ti,**

‘With the fading away of rapture, may I enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”’

ayameva ānāpānassatisamādhī sādhuḥkaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

**‘sukhassa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ
upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja
vihareyyan’ti,**

‘With the giving up of pleasure and pain, and the ending of former happiness and sadness, may I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.’

ayameva ānāpānassatisamādhī sādhuḥkaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

**‘sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ
atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāso
ākāsānañcāyatanam upasampajja vihareyyan’ti,**

‘Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, may I enter and remain in the dimension of infinite space.’

ayameva ānāpānassatisamādhi sādhuṅkaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

**‘sabbaso ākāsañcāyatanam samatikkamma anantaṃ
viññāṇanti viññāṇañcāyatanam upasampajja vihareyyan’ti,**

‘Going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, may I enter and remain in the dimension of infinite consciousness.’

ayameva ānāpānassatisamādhi sādhuṅkaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

**‘sabbaso viññāṇañcāyatanam samatikkamma natthi kiñcīti
ākiñcaññāyatanam upasampajja vihareyyan’ti,**

‘Going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, may I enter and remain in the dimension of nothingness.’

ayameva ānāpānassatisamādhi sādhuṅkaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

‘sabbaso ākiñcaññāyatanaṃ samatikkamma

nevasaññānāsaññāyatanaṃ upasampajja vihareyyan’ti,

‘Going totally beyond the dimension of nothingness, may I enter and remain in the dimension of neither perception nor non-perception.’

ayameva ānāpānassatisamādhī sādhucaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

‘sabbaso nevasaññānāsaññāyatanaṃ samatikkamma

saññāvedayitanirodhaṃ upasampajja vihareyyan’ti,

‘Going totally beyond the dimension of neither perception nor non-perception, may I enter and remain in the cessation of perception and feeling.’

ayameva ānāpānassatisamādhī sādhucaṃ manasi kātabbo.

So let them closely focus on this immersion due to mindfulness of breathing.

Evam bhāvite kho, bhikkhave, ānāpānassatisamādhimhi evam bahulīkate, sukhañce vedanaṃ vedayati, sā ‘aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti;

When mindfulness of breathing has been developed and cultivated in this way, if they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it.

dukkhañce vedanaṃ vedayati, sā ‘aniccā’ti pajānāti,

‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti;

If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

adukkhamasukhañce vedanaṃ vedayati, 'sā aniccā'ti pajānāti, 'anajjhositā'ti pajānāti, 'anabhinanditā'ti pajānāti.

If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

Sukhañce vedanaṃ vedayati, visam̐yutto naṃ vedayati;

If they feel a pleasant feeling, they feel it detached.

dukkhañce vedanaṃ vedayati, visam̐yutto naṃ vedayati;

If they feel a painful feeling, they feel it detached.

adukkhamasukhañce vedanaṃ vedayati, visam̐yutto naṃ vedayati.

If they feel a neutral feeling, they feel it detached.

So kāyapariyantikaṃ vedanaṃ vedayamāno 'kāyapariyantikaṃ vedanaṃ vedayāmī'ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno 'jīvitapariyantikaṃ vedanaṃ vedayāmī'ti pajānāti,

Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'

'kāyassa bhedaṃ uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti'ti pajānāti.

They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

Seyyathāpi, bhikkhave, telañca paṭicca, vaṭṭiñca paṭicca telappadīpo jhāyeyya,

Suppose an oil lamp depended on oil and a wick to burn.

tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya;

As the oil and the wick are used up, it would be extinguished due to lack of fuel.

evameva kho, bhikkhave, bhikkhu kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti,

In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

‘kāyassa bhedā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānātī’ti.

They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

Aṭṭhamāṃ.

Saṃyutta Nikāya 54
Linked Discourses 54

1. Ekadhammavagga
1. One Thing

9. Vesālīsutta At Vesālī

Evam me sutam—
So I have heard.

**ekam samayam bhagavā vesāliyam viharati mahāvane
kūṭāgārasālāyam.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena bhagavā bhikkhūnam
anekapariyāyena asubhakatham katheti, asubhāya vaṇṇam
bhāsati, asubhabhāvanāya vaṇṇam bhāsati.**

Now at that time the Buddha spoke in many ways to the mendicants about the meditation on ugliness. He praised the meditation on ugliness and its development.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“icchāmaham, bhikkhave, adḍhamāsam paṭisallīyitum.
“Mendicants, I wish to go on retreat for a fortnight.

**Nāmhi kenaci upasaṅkamitabbo, aññatra ekena
piṇḍapātanīhārakena”ti.**

No-one should approach me, except for the one who brings my alms-food.”

**“Evam, bhante”ti kho te bhikkhū bhagavato paṭissutvā
nāssudha koci bhagavantam upasaṅkamati, aññatra ekena
piṇḍapātanīhārakena.**

“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Atha kho te bhikkhū:

Then those mendicants thought,

“bhagavā anekapariyāyena asubhakathaṃ katheti, asubhāya vaṇṇaṃ bhāsati, asubhabhāvanāya vaṇṇaṃ bhāsati”ti anekākāravokāraṃ asubhabhāvanānuyogamanuyuttā viharanti.

“The Buddha spoke in many ways about the meditation on ugliness. He praised the meditation on ugliness and its development.” They committed themselves to developing the many different facets of the meditation on ugliness.

Te iminā kāyena aṭṭiyamānā harāyamānā jigucchamānā satthahāraṃ pariyesanti.

Becoming horrified, repelled, and disgusted with this body, they looked for someone to slit their wrists.

Dasapi bhikkhū ekāhena satthaṃ āharanti, vīsampi ...pe... tiṃsampi bhikkhū ekāhena satthaṃ āharanti.

Each day ten, twenty, or thirty mendicants slit their wrists.

Atha kho bhagavā tassa aḍḍhamāsassa accayena paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi:

Then after a fortnight had passed, the Buddha came out of retreat and addressed Ānanda,

“kiṃ nu kho, ānanda, tanubhūto viya bhikkhusaṅgho”ti?

“Ānanda, why does the mendicant Saṅgha seem so diminished?”

“Tathā hi pana, bhante, ‘bhagavā bhikkhūnaṃ anekapariyāyena asubhakathaṃ katheti, asubhāya vaṇṇaṃ bhāsati, asubhabhāvanāya vaṇṇaṃ bhāsati’ti anekākāravokāraṃ asubhabhāvanānuyogamanuyuttā viharanti.

Ānanda told the Buddha all that had happened, and said,

**Te iminā kāyena aṭṭiyamānā harāyamānā jigucchamānā
satthahārakam̐ pariyesanti.**

**Dasapi bhikkhū ekāhena sattham̐ āharanti, vīsampi bhikkhū ...
tiṃsampi bhikkhū ekāhena sattham̐ āharanti.**

**Sādhu, bhante, bhagavā aññam̐ pariyāyam̐ ācikkhatu yathāyam̐
bhikkhusaṅgho aññāya saṅghaheyyā”ti.**

“Sir, please explain another way for the mendicant Saṅgha to get enlightened.”

**“Tenahānanda, yāvatikā bhikkhū vesālim̐ upanissāya viharanti
te sabbe upaṭṭhānasālāyam̐ sannipātehī”ti.**

“Well then, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā
yāvatikā bhikkhū vesālim̐ upanissāya viharanti te sabbe
upaṭṭhānasālāyam̐ sannipātetvā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam̐ etadavoca:**

“Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, and said,

“sannipatito, bhante, bhikkhusaṅgho.

“Sir, the mendicant Saṅgha has assembled.

Yassadāni, bhante, bhagavā kālam̐ maññatī”ti.

Please, sir, come at your convenience.”

**Atha kho bhagavā yena upaṭṭhānasālā tenupasaṅkami;
upasaṅkamtivā paññatte āsane nisīdi.**

Then the Buddha went to the assembly hall, sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants:

“ayampi kho, bhikkhave, ānāpānassatisamādhī bhāvito bahulīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti.

“Mendicants, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.

Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse ūhataṃ rajojallaṃ, tarenaṃ mahākālamegho ṭhānaso antaradhāpeti vūpasameti;

In the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot.

evameva kho, bhikkhave, ānāpānassatisamādhī bhāvito bahulīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti.

In the same way, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.

Kathaṃ bhāvito ca, bhikkhave, ānāpānassatisamādhī kathaṃ bahulīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti?

And how is it so developed and cultivated?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaṅgato vā suṇṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight,

and focuses their mindfulness right there.

So satova assasati, satova passasati ...pe...

Just mindful, they breathe in. Mindful, they breathe out. ...

‘paṭinissaggānupassī assasissāmī’ti sikkhati,

‘paṭinissaggānupassī passasissāmī’ti sikkhati.

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evam bhāvito kho, bhikkhave, ānāpānassatisamādhī evaṃ bahuḷīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasametī’ti.

That’s how this immersion due to mindfulness of breathing is developed and cultivated so that it’s peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.”

Navamaṃ.

Saṃyutta Nikāya 54
Linked Discourses 54

1. Ekadhammavagga
1. One Thing

10. Kimilasutta With Kimbila

Evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā kimilāyaṃ viharati veḷuvane.
At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood.

Tatra kho bhagavā āyasmantaṃ kimilaṃ āmantesi:
Then the Buddha said to Venerable Kimbila,

“kathaṃ bhāvito nu kho, kimila, ānāpānassatisamādhī kathaṃ bahulīkato mahapphalo hoti mahānisaṃso”ti?
“Kimbila, how is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?”

Evaṃ vutte, āyasmā kimilo tuṅhī ahoṣi.
When he said this, Kimbila kept silent.

Dutiyampi kho bhagavā ...pe...
For a second time ...

tatīyampi kho bhagavā āyasmantaṃ kimilaṃ āmantesi:
And for a third time, the Buddha said to him,

“kathaṃ bhāvito nu kho, kimila, ānāpānassatisamādhī kathaṃ bahulīkato mahapphalo hoti mahānisaṃso”ti?
“How is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?”

Tatīyampi kho āyasmā kimilo tuṅhī ahoṣi.

And a second time and a third time Kimbila kept silent.

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

“etassa, bhagavā, kālo; etassa, sugata, kālo.

“Now is the time, Blessed One! Now is the time, Holy One!

**Yaṃ bhagavā ānāpānassatisamādhim bhāseyya, bhagavato
sutvā bhikkhū dhāressantī”ti.**

Let the Buddha speak on immersion due to mindfulness of breathing.
The mendicants will listen and remember it.”

**“Tenahānanda, suṇāhi, sādhuḥkaṃ manasi karohi;
bhāsissāmī”ti.**

“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:

The Buddha said this:

**“kathaṃ bhāvito ca, ānanda, ānāpānassatisamādhi kathaṃ
bahulīkato mahapphalo hoti mahānisaṃso?**

“Ānanda, how is immersion due to mindfulness of breathing
developed and cultivated so that it is very fruitful and beneficial?

**Idhānanda, bhikkhu araṇṇagato vā rukkhamūlagato vā
suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ
paṇidhāya parimukhaṃ satim upaṭṭhapetvā.**

It’s when a mendicant has gone to a wilderness, or to the root of a
tree, or to an empty hut, sits down cross-legged, with their body
straight, and establishes mindfulness right there.

So satova assasati, satova passasati ...pe...

Just mindful, they breathe in. Mindful, they breathe out. ...

**‘paṭinissaggānupassī assasissāmī’ti sikkhati,
‘paṭinissaggānupassī passasissāmī’ti sikkhati.**

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

**Evaṃ bhāvito kho, ānanda, ānāpānassatisamādhī evaṃ
bahulīkato mahapphalo hoti mahānisaṃso.**

That’s how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

**Yasmiṃ samaye, ānanda, bhikkhu dīghaṃ vā assasanto
‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ
passasāmī’ti pajānāti;**

When a mendicant is breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’

**rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā
passasanto ‘rassaṃ passasāmī’ti pajānāti;**

When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’

**‘sabbakāyappaṭisaṃvedī assasissāmī’ti sikkhati,
‘sabbakāyappaṭisaṃvedī passasissāmī’ti sikkhati;**

They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’

**‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati,
‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati—**

They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’

**kāye kāyānupassī, ānanda, bhikkhu tasmīṃ samaye viharati
ātāpī sampajāno satimā, vineyya loke abhijjhādomassaṃ.**

At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tam kissa hetu?

Why is that?

**Kāyaññatarāhaṃ, ānanda, etaṃ vadāmi yadidaṃ—
assāsapassāsaṃ.**

Because the breath is a certain aspect of the body, I say.

**Tasmātihānanda, kāye kāyānupassī bhikkhu tasmim samaye
vihārati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ.**

Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

**Yasmim samaye, ānanda, bhikkhu ‘pītippaṭisaṃvedī
assasissāmī’ti sikkhati, ‘pītippaṭisaṃvedī passasissāmī’ti
sikkhati;**

There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’

**‘sukhappaṭisaṃvedī assasissāmī’ti sikkhati,
‘sukhappaṭisaṃvedī passasissāmī’ti sikkhati;**

They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’

**‘cittasaṅkhārappaṭisaṃvedī assasissāmī’ti sikkhati,
‘cittasaṅkhārappaṭisaṃvedī passasissāmī’ti sikkhati;**

They practice like this: ‘I’ll breathe in experiencing the mental processes.’ They practice like this: ‘I’ll breathe out experiencing the mental processes.’

‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati—

They practice like this: ‘I’ll breathe in stilling the mental processes.’
They practice like this: ‘I’ll breathe out stilling the mental processes.’

**vedanāsu vedanānupassī, ānanda, bhikkhu tasmim samaye
vihārati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ.**

At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Taṃ kissa hetu?

Why is that?

**Vedanāññatarāhaṃ, ānanda, etaṃ vadāmi, yadidaṃ—
assāsapassāsānaṃ sādhukaṃ manasikāraṃ.**

Because close focus on the breath is a certain aspect of feelings, I say.

**Tasmātihānanda, vedanāsu vedanānupassī bhikkhu tasmim
samaye viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomassaṃ. (2)**

Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

**Yasmiṃ samaye, ānanda, bhikkhu ‘cittappaṭisaṃvedī
assasissāmī’ti sikkhati, ‘cittappaṭisaṃvedī passasissāmī’ti
sikkhati;**

There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’

abhippamodayaṃ cittaṃ ...pe...

They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’

samādahaṃ cittaṃ ...

They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’

**‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ
passasissāmī’ti sikkhati—**

They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

**citte cittānupassī, ānanda, bhikkhu tasmim̐ samaye viharati
ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.**

At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Taṃ kissa hetu?

Why is that?

**Nāhaṃ, ānanda, muṭṭhassatissa asampajānassa
ānāpānassatisamādhībhāvanaṃ vadāmi.**

Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say.

**Tasmātihānanda, citte cittānupassī bhikkhu tasmim̐ samaye
viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ. (3)**

Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

**Yasmim̐ samaye, ānanda, bhikkhu ‘aniccānupassī
assasissāmī’ti sikkhati ...pe...**

There’s a time when a mendicant practices like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’

virāgānupassī ...

They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’

nirodhānupassī ...

They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’

**‘paṭinissaggānupassī assasissāmī’ti sikkhati,
‘paṭinissaggānupassī passasissāmī’ti sikkhati—**

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

dhammesu dhammānupassī, ānanda, bhikkhu tasmim̐ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam̐.

At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

So yaṃ taṃ hoti abhijjhādomanassānam̐ pahānam̐ taṃ paññāya disvā sādhuḥkam̐ ajjupekkhitā hoti.

Having seen with wisdom the giving up of desire and aversion, they watch closely over with equanimity.

Tasmātihānanda, dhammesu dhammānupassī bhikkhu tasmim̐ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam̐. (4)

Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Seyyathāpi, ānanda, catumahāpathe mahāpaṃsupuñjo.

Suppose there was a large heap of sand at the crossroads.

Puratthimāya cepi disāyaṃ āgaccheyya sakaṭam̐ vā ratho vā, upahanateva taṃ paṃsupuñjam̐;

And a cart or chariot were to come by from the east,

pacchimāya cepi disāya āgaccheyya ...

west,

uttarāya cepi disāya ...

north,

dakkhiṇāya cepi disāya āgaccheyya sakaṭam̐ vā ratho vā, upahanateva taṃ paṃsupuñjam̐.

or south and destroy that heap of sand.

Evameva kho, ānanda, bhikkhu kāye kāyānupassī viharantopi upahanateva pāpake akusale dhamme;

In the same way, when a mendicant is meditating by observing an aspect of the body,

vedanāsu ...pe...

feelings,

citte ...pe...

mind,

dhammesu dhammānupassī viharantopi upahanateva pāpake akusale dhamme”ti.

or principles, they destroy bad, unskillful qualities.”

Dasamaṃ.

Ekadhammavaggo paṭhamo.

Tassuddānaṃ

Ekadhammo ca bojjaṅgo,

suddhikañca duve phalā;

Ariṭṭho kappino dīpo,

vesālī kimilena cāti.

11. Icchānaṅgalasutta Icchānaṅgala

**Ekam̐ samayaṃ bhagavā icchānaṅgale viharati
icchānaṅgalavanasaṅḍe.**

At one time the Buddha was staying in a forest near Icchānaṅgala.

Tatra kho bhagavā bhikkhū āmantesi:

There he addressed the mendicants,

“icchāmahaṃ, bhikkhave, temāsaṃ paṭisallīyituṃ.

“Mendicants, I wish to go on retreat for three months.

**Nāmhi kenaci upasaṅkamitabbo, aññatra ekena
piṇḍapātanihārakena”ti.**

No-one should approach me, except for the one who brings my alms-food.”

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā
nāssudha koci bhagavantaṃ upasaṅkamati, aññatra ekena
piṇḍapātanihārakena.**

“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

**Atha kho bhagavā tassa temāsassa accayena paṭisallānā
vuṭṭhito bhikkhū āmantesi:**

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

**“sace kho, bhikkhave, aññatitthiyā paribbājakā evaṃ
puccheyyumaṃ:**

“Mendicants, if wanderers who follow another path were to ask you:

‘katamenāvuso, vihārena samaṇo gotamo vassāvāsaṃ bahulaṃ vihāsī’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

‘Reverends, what was the ascetic Gotama’s usual meditation during the rainy season residence?’ You should answer them like this.

‘ānāpānassatisamādhinā kho, āvuso, bhagavā vassāvāsaṃ bahulaṃ vihāsī’ti.

‘Reverends, the ascetic Gotama’s usual meditation during the rainy season residence was immersion due to mindfulness of breathing.’

Idhāhaṃ, bhikkhave, sato assasāmi, sato passasāmi.

In this regard: mindful, I breathe in. Mindful, I breathe out.

Dīghaṃ assasanto ‘dīghaṃ assasāmi’ti pajānāmi, dīghaṃ passasanto ‘dīghaṃ passasāmi’ti pajānāmi;

When breathing in heavily I know: ‘I’m breathing in heavily.’ When breathing out heavily I know: ‘I’m breathing out heavily.’

rassaṃ assasanto ‘rassaṃ assasāmi’ti pajānāmi, rassaṃ passasanto ‘rassaṃ passasāmi’ti pajānāmi;

When breathing in lightly I know: ‘I’m breathing in lightly.’ When breathing out lightly I know: ‘I’m breathing out lightly.’

‘sabbakāyappaṭisaṃvedī assasissāmi’ti pajānāmi ...pe...

I know: ‘I’ll breathe in experiencing the whole body.’ ...

‘paṭinissaggānupassī assasissāmi’ti pajānāmi,

‘paṭinissaggānupassī passasissāmi’ti pajānāmi.

I know: ‘I’ll breathe in observing letting go.’ I know: ‘I’ll breathe out observing letting go.’

Yañhi taṃ, bhikkhave, sammā vadamāno vadeyya:

For if anything should be rightly called

‘ariyavihāro’ itipi, ‘brahmavihāro’ itipi, ‘tathāgatavihāro’ itipi.

‘the meditation of a noble one’, or else ‘the meditation of a Brahmā’,
or else ‘the meditation of a realized one’,

Ānāpānassatisamādhiṃ sammā vadamāno vadeyya:

it’s immersion due to mindfulness of breathing.

‘ariyavihāro’ itipi, ‘brahmavihāro’ itipi, ‘tathāgatavihāro’ itipi.

**Ye te, bhikkhave, bhikkhū sekhā appattamānasā anuttaram
yogakkhemam patthayamānā viharanti tesam
ānāpānassatisamādhi bhāvito bahulīkato āsavānam khayāya
saṃvattati.**

For those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.

**Ye ca kho te, bhikkhave, bhikkhū arahanto khīṇāsavā
vusitavanto katakaṇṭhiyā ohitabhārā anuppattasadatthā
parikkhīṇabhavasamyojanā sammadaññāvimuttā, tesam
ānāpānassatisamādhi bhāvito bahulīkato
diṭṭhadhammasukhavihārāya ceva saṃvattati satisampajaññāya
ca.**

For those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in the present life, and to mindfulness and awareness.

Yañhi taṃ, bhikkhave, sammā vadamāno vadeyya:

For if anything should be rightly called

‘ariyavihāro’ itipi, ‘brahmavihāro’ itipi, ‘tathāgatavihāro’ itipi.

‘the meditation of a noble one’, or else ‘the meditation of a Brahmā’,
or else ‘the meditation of a realized one’,

Ānāpānassatisamādhim sammā vadamāno vadeyya:

it's immersion due to mindfulness of breathing.”

‘ariyavihāro’ itipi, ‘brahmavihāro’ itipi, ‘tathāgatavihāro’ itipī”ti.

Paṭhamam.

12. Kaṅkheyyasutta In Doubt

**Ekam̐ samayaṃ āyasmā lomasakambhiyo sakkesu viharati
kapilavatthusmiṃ nigrodhārāme.**

At one time Venerable Lomasavaṅgīsa was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

**Atha kho mahānāmo sakko yenāyasmā lomasakambhiyo
tenupasaṅkami; upasaṅkamtivā āyasmantaṃ
lomasakambhiyaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ
nisinno kho mahānāmo sakko āyasmantaṃ lomasakambhiyaṃ
etadavoca:**

Then Mahānāma the Sakyan went up to Venerable Lomasavaṅgīsa, bowed, sat down to one side, and said to him,

**“so eva nu kho, bhante, sekho vihāro so tathāgatavihāro, udāhu
añño va sekho vihāro añño tathāgatavihāro”ti?**

“Sir, is the meditation of a trainee just the same as the meditation of a Realized One? Or is the meditation of a trainee different from the meditation of a Realized One?”

**“Na kho, āvuso mahānāma, sveva sekho vihāro, so
tathāgatavihāro.**

“Reverend Mahānāma, the meditation of a trainee and a realized one are not the same;

**Añño kho, āvuso mahānāma, sekho vihāro, añño
tathāgatavihāro.**

they are different.

**Ye te, āvuso mahānāma, bhikkhū sekhā appattamānasā
anuttaraṃ yogakkhemaṃ patthayamānā viharanti, te pañca**

nīvaraṇe pahāya viharanti.

Those mendicants who are trainees haven't achieved their heart's desire, but live aspiring for the supreme sanctuary. They meditate after giving up the five hindrances.

Katame pañca?

What five?

Kāmacchandanīvaraṇaṃ pahāya viharanti, byāpādanīvaraṇaṃ ...pe...

The hindrances of sensual desire, ill will,

thinamiddhanīvaraṇaṃ ...

dullness and drowsiness,

uddhaccakukkuccanīvaraṇaṃ ...

restlessness and remorse,

vicikicchānīvaraṇaṃ pahāya viharanti.

and doubt.

Yepi te, āvuso mahānāma, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, te ime pañca nīvaraṇe pahāya viharanti.

Those who are trainee mendicants ... meditate after giving up the five hindrances.

Ye ca kho te, āvuso mahānāma, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, tesaṃ pañca nīvaraṇā pahīnā ucchinnamūlā tālāvattukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—for them, the five hindrances are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Katame pañca?

What five?

**Kāmacchandanivaraṇaṃ pahīnaṃ ucchinnamūlaṃ
tālāvatthukataṃ anabhāvaṅkataṃ āyatiṃ anuppādadhammaṃ;**

The hindrances of sensual desire,

byāpādanīvaraṇaṃ pahīnaṃ ...pe...

ill will,

thinamiddhanivaraṇaṃ ...

dullness and drowsiness,

uddhaccakukkuccanīvaraṇaṃ ...

restlessness and remorse,

**vicikicchānīvaraṇaṃ pahīnaṃ ucchinnamūlaṃ tātāvatthukataṃ
anabhāvaṅkataṃ āyatiṃ anuppādadhammaṃ.**

and doubt.

**Ye te, āvuso mahānāma, bhikkhū arahanto khīṇāsavā
vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā
parikkhīṇabhavasamyojanā sammadaññāvimuttā, tesam ime
pañca nīvaraṇā pahīnā ucchinnamūlā tātāvatthukatā
anabhāvaṅkatā āyatiṃ anuppādadhammā.**

Those mendicants who are perfected—who have ended the defilements ... for them, the five hindrances are cut off at the root ... and unable to arise in the future.

**Tadamināpetam, āvuso mahānāma, pariyāyena veditabbaṃ
yathā—**

And here's another way to understand how

añño va sekho vihāro, añño tathāgatavihāro.

the meditation of a trainee and a realized one are different.

**Ekamidaṃ, āvuso mahānāma, samayaṃ bhagavā icchānaṅgale
viharati icchānaṅgalavanasaṅge.**

At one time the Buddha was staying in a forest near Icchānaṅgala.

Tatra kho, āvuso mahānāma, bhagavā bhikkhū āmantesi:

There he addressed the mendicants,

‘icchāmaṃ, bhikkhave, temāsaṃ paṭisallīyituṃ.

‘Mendicants, I wish to go on retreat for three months.

Nāmhi kenaci upasaṅkamitabbo, aññatra ekena piṇḍapātanihārakena’ti.

No-one should approach me, except for the one who brings my alms-food.’

‘Evaṃ, bhante’ti kho, āvuso mahānāma, te bhikkhū bhagavato paṭissutvā nāssudha koci bhagavantaṃ upasaṅkamati, aññatra ekena piṇḍapātanihārakena.

‘Yes, sir,’ replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Atha kho, āvuso, bhagavā tassa temāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi:

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

‘sace kho, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

‘Mendicants, if wanderers who follow another path were to ask you:

“katamenāvuso, vihārena samaṇo gotamo vassāvāsaṃ bahulaṃ vihāsī”ti, evaṃ puṭṭhā tumhe, bhikkhave, tesāṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

“Reverends, what was the ascetic Gotama’s usual meditation during the rainy season residence?” You should answer them like this:

“ānāpānassatisamādhinā kho, āvuso, bhagavā vassāvāsaṃ bahulaṃ vihāsī”ti.

“Reverends, the ascetic Gotama’s usual meditation during the rainy season residence was immersion due to mindfulness of breathing.”

Idhāhaṃ, bhikkhave, sato assasāmi, sato passasāmi.

In this regard: mindful, I breathe in. Mindful, I breathe out.

Dīghaṃ assasanto dīghaṃ assasāmīti pajānāmi, dīghaṃ passasanto dīghaṃ passasāmīti pajānāmi ...pe...

When breathing in heavily I know: ‘I’m breathing in heavily.’ When breathing out heavily I know: ‘I’m breathing out heavily.’ ...

**paṭinissaggānupassī assasissāmīti pajānāmi,
paṭinissaggānupassī passasissāmīti pajānāmi.**

I know: “I’ll breathe in observing letting go.” I know: “I’ll breathe out observing letting go.”

Yañhi taṃ, bhikkhave, sammā vadamāno vadeyya—

For if anything should be rightly called

ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipi.

“the meditation of a noble one”, or else “the meditation of a Brahmā”, or else “the meditation of a realized one”,

Ānāpānassatisamādhiṃ sammā vadamāno vadeyya—

it’s immersion due to mindfulness of breathing.

ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipi.

Ye te, bhikkhave, bhikkhū sekhā appattamānasā anuttaraṃ

yogakkhemaṃ patthayamānā viharanti, tesāṃ

ānāpānassatisamādhi bhāvito bahulīkato āsavānaṃ khayāya saṃvattati.

For those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring for the supreme sanctuary—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.

Ye ca kho te, bhikkhave, bhikkhū arahanto khīṇāsavā

vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā

parikkhīṇabhavasamyojanā sammadaññāvimuttā, tesam ānāpānassatisamādhi bhāvito bahulīkato diṭṭheva dhamme sukhavihārāya ceva samvattati satisampajaññāya ca.

For those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in the present life, and to mindfulness and awareness.

Yañhi taṃ, bhikkhave, sammā vadamāno vadeyya—

For if anything should be rightly called

ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipi.

“the meditation of a noble one”, or else “the meditation of a Brahmā”, or else “the meditation of a realized one”,

Ānāpānassatisamādhim sammā vadamāno vadeyya—

it’s immersion due to mindfulness of breathing.’

ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipīti.

Iminā kho etaṃ, āvuso mahānāma, pariyāyena veditabbaṃ, yathā—

This is another way to understand how

añño va sekho vihāro, añño tathāgatavihāro”ti.

the meditation of a trainee and a realized one are different.”

Dutiyam.

13. Paṭhamaānandasutta With Ānanda (1st)

Sāvattihinidānaṃ.
At Sāvattihī.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

**“atthi nu kho, bhante, ekadhammo bhāvito bahulīkato cattāro
dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta
dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve
dhamme paripūrentī”ti?**

“Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

**“Atthi kho, ānanda, ekadhammo bhāvito bahulīkato cattāro
dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta
dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve
dhamme paripūrentī”ti.**

“There is, Ānanda.”

**“Katamo pana, bhante, ekadhammo bhāvito bahulīkato cattāro
dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta**

dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī”ti?

“Sir, what is that one thing?”

“Ānāpānassatisamādhi kho, ānanda, ekadhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti, satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.

“Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Kathaṃ bhāvito, ānanda, ānāpānassatisamādhi kathaṃ bahulīkato cattāro satipaṭṭhāne paripūreti?

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Idhānanda, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, with their body straight, and establishes mindfulness right there.

So satova assasati, satova passasati.

Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti ...pe...

When breathing in heavily they know: ‘I’m breathing in heavily.’

When breathing out heavily they know: ‘I’m breathing out heavily.’ ...

‘paṭinissaggānupassī assasissāmī’ti sikkhati,

‘paṭinissaggānupassī passasissāmī’ti sikkhati.

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Yasmim̐ samaye, ānanda, bhikkhu dīgham̐ vā assasanto ‘dīgham̐ assasāmī’ti pajānāti, dīgham̐ vā passasanto ‘dīgham̐ passasāmī’ti pajānāti;

When a mendicant is breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’

rassam̐ vā ...pe...

...

‘passambhayam̐ kāyasaṅkhāram̐ assasissāmī’ti sikkhati, ‘passambhayam̐ kāyasaṅkhāram̐ passasissāmī’ti sikkhati—

They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’

kāye kāyānupassī, ānanda, bhikkhu tasmim̐ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam̐.

At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tam̐ kissa hetu?

Why is that?

**Kāyaññatarāham̐, ānanda, etam̐ vadāmi, yadidaṃ—
assāsapassāsam̐.**

Because the breath is a certain aspect of the body, I say.

Tasmātihānanda, kāye kāyānupassī bhikkhu tasmim̐ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam̐.

Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

**Yasmiṃ samaye, ānanda, bhikkhu ‘pītippaṭisaṃvedī
assasissāmī’ti sikkhati,**

There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing rapture ...

sukhappaṭisaṃvedī ...pe...

bliss ...

cittasaṅkhārappaṭisaṃvedī ...

mind ...’ ...

‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati,

‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati—

They practice like this: ‘I’ll breathe in stilling the mental processes.’

They practice like this: ‘I’ll breathe out stilling the mental processes.’

vedanāsu vedanānupassī, ānanda, bhikkhu tasmīṃ samaye

viharati ātāpī sampajāno satimā, vineyya loke

abhijjhādomanassaṃ.

At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Taṃ kissa hetu?

Why is that?

Vedanāññatarāhaṃ, ānanda, etaṃ vadāmi, yadidaṃ—

assāsapassāsānaṃ sādhukaṃ manasikāraṃ.

Because close focus on the breath is a certain aspect of feelings, I say.

Tasmātihānanda, vedanāsu vedanānupassī bhikkhu tasmīṃ

samaye viharati ātāpī sampajāno satimā, vineyya loke

abhijjhādomanassaṃ. (2)

Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṃ samaye, ānanda, bhikkhu ‘cittappaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittappaṭisaṃvedī passasissāmī’ti sikkhati;

There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’

abhippamodayaṃ cittaṃ ...pe...

They practice like this: ‘I’ll breathe in gladdening the mind ...

samādahaṃ cittaṃ ...

immersing the mind in samādhi ...

‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati—

freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

citte cittānupassī, ānanda, bhikkhu tasmim̐ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Taṃ kissa hetu?

Why is that?

Nāhaṃ, ānanda, muṭṭhassatissa asampajānassa ānāpānassatisamādhībhāvanaṃ vadāmi.

Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say.

Tasmātihānanda, citte cittānupassī bhikkhu tasmim̐ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. (3)

Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṃ samaye, ānanda, bhikkhu aniccānupassī ...pe...

There's a time when a mendicant practices like this: 'I'll breathe in observing impermanence ...

virāgānupassī ...

fading away ...

nirodhānupassī ...

cessation ...

'paṭinissaggānupassī assasissāmī'ti sikkhati,

'paṭinissaggānupassī passasissāmī'ti sikkhati—

letting go.' They practice like this: 'I'll breathe out observing letting go.'

dhammesu dhammānupassī, ānanda, bhikkhu tasmiṃ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

So yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti.

Having seen with wisdom the giving up of desire and aversion, they watch closely over with equanimity.

Tasmātihānanda, dhammesu dhammānupassī bhikkhu tasmiṃ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. (4)

Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṃ bhāvito kho, ānanda, ānāpānassatisamādhi evaṃ bahulīkato cattāro satipaṭṭhāne paripūreti.

That's how immersion due to mindfulness of breathing is developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

Katham bhāvitā cānanda, cattāro satipaṭṭhānā katham bahulīkatā satta bojjhaṅge paripūrenti?

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Yasmiṃ samaye, ānanda, bhikkhu kāye kāyānupassī viharati—
Whenever a mendicant meditates by observing an aspect of the body,

upaṭṭhitāssa tasmim samaye bhikkhuno sati hoti asammuṭṭhā.
their mindfulness is established and lucid.

Yasmiṃ samaye, ānanda, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā—satisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, satisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it.

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati.

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom.

Yasmiṃ samaye, ānanda, bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati —

dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (2)

At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.

Tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ.

As they investigate principles with wisdom in this way their energy is roused up and unflagging.

Yasmiṃ samaye, ānanda, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ—

At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (3)

Āraddhavīriyassa uppajjati pīti nirāmisā.

When you're energetic, spiritual rapture arises.

Yasmiṃ samaye, ānanda, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā—

At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (4)

Pītimanassa kāyopi passambhati, cittampi passambhati.

When the mind is full of rapture, the body and mind become tranquil.

Yasmiṃ samaye, ānanda, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati—

At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (5)

Passaddhakāyassa sukhino cittaṃ samādhīyati.

When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi.

Yasmiṃ samaye, ānanda, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati—

At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

**samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,
samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,
samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno
bhāvanāpāripūriṃ gacchati. (6)**

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.

They closely watch over that mind immersed in samādhi.

Yasmiṃ samaye, ānanda, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti—

At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

**upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,
upekkhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,
upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno
bhāvanāpāripūriṃ gacchati. (7)**

Yasmiṃ samaye, ānanda, bhikkhu vedanāsu ...pe...

Whenever a mendicant meditates by observing an aspect of feelings

...

citte ...pe...

mind ...

dhammesu dhammānupassī viharati—

principles,

upaṭṭhitāssa tasmīṃ samaye bhikkhuno sati hoti asammuṭṭhā.

their mindfulness is established and lucid.

**Yasmiṃ samaye, ānanda, bhikkhuno upaṭṭhitā sati hoti
asammutṭhā—**

At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. ...

**satisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,
satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,
satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ
gacchati.**

(Yathā paṭhamam satipaṭṭhānam, evam vitthāretabbam.)

(This should be told in full as for the first kind of mindfulness meditation.)

So tathāsamāhitam cittam sādhuḥkam ajjupekkhitā hoti.

They closely watch over that mind immersed in samādhi.

**Yasmiṃ samaye, ānanda, bhikkhu tathāsamāhitam cittam
sādhuḥkam ajjupekkhitā hoti—**

At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

**upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,
upekkhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,
upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno
bhāvanāpāripūriṃ gacchati.**

**Evam bhāvitā kho, ānanda, cattāro satipaṭṭhānā evam
bahulīkatā satta bojjhaṅge paripūrenti.**

That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

**Katham bhāvitā, ānanda, satta bojjhaṅgā katham bahulīkatā
vijjāvimuttiṃ paripūrenti?**

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

Idhānanda, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti ...pe... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṃ bhāvitā kho, ānanda, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrentī”ti.

That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

Tatiyaṃ.

14. Dutiyaānandasutta With Ānanda (2nd)

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

**“atthi nu kho, ānanda, ekadhammo bhāvito bahulīkato cattāro
dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta
dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve
dhamme paripūrentī”ti.**

“Ānanda, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

“Bhagavaṃmūlakā no, bhante, dhammā ...pe...

“Our teachings are rooted in the Buddha. ...”

**“atthānanda, ekadhammo bhāvito bahulīkato cattāro dhamme
paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme
paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme
paripūrenti.**

“There is, Ānanda.

**Katamo cānanda, ekadhammo bhāvito bahulīkato cattāro
dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta**

dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrenti?

And what is that one thing?

Ānāpānassatisamādhī, ānanda, ekadhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti, satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrentīti.

Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Kathaṃ bhāvito cānanda, ānāpānassatisamādhī, kathaṃ bahulīkato cattāro satipaṭṭhāne paripūreti?

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? ...

Idhānanda, bhikkhu araṅṅagato vā ...pe...

evaṃ bhāvitā kho, ānanda, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrentī”ti.

That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

Catutthaṃ.

15. Paṭhamabhikkhusutta Several Mendicants (1st)

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamim̐su; upasaṅkamitvā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho te bhikkhū
bhagavantaṃ etadavocum̐:**

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

**“atthi nu kho, bhante, ekadhammo bhāvito bahulīkato cattāro
dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta
dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve
dhamme paripūrentī”ti?**

“Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

**“Atthi kho, bhikkhave, ekadhammo bhāvito bahulīkato cattāro
dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta
dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve
dhamme paripūrentī”ti.**

“There is, mendicants.”

**“Katamo pana, bhante, ekadhammo bhāvito bahulīkato cattāro
dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta
dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve
dhamme paripūrentī”ti?**

“Sir, what is that one thing?”

“Ānāpānassatisamādhī kho, bhikkhave, ekadhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti, satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrentīti.

“Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Kathaṃ bhāvito ca, bhikkhave, ānāpānassatisamādhī kathaṃ bahulīkato cattāro satipaṭṭhāne paripūreti?

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? ...

Idha, bhikkhave, bhikkhu araṅgato vā ...pe...

evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrentī”ti.

That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

Pañcamāṃ.

16. Dutiyabhikkhusutta Several Mendicants (2nd)

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamim̐su; upasaṅkamtivā bhagavantam̐ abhivādetvā
ekamantaṃ nisīdim̐su. Ekamantaṃ nisinne kho te bhikkhū
bhagavā etadavoca:**

Then several mendicants went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

**“atthi nu kho, bhikkhave, ekadhammo bhāvito bahulīkato
cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā
satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve
dhamme paripūrentī”ti?**

“Mendicants, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

**“Bhagavaṃmūlakā no, bhante, dhammā ...pe... bhagavato
sutvā bhikkhū dhāressantī”ti.**

“Our teachings are rooted in the Buddha. ...”

**“Atthi, bhikkhave, ekadhammo bhāvito bahulīkato cattāro
dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta
dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve
dhamme paripūrenti.**

“There is, mendicants.

Katamo ca, bhikkhave, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrenti?

And what is that one thing?

Ānāpānassatisamādhī, bhikkhave, ekadhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti, satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrentīti.

Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Kathaṃ bhāvito ca, bhikkhave, ānāpānassatisamādhī kathaṃ bahulīkato cattāro satipaṭṭhāne paripūreti?

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. ...

So satova assasati, satova passasati ...pe...

**‘paṭinissaggānupassī assasissāmī’ti sikkhati,
‘paṭinissaggānupassī passasissāmī’ti sikkhati.**

**Yasmim samaye, bhikkhave, bhikkhu dīghaṃ vā assasanto
‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ**

**passasāmī'ti pajānāti, rassaṃ vā assasanto 'rassaṃ assasāmī'ti
pajānāti ...pe...**

sabbakāyappaṭisaṃvedī ...pe...

**'passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati,
'passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati—**

**kāye kāyānupassī, bhikkhave, bhikkhu tasmim̐ samaye viharati
ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.**

Taṃ kissa hetu?

**Kāyaññatarāhaṃ, bhikkhave, etaṃ vadāmi, yadidaṃ—
assāsapassāsaṃ.**

**Tasmātiha, bhikkhave, kāye kāyānupassī bhikkhu tasmim̐
samaye viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ.**

**Yasmim̐ samaye, bhikkhave, bhikkhu pītippaṭisaṃvedī ...pe...
sukhappaṭisaṃvedī ...**

cittasaṅkhārappaṭisaṃvedī ...

**'passambhayaṃ cittasaṅkhāraṃ assasissāmī'ti sikkhati,
'passambhayaṃ cittasaṅkhāraṃ passasissāmī'ti sikkhati—**

**vedanāsu vedanānupassī, bhikkhave, bhikkhu tasmim̐ samaye
viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ.**

Taṃ kissa hetu?

**Vedanāññatarāhaṃ, bhikkhave, etaṃ vadāmi, yadidaṃ—
assāsapassāsānaṃ sādhukaṃ manasikāraṃ.**

**Tasmātiha, bhikkhave, vedanāsu vedanānupassī bhikkhu
tasmim̐ samaye viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ. (2)**

Yasmim̐ samaye, bhikkhave, bhikkhu cittappaṭisaṃvedī ...pe...

abhippamodayaṃ cittaṃ ...pe...

‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati;

‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati—

citte cittānupassī, bhikkhave, bhikkhu tasmim̐ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Taṃ kissa hetu?

Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatisamādhībhāvanaṃ vadāmi.

Tasmātiha, bhikkhave, citte cittānupassī bhikkhu tasmim̐ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. (3)

Yasmim̐ samaye, bhikkhave, bhikkhu aniccānupassī ...pe...

virāgānupassī ...pe...

nirodhānupassī ...pe...

**‘paṭinissaggānupassī assasissāmī’ti sikkhati,
‘paṭinissaggānupassī passasissāmī’ti sikkhati—**

dhammesu dhammānupassī, bhikkhave, bhikkhu tasmim̐ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

So yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti.

Tasmātiha, bhikkhave, dhammesu dhammānupassī bhikkhu tasmim̐ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. (4)

Evam̐ bhāvito kho, bhikkhave, ānāpānassatisamādhi evam̐ bahulīkato cattāro satipaṭṭhāne paripūreti.

Katham bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā katham bahulīkatā satta bojjhaṅge paripūrenti?

Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati —upaṭṭhitāssa tasmīṃ samaye bhikkhuno sati hoti asammuṭṭhā.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati asammuṭṭhā—

satisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati —

dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (2)

Tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ.

Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ—

vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (3)

Āraddhavīriyassa uppajjati pīti nirāmisā.

Yasmim̐ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā—

pītisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (4)

Pītimanassa kāyopi passambhati, cittampi passambhati.

Yasmim̐ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati—

passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (5)

Passaddhakāyassa sukhino cittaṃ samādhīyati.

Yasmim̐ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati—

samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (6)

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.

Yasmim̐ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti—

upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (7)

**Yasmiṃ samaye, bhikkhave, bhikkhu vedanāsu ...pe...
citte ...pe...**

**dhammesu dhammānupassī viharati—upaṭṭhitāssa tasmim
samaye bhikkhuno sati hoti asammuṭṭhā.**

**Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti
asammuṭṭhā—**

**satisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
satisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti—
satisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūriṃ
gacchati ...pe....**

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.

**Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ
sādhukaṃ ajjupekkhitā hoti—**

**upekkhāsambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
upekkhāsambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
upekkhāsambojjhaṅgo tasmim samaye bhikkhuno
bhāvanāpāripūriṃ gacchati.**

**Evaṃ bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṃ
bahulīkatā satta bojjhaṅge paripūrenti.**

**Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ
bahulīkatā vijjāvimuttiṃ paripūrenti?**

**Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ; dhammavicayasambojjhaṅgaṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ ...pe... upekkhāsambojjhaṅgaṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.**

Evam bhāvitā kho, bhikkhave, satta bojjhaṅgā evam bahulīkatā vijjāvimuttiṃ paripūrentī”ti.

That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

Chaṭṭham.

Saṃyutta Nikāya 54
Linked Discourses 54

2. Dutiyavagga
Chapter Two

17. Saṃyojanappahānasutta Giving Up the Fetters

**“Ānāpānassatisamādhī, bhikkhave, bhāvito bahulīkato
saṃyojanappahānāya saṃvattati ...pe....**

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to giving up the fetters ...”

Sattamaṃ.

Saṃyutta Nikāya 54
Linked Discourses 54

2. Dutiyavagga
Chapter Two

18. Anusayasamugghātasutta Uprooting the Tendencies

“... Anusayasamugghātāya saṃvattati

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to uprooting the underlying tendencies ...”

Aṭṭhamāṇ.

Saṃyutta Nikāya 54
Linked Discourses 54

2. Dutiyavagga
Chapter Two

19. Addhānapariññāsutta Completely Understanding the Course of Time

“... Addhānapariññāya saṃvattati

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to completely understanding the course of time ...”

Navamaṃ.

20. Āsavakkhayasutta The Ending of Defilements

“... Āsavānaṃ khayāya saṃvattati.

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to the ending of defilements.

Kathaṃ bhāvito ca, bhikkhave, ānāpānassatisamādhī kathaṃ bahulīkato saṃyojanappahānāya saṃvattati ...

And how is immersion due to mindfulness of breathing developed and cultivated so as to lead to giving up the fetters,

anusayasamugghātāya saṃvattati ...

uprooting the underlying tendencies,

addhānapariññāya saṃvattati ...

completely understanding the course of time,

āsavānaṃ khayāya saṃvattati?

and ending the defilements?

**Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā ...
pe...**

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there. ...

**paṭinissaggānupassī assasissāmīti sikkhati,
paṭinissaggānupassī passasissāmīti sikkhati.**

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

**Evam bhāvito kho, bhikkhave, ānāpānassatisamādhī evaṃ
bahulīkato saṃyojanappahānāya saṃvattati ...pe...**

That's how immersion due to mindfulness of breathing is developed
and cultivated so as to lead to giving up the fetters,

anusayasamugghātāya saṃvattati ...pe...

uprooting the underlying tendencies,

addhānapariññāya saṃvattati ...pe...

completely understanding the course of time,

āsavānaṃ khayāya saṃvattatī"ti.

and ending the defilements.”

Dasamaṃ.

Dutiyo vaggo.

Tassuddānaṃ

Icchānaṅgalaṃ kaṅkheyyaṃ,

ānandā apare duve;

Bhikkhū saṃyojanānusayā,

addhānaṃ āsavakkhayanti.

Ānāpānasamīyuttaṃ dasamaṃ.

The Linked Discourses on Mindfulness of Breathing is the tenth
section.

55. Sotāpatti Saṃyutta:
On Stream-Entry

Saṃyutta Nikāya 55
Linked Discourses 55

1. Veḷudvāravagga
1. At Bamboo Gate

1. Cakkavattirājasutta A Wheel-Turning Monarch

Sāvattthinidānaṃ.
At Sāvattthī.

Tatra kho bhagavā ...pe... etadavoca:
There the Buddha ... said:

**“kiñcāpi, bhikkhave, rājā cakkavattī catunnaṃ dīpānaṃ
issariyādhipaccaṃ rajjaṃ kāretvā kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggam lokam upapajjati devānaṃ tāvatimsānaṃ
sahabyataṃ, so tattha nandane vane accharāsaṅghaparivuto
dibbehi ca pañcahi kāmaguṇehi samappito samaṅgībhūto
paricāreti, so catūhi dhammehi asamannāgato, atha kho so
aparimuttova nirayā aparimutto tiracchānayanoniyā aparimutto
pettivisayā aparimutto apāyaduggativinipātā.**

“Mendicants, suppose a wheel-turning monarch were to rule as sovereign lord over these four continents. And when his body breaks up, after death, he’s reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There he entertains himself in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. Still, as he’s lacking four things, he’s not exempt from hell, the animal realm, or the ghost realm. He’s not exempt from places of loss, bad places, the underworld.

**Kiñcāpi, bhikkhave, ariyasāvako piṇḍiyālopena yāpeti,
nantakāni ca dhāreti, so catūhi dhammehi samannāgato, atha**

**kho so parimutto nirayā parimutto tiracchānayoniyā parimutto
pettivisayā parimutto apāyaduggativinipātā.**

Now suppose a noble disciple wears rags and feeds on scraps of alms-food. Still, as they have four things, they're exempt from hell, the animal realm, or the ghost realm. They're exempt from places of loss, bad places, the underworld.

Katamehi catūhi?

What four?

**Idha, bhikkhave, ariyasāvako buddhe aveccappasādena
samannāgato hoti:**

It's when a noble disciple has experiential confidence in the Buddha:

**'itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā'ti.**

'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Dhamme aveccappasādena samannāgato hoti:

They have experiential confidence in the teaching:

**'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko
opaneyyiko paccattaṃ veditabbo viññūhī'ti.**

'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Saṅghe aveccappasādena samannāgato hoti:

They have experiential confidence in the Saṅgha:

**'suppaṭipanno bhagavato sāvakaśaṅgho, ujuppaṭipanno
bhagavato sāvakaśaṅgho, ñāyappaṭipanno bhagavato**

sāvakaśaṅgho, sāmīcippaṭiṇṇo bhagavato sāvakaśaṅgho, yadidaṃ—cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.

'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Imehi catūhi dhammehi samannāgato hoti.

These are the four factors of stream-entry that they have.

Yo ca, bhikkhave, catunnaṃ dīpānaṃ paṭilābho, yo catunnaṃ dhammānaṃ paṭilābho catunnaṃ dīpānaṃ paṭilābho catunnaṃ dhammānaṃ paṭilābhassa kalaṃ nāgghati soḷasin'ti.

And, mendicants, gaining these four continents is not worth a sixteenth part of gaining these four things."

Paṭhamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

1. Veḷudvāravagga
1. At Bamboo Gate

2. Brahmācariyogadhasutta The Culmination of the Spiritual Life

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?

What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti:

It's when a noble disciple has experiential confidence in the Buddha
...

**‘itipi so bhagavā araham̐ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānam̐ buddho
bhagavā’ti.**

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

And they have the ethical conduct loved by the noble ones ...
leading to immersion.

**Imehi kho, bhikkhave, catūhi dhammehi samannāgato
ariyasāvako sotāpanno hoti avinipātadhammo niyato
sambodhiparāyaṇo”ti.**

A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Yesaṃ saddhā ca sīlañca,

“Those who have faith and ethics,

Pasādo dhammadassanaṃ;

confidence, and vision of the truth,

Te ve kālena paccenti,

in time arrive at happiness,

Brahmacariyogadhaṃ sukhaṃ”ti.

the culmination of the spiritual life.”

Dutiyam.

3. Dīghāvuupāsakasutta With Dīghāvu

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena dīghāvu upāsako ābādhiko hoti
dukkhito bāḷhagilāno.**

Now at that time the lay follower Dhīgāvu was sick, suffering, gravely ill.

**Atha kho dīghāvu upāsako pitaraṃ jotikaṃ gahapatiṃ
āmantesi:**

Then he addressed his father, the householder Jotika,

**“ehi tvaṃ, gahapati, yena bhagavā tenupasaṅkama;
upasaṅkamtivā mama vacanena bhagavato pāde sirasā vanda:**

“Please, householder, go to the Buddha, and in my name bow with your head to his feet. Say to him:

‘dīghāvu, bhante, upāsako ābādhiko hoti dukkhito bāḷhagilāno.

‘Sir, the lay follower Dhīgāvu is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī’ti.

He bows with his head to your feet.’

Evañca vadehi:

And then say:

**‘sādhu kira, bhante, bhagavā yena dīghāvussa upāsakassa
nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.**

‘Sir, please visit him at his home out of compassion.’”

“Evaṃ, tātā”ti kho jotiko gahapati dīghāvussa upāsakassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jotiko gahapati bhagavantaṃ etadavoca:

“Yes, dear,” replied Jotika. He did as Dīghāvu asked.

“dīghāvu, bhante, upāsako ābādhiko hoti dukkhito bāḷhagilāno.

So bhagavato pāde sirasā vandati.

Evañca vadeti:

‘sādhu kira, bhante, bhagavā yena dīghāvussa upāsakassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

Adhivāsesi bhagavā tuṅhībhāvena.

The Buddha consented in silence.

Atha kho bhagavā nivāsetvā pattacīvaramādāya yena dīghāvussa upāsakassa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā dīghāvuṃ upāsakaṃ etadavoca:

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the lay follower Dīghāvu, sat down on the seat spread out, and said to him,

“kacci te, dīghāvu, khamanīyaṃ, kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo””ti?

“I hope you’re coping, Dīghāvu; I hope you’re getting better. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo””ti.

“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Tasmātiha te, dīghāvu, evaṃ sikkhitabbaṃ:

“So, Dīghāvu, you should train like this:

‘buddhe aveccappasādena samannāgato bhavissāmi—itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti.

‘I will have experiential confidence in the Buddha ...

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

ariyakantehi sīlehi samannāgato bhavissāmi akhaṇḍehi ...pe... samādhisaṃvattanikehi’.

And I will have the ethical conduct loved by the noble ones ... leading to immersion.’

Evañhi te, dīghāvu, sikkhitabbaṃ”ti.

That’s how you should train.”

“Yānimāni, bhante, bhagavatā cattāri sotāpattiyaṅgāni desitāni, saṃvijjante dhammā mayi, ahañca tesu dhammesu sandissāmi.

“Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I am seen in them.

Ahañhi, bhante, buddhe aveccappasādena samannāgato—itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

For I have experiential confidence in the Buddha ...

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgato akhaṇḍehi ...pe...
samādhisaṁvattanikehī”ti.**

And I have the ethical conduct loved by the noble ones ... leading to immersion.”

**“Tasmātiha tvaṁ, dīghāvu, imesu catūsu sotāpattiyaṅgesu
patiṭṭhāya cha vijjābhāgiye dhamme uttari bhāveyyāsi.**

“In that case, Dīghāvu, grounded on these four factors of stream-entry you should further develop these six things that play a part in realization.

**Idha tvaṁ, dīghāvu, sabbasaṅkhāresu aniccānupassī viharāhi,
anicce dukkhasaññī, dukkhe anattasaññī pahānasaññī
virāgasaññī nirodhasaññīti.**

You should meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation.

Evañhi te, dīghāvu, sikkhitabban”ti.

That’s how you should train.”

**“Yeme, bhante, bhagavatā cha vijjābhāgiyā dhammā desitā,
saṁvijjante dhammā mayi, ahañca tesu dhammesu sandissāmi.**

“These six things that play a part in realization that were taught by the Buddha are found in me, and I embody them.

**Ahañhi, bhante, sabbasaṅkhāresu aniccānupassī viharāmi,
anicce dukkhasaññī, dukkhe anattasaññī pahānasaññī
virāgasaññī nirodhasaññī.**

For I meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation.

Api ca me, bhante, evaṁ hoti:

But still, sir, I think,

‘mā hevāyaṃ jotiko gahapati mamaccayena vighātaṃ āpajjī’”ti.
‘I hope Jotika doesn’t suffer grief when I’ve gone.’”

“Mā tvaṃ, tāta dīghāvu, evaṃ manasākāsi.
Jotika said, “Dear Dīghāvu, don’t focus on that.

**lñgha tvaṃ, tāta dīghāvu, yadeva te bhagavā āha, tadeva tvaṃ
sādhukaṃ manasi karohī”ti.**

Come on, dear Dīghāvu, you should closely focus on what the Buddha is saying.”

**Atha kho bhagavā dīghāvuṃ upāsakaṃ iminā ovādena ovaditvā
uṭṭhāyāsanā pakkāmi.**

When the Buddha had given this advice he got up from his seat and left.

**Atha kho dīghāvu upāsako acirapakkantassa bhagavato
kālamakāsi.**

Not long after the Buddha left, Dīghāvu passed away.

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamim̐su; upasaṅkamtivā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho te bhikkhū
bhagavantaṃ etadavocum̐:**

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

**“yo so, bhante, dīghāvu nāma upāsako bhagavatā saṅkhittena
ovādena ovadito so kālaṅkato.**

“Sir, the lay follower named Dīghāvu, who was advised in brief by the Buddha, has passed away.

Tassa kā gati, ko abhisamparāyo”ti?
Where has he been reborn in his next life?”

**“Paṇḍito, bhikkhave, dīghāvu upāsako, paccapādi
dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ**

vihesesi.

“Mendicants, the lay follower Dīghāvu was astute. He practiced in line with the teachings, and did not trouble me about the teachings.

Dīghāvu, bhikkhave, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatha parinibbāyī anāvattidhammo tasmā lokā”ti.

With the ending of the five lower fetters, he’s been reborn spontaneously, and will become extinguished there, not liable to return from that world.”

Tatiyaṃ.

4. Paṭhamasāriputtasutta With Sāriputta (1st)

**Ekam̐ samayaṃ āyasmā ca sāriputto āyasmā ca ānando
sāvattiyam̐ viharanti jetavane anāthapiṇḍikassa ārāme.**

At one time Venerable Sāriputta was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito
...pe... ekamantaṃ nisinno kho āyasmā ānando āyasmantaṃ
sāriputtaṃ etadavoca:**

Then in the late afternoon, Venerable Ānanda came out of retreat ... and said to Sāriputta:

**“katiṇaṃ nu kho, āvuso sāriputta, dhammānaṃ
samannāgamanahetu evamayaṃ pajā bhagavatā byākatā
sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti?**

“Reverend, how many things do people have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening?”

**“Catunnaṃ kho, āvuso, dhammānaṃ samannāgamanahetu
evamayaṃ pajā bhagavatā byākatā sotāpannā
avinipātadhammā niyatā sambodhiparāyaṇā.**

“Reverend, people have to possess four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamesaṃ catunnaṃ?

What four?

Idhāvuso, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha

...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...

samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ...

leading to immersion.

Imesaṃ kho, āvuso, catunnaṃ dhammānaṃ

samannāgamanahetu evamayaṃ pajā bhagavatā byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti.

People have to possess these four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Catutthaṃ.

5. Dutiyasāriputtasutta With Sāriputta (2nd)

**Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami;
upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho āyasmantaṃ sāriputtaṃ bhagavā
etadavoca:**

Then Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“sotāpattiyaṅgaṃ, sotāpattiyaṅgaṃ”ti hidaṃ, sāriputta, vuccati.
“Sāriputta, they speak of a ‘factor of stream-entry’.

Katamaṃ nu kho, sāriputta, sotāpattiyaṅgaṃ”ti?
What is a factor of stream-entry?”

**“Sappurisasamaṃsevo hi, bhante, sotāpattiyaṅgaṃ,
saddhammassavanaṃ sotāpattiyaṅgaṃ, yonisomanasikāro
sotāpattiyaṅgaṃ, dhammānudhammappaṭipatti
sotāpattiyaṅgaṃ”ti.**

“Sir, the factors of stream-entry are associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

**Sappurisasamaṃsevo hi, sāriputta, sotāpattiyaṅgaṃ,
saddhammassavanaṃ sotāpattiyaṅgaṃ, yonisomanasikāro
sotāpattiyaṅgaṃ, dhammānudhammappaṭipatti
sotāpattiyaṅgaṃ.**

For the factors of stream-entry are associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

‘Soto, soto’ti hidaṃ, sāriputta, vuccati.

Sāriputta, they speak of ‘the stream’.

Katamo nu kho, sāriputta, soto”ti?

What is the stream?”

“Ayameva hi, bhante, ariyo aṭṭhaṅgiko maggo soto, seyyathidaṃ—

“Sir, the stream is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi”ti.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Ayameva hi, sāriputta, ariyo aṭṭhaṅgiko maggo soto, seyyathidaṃ—

For the stream is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

‘Sotāpanno, sotāpanno’ti hidaṃ, sāriputta, vuccati.

Sāriputta, they speak of ‘a stream-enterer’.

Katamo nu kho, sāriputta, sotāpanno”ti?

What is a stream-enterer?”

“Yo hi, bhante, iminā ariyena aṭṭhaṅgikena maggena samannāgato ayaṃ vuccati sotāpanno, svāyaṃ āyasmā evaṃnāmo evaṅgotto”ti.

“Sir, anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Yo hi, sāriputta, iminā ariyena aṭṭhaṅgikena maggena samannāgato ayaṃ vuccati sotāpanno, svāyaṃ āyasmā evaṃnāmo evaṅgotto”ti.

For anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”

Pañcamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

1. Veḷudvāravagga
1. At Bamboo Gate

6. Thapatisutta The Chamberlains

Sāvattthinidānaṃ.

At Sāvattthī

**Tena kho pana samayena sambahulā bhikkhū bhagavato
cīvarakammaṃ karonti:**

At that time several mendicants were making a robe for the Buddha,
thinking that

**“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ
pakkamissatī”ti.**

when his robe was finished and the three months of the rains
residence had passed the Buddha would set out wandering.

**Tena kho pana samayena isidattapurāṇā thapatayo sādhuke
paṭivasanti kenacideva karaṇīyena.**

Now at that time the chamberlains Isidatta and Purāṇa were residing
in Sādhuka on some business.

Assosum̐ kho isidattapurāṇā thapatayo:

They heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti:

**‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ
pakkamissatī’”ti.**

Atha kho isidattapurāṇā thapatayo magge purisaṃ ṭhapesum̐:

So they posted someone on the road, saying:

**“yadā tvaṃ, ambho purisa, passeyyāsi bhagavantaṃ
āgacchantaṃ arahantaṃ sammāsambuddhaṃ, atha amhākaṃ**

āroceyyāsī”ti.

“My good man, let us know when you see the Blessed One coming, the perfected one, the fully awakened Buddha.”

Dvīhatīhaṃ ṭhito kho so puriso addasa bhagavantam dūratova āgacchantam.

And that person stood there for two or three days before they saw the Buddha coming off in the distance.

**Disvāna yena isidattapurāṇā thapatayo tenupasaṅkami;
upasaṅkamtivā isidattapurāṇe thapatayo etadavoca:**

When they saw him, they went to the chamberlains and said:

**“ayaṃ so, bhante, bhagavā āgacchati araham
sammāsambuddho.**

“Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming.

Yassadāni kālam maññathā”ti.

Please come at your convenience.”

**Atha kho isidattapurāṇā thapatayo yena bhagavā
tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā
bhagavantam piṭṭhito piṭṭhito anubandhimsu.**

Then the chamberlains went up to the Buddha, bowed, and followed behind him.

**Atha kho bhagavā maggā okkamma yena aññataram
rukkhamūlam tenupasaṅkami; upasaṅkamtivā paññatte āsane
nisīdi.**

And then the Buddha left the road, went to the root of a tree, and sat down on the seat spread out.

**Isidattapurāṇā thapatayo bhagavantam abhivādetvā ekamantam
nisīdimsu.**

The chamberlains Isidatta and Purāṇa bowed, sat down to one side,

**Ekamantam nisinnā kho te isidattapurāṇā thapatayo
bhagavantam etadavocum:**

and said to the Buddha:

“Yadā mayam, bhante, bhagavantam suṇāma:

“Sir, when we hear that

‘sāvattiyā kosalesu cārikam pakkamissatī’ti, hoti no tasmim samaye anattamanatā hoti domanassam:

you will be setting out from Sāvattī to wander in the Kosalan lands, we’re sad and upset, thinking that

‘dūre no bhagavā bhavissatī’ti.

you will be far from us.

Yadā pana mayam, bhante, bhagavantam suṇāma:

And when we hear that

‘sāvattiyā kosalesu cārikam pakkanto’ti, hoti no tasmim samaye anattamanatā hoti domanassam:

you are setting out from Sāvattī to wander in the Kosalan lands, we’re sad and upset, thinking that

‘dūre no bhagavā’ti.

you are far from us.

Yadā pana mayam, bhante, bhagavantam suṇāma:

And when we hear that

‘kosalehi mallesu cārikam pakkamissatī’ti, hoti no tasmim samaye anattamanatā hoti domanassam:

you will be setting out from the Kosalan lands to wander in the Mallian lands, we’re sad and upset, thinking that

‘dūre no bhagavā bhavissatī’ti.

you will be far from us.

Yadā pana mayam, bhante, bhagavantam suṇāma:

And when we hear that

‘kosalehi mallesu cārikam pakkanto’ti, hoti no tasmim samaye anattamanatā hoti domanassam:

you are setting out from the Kosalan lands to wander in the Mallian lands, we're sad and upset, thinking that

'dūre no bhagavā'ti.

you are far from us.

Yadā pana mayam, bhante, bhagavantam suṇāma:

And when we hear that

'mallehi vajjīsu cārikam pakkamissatī'ti, hoti no tasmim samaye anattamanatā hoti domanassam:

you will be setting out from the Mallian lands to wander in the Vajjian lands ...

'dūre no bhagavā bhavissatī'ti.

Yadā pana mayam, bhante, bhagavantam suṇāma:

'mallehi vajjīsu cārikam pakkanto'ti, hoti no tasmim samaye anattamanatā hoti domanassam:

'dūre no bhagavā'ti.

Yadā pana mayam, bhante, bhagavantam suṇāma:

'vajjīhi kāsīsu cārikam pakkamissatī'ti, hoti no tasmim samaye anattamanatā hoti domanassam:

you will be setting out from the Vajjian lands to wander in the Kāsian lands ...

'dūre no bhagavā bhavissatī'ti.

Yadā pana mayam, bhante, bhagavantam suṇāma:

'vajjīhi kāsīsu cārikam pakkanto'ti, hoti no tasmim samaye anattamanatā hoti domanassam:

'dūre no bhagavā'ti.

Yadā pana mayam, bhante, bhagavantam suṇāma:

‘kāsīhi māgadhe cārikam pakkamissatī’ti, hoti no tasmim samaye anattamanatā hoti domanassam:

you will be setting out from the Kāsian lands to wander in the Māgadhan lands ...

‘dūre no bhagavā bhavissatī’ti.

Yadā pana mayam, bhante, bhagavantam suṇāma:

‘kāsīhi māgadhe cārikam pakkanto’ti, hoti anappakā no tasmim samaye anattamanatā hoti anappakam domanassam:

you are setting out from the Kāsian lands to wander in the Māgadhan lands, we’re sad and upset, thinking that

‘dūre no bhagavā’ti.

you are far from us.

Yadā pana mayam, bhante, bhagavantam suṇāma:

But when we hear that

‘māgadhehi kāsīsu cārikam pakkamissatī’ti, hoti no tasmim samaye attamanatā hoti somanassam:

you will be setting out from the Māgadhan lands to wander in the Kāsian lands, we’re happy and joyful, thinking that

‘āsanne no bhagavā bhavissatī’ti.

you will be near to us.

Yadā pana mayam, bhante, bhagavantam suṇāma:

And when we hear that

‘māgadhehi kāsīsu cārikam pakkanto’ti, hoti no tasmim samaye attamanatā hoti somanassam:

you are setting out from the Māgadhan lands to wander in the Kāsian lands ...

‘āsanne no bhagavā’ti.

Yadā pana mayam, bhante, bhagavantam suṇāma:

‘kāsīhi vajjīsu cārikaṃ pakkamissatī’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

you will be setting out from the Kāsian lands to wander in the Vajjian lands ...

‘āsanne no bhagavā bhavissatī’ti.

Yadā pana mayam̐, bhante, bhagavantam̐ suṇāma:

‘kāsīhi vajjīsu cārikaṃ pakkanto’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

‘āsanne no bhagavā’ti.

Yadā pana mayam̐, bhante, bhagavantam̐ suṇāma:

‘vajjīhi mallesu cārikaṃ pakkamissatī’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

you will be setting out from the Vajjian lands to wander in the Mallian lands ...

‘āsanne no bhagavā bhavissatī’ti.

Yadā pana mayam̐, bhante, bhagavantam̐ suṇāma:

‘vajjīhi mallesu cārikaṃ pakkanto’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

‘āsanne no bhagavā’ti.

Yadā pana mayam̐, bhante, bhagavantam̐ suṇāma:

‘mallehi kosale cārikaṃ pakkamissatī’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

you will be setting out from the Mallian lands to wander in the Kosalan lands ...

‘āsanne no bhagavā bhavissatī’ti.

Yadā pana mayam̐, bhante, bhagavantam̐ suṇāma:

‘mallehi kosale cārikaṃ pakkanto’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

‘āsanne no bhagavā’ti.

Yadā pana mayam, bhante, bhagavantam suṇāma:

‘kosalehi sāvatthim cārikam pakkamissatī’ti, hoti no tasmim samaye attamanatā hoti somanassam:

you will be setting out in the Kosalan lands to wander to Sāvattihī, we’re happy and joyful, thinking that

‘āsanne no bhagavā bhavissatī’ti.

you will be near to us.

Yadā pana mayam, bhante, bhagavantam suṇāma:

And when we hear that

‘sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme’ti, hoti anappakā no tasmim samaye attamanatā hoti anappakam somanassam:

you are staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery we have no little happiness and joy, thinking that

‘āsanne no bhagavā’”ti.

you are near to us.”

“Tasmātiha, thapatayo, sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

“Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth is wide open.

Alañca pana vo, thapatayo, appamādāyā”ti.

Just this much is enough to be diligent.”

“Atthi kho no, bhante, etamhā sambādhā añño sambādho sambādhataro ceva sambādhasaṅkhātataro cā”ti.

“Sir, for us there is something that’s even more cramped than that, and is considered as such.”

“Katamo pana vo, thapatayo, etamhā sambādhā añño sambādho sambādhataro ceva sambādhasaṅkhātataro cā”ti?
“What is that?”

“Idha mayaṃ, bhante, yadā rājā pasenadi kosalo uyyānabhūmiriṃ niyyātukāmo hoti, ye te rañño pasenadissa kosalassa nāgā opavayhā te kappetvā, yā tā rañño pasenadissa kosalassa pajāpatiyo piyā manāpā tā ekaṃ purato ekaṃ pacchato nisīdāpema.

“Sir, it’s when King Pasenadi of Kosala wants to go and visit a park. We have to harness and prepare his royal elephants. Then we have to seat his dear and beloved wives on the elephants, one in front of us, and one behind.

Tāsaṃ kho pana, bhante, bhaginīnaṃ evarūpo gandho hoti, seyyathāpi nāma gandhakaṇḍakassa tāvadeva vivariyamānassa, yathā taṃ rājakaññānaṃ gandhena vibhūsitānaṃ.

Those sisters smell like a freshly opened perfume box; that’s how the royal ladies smell with makeup on.

Tāsaṃ kho pana, bhante, bhaginīnaṃ evarūpo kāyasamphasso hoti, seyyathāpi nāma tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññānaṃ sukhedhitānaṃ.

The touch of those sisters is like a tuft of cotton-wool or kapok; that’s how dainty the royal ladies are.

Tasmim kho pana, bhante, samaye nāgopi rakkhitabbo hoti, tāpi bhaginiyo rakkhitabbā honti, attāpi rakkhitabbo hoti.

Now at that time we must look after the elephants, the sisters, and ourselves.

Na kho pana mayaṃ, bhante, abhijānāma tāsu bhaginīsu pāpakaṃ cittaṃ uppādetā.

But we don’t recall having a bad thought regarding those sisters.

Ayaṃ kho no, bhante, etamhā sambādhā añño sambādho sambādhataro ceva sambādhasaṅkhātataro cā”ti.

This is that thing that's even more cramped than that, and is considered as such.”

“Tasmātiha, thapatayo, sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

“Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth is wide open.

Alañca pana vo, thapatayo, appamādāya.

Just this much is enough to be diligent.

Catūhi kho, thapatayo, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

A noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?

What four?

Idha, thapatayo, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha

...

itipi so bhagavā ...pe... sathā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

vigatamalamaccherena cetasā ajjhāgāraṃ vasati muttacāgo payatapāṇi vossaggarato yācayogo dānasamvibhāgarato.

They live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

**Imehi kho, thapatayo, catūhi dhammehi samannāgato
ariyasāvako sotāpanno hoti avinipātadhammo niyato
sambodhiparāyaṇo.**

A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Tumhe kho, thapatayo, buddhe aveccappasādena samannāgatā

—
And you have experiential confidence in the Buddha ...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

Dhamme ...pe...
the teaching ...

saṅghe ...pe...
the Saṅgha ...

**yaṃ kho pana kiñci kule deyyadhammaṃ sabbaṃ taṃ
appaṭivibhattaṃ sīlavantehi kalyāṇadhammehi.**

And whatever there is in your family that's available to give, you share it all with those who are ethical, of good character.

Taṃ kiṃ maññatha, thapatayo,
What do you think, chamberlains?

**katividhā te kosalesu manussā ye tumhākaṃ samasamā,
yadidaṃ—**

How many people among the Kosalans are your equal

dānasaṃvibhāge”ti?

when it comes to giving and sharing?”

“Lābhā no, bhante, suladdhaṃ no, bhante.

“We're fortunate, sir, so very fortunate,

Yesaṃ no bhagavā evaṃ pajānātī”ti.

in that the Buddha understands us like this.”

Chattham.

Saṃyutta Nikāya 55
Linked Discourses 55

1. Veḷudvāravagga
1. At Bamboo Gate

7. Veḷudvāreyyasutta The People of Bamboo Gate

Evam me sutam—

So I have heard.

ekam samayam bhagavā kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim yena veḷudvāram nāma kosalanam brāhmaṇagāmo tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Bamboo Gate.

Assosum kho te veḷudvāreyyakā brāhmaṇagahapatikā:

The brahmins and householders of Bamboo Gate heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim veḷudvāram anuppatto.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Bamboo Gate, together with a large Saṅgha of mendicants.

Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world,

supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**So imaṃ lokam sadevakam samārakam sabrahmakam
sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammam deseti ādikalyāṇam majjhekalyāṇam
pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam
parisuddham brahmacariyam pakāseti.**

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānam arahatam dassanam hoti”ti.
It’s good to see such perfected ones.”

**Atha kho te veḷudvāreyyakā brāhmaṇagahapatikā yena bhagavā
tenupasaṅkamimsu; upasaṅkamtivā appekacce bhagavantam
abhivādetvā ekamantam nisīdimsu. Appekacce bhagavatā
saddhim sammodimsu; sammodaniyam katham sāraṇiyam
vītisāretvā ekamantam nisīdimsu. Appekacce yena bhagavā
tenañjalim paṇāmetvā ekamantam nisīdimsu. Appekacce
bhagavato santike nāmagottam sāvetvā ekamantam nisīdimsu.
Appekacce tuṅhībhūtā ekamantam nisīdimsu. Ekamantam
nisinnā kho te veḷudvāreyyakā brāhmaṇagahapatikā
bhagavantam etadavocum:**

Then the brahmins and householders of Bamboo Gate went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha:

“mayam, bho gotama, evaṅkāmā evaṁchandā evaṁadhippāyā

—
“Master Gotama, these are our wishes, desires, and hopes.

**puttasambādhasayanam ajjhāvaseyyāma, kāsikacandanam
paccanubhaveyyāma, mālāgandhavilepanam dhāreyyāma,
jātarūparajataṁ sādiyeyyāma, kāyassa bhedaṁ param maraṇā
sugatiṁ saggam lokam upapajjeyyāma.**

We wish to live at home with our children; to use sandalwood imported from Kāsi; to wear garlands, perfumes, and makeup; and to accept gold and money. And when our body breaks up, after death, we wish to be reborn in a good place, a heavenly realm.

**Tesaṁ no bhavaṁ gotamo amhākaṁ evaṅkāmānaṁ
evaṁchandānaṁ evaṁadhippāyānaṁ tathā dhammaṁ desetu
yathā mayam puttasambādhasayanam ajjhāvaseyyāma ...pe...
sugatiṁ saggam lokam upapajjeyyāmā”ti.**

Given that we have such wishes, may the Buddha teach us the Dhamma so that we may achieve them.”

“Attupanāyikaṁ vo, gahapatayo, dhammapariyāyam desessāmi.

“Householders, I will teach you an explanation of the Dhamma that’s relevant to oneself.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

**“Evaṁ, bho”ti kho te veḷudvāreyyakā brāhmaṇagahapatikā
bhagavato paccassosum.**

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Katamo ca, gahapatayo, attupanāyiko dhammapariyāyo?

“And what is the explanation of the Dhamma that’s relevant to oneself?

Idha, gahapatayo, ariyasāvako iti paṭisañcikkhati:

It's when a noble disciple reflects:

**‘ahaṃ khosmi jīvitukāmo amaritukāmo sukhakāmo
dukkhappaṭikūlo.**

‘I want to live and don't want to die; I want to be happy and recoil from pain.

**Yo kho maṃ jīvitukāmaṃ amaritukāmaṃ sukhakāmaṃ
dukkhappaṭikūlaṃ jīvitā voropeyya, na metaṃ assa piyaṃ
manāpaṃ.**

Since this is so, if someone were to take my life, I wouldn't like that.

**Ahañceva kho pana paraṃ jīvitukāmaṃ amaritukāmaṃ
sukhakāmaṃ dukkhappaṭikūlaṃ jīvitā voropeyyaṃ, parassapi
taṃ assa appiyaṃ amanāpaṃ.**

But others also want to live and don't want to die; they want to be happy and recoil from pain. So if I were to take the life of someone else, they wouldn't like that either.

**Yo kho myāyaṃ dhammo appiyo amanāpo, parassa peso
dhammo appiyo amanāpo.**

The thing that is disliked by me is also disliked by others.

**Yo kho myāyaṃ dhammo appiyo amanāpo, kathāhaṃ paraṃ
tena saṃyojeyyan'ti.**

Since I dislike this thing, how can I inflict it on someone else?’

**So iti paṭisañkhāya attanā ca pāṇātipātā paṭivirato hoti, parañca
pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca
vaṇṇaṃ bhāsati.**

Reflecting in this way, they give up killing living creatures themselves. And they encourage others to give up killing living creatures, praising the giving up of killing living creatures.

Evamassāyaṃ kāyasamācāro tikoṭiparisuddho hoti.

So their bodily behavior is purified in three points.

Puna caparaṃ, gahapatayo, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

‘yo kho me adinnaṃ theyyasaṅkhātāṃ ādiyeyya, na metaṃ assa piyaṃ manāpaṃ.

‘If someone were to steal from me, I wouldn’t like that.

Ahañceva kho pana parassa adinnaṃ theyyasaṅkhātāṃ ādiyeyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ.

But if I were to steal from someone else, they wouldn’t like that either.

Yo kho myāyaṃ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.

The thing that is disliked by me is also disliked by others.

Yo kho myāyaṃ dhammo appiyo amanāpo, kathāhaṃ paraṃ tena saṃyojeyyaṃ’ti.

Since I dislike this thing, how can I inflict it on someone else?’

So iti paṭisaṅkhāya attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca vaṇṇaṃ bhāsati.

Reflecting in this way, they give up stealing themselves. And they encourage others to give up stealing, praising the giving up of stealing.

Evamassāyaṃ kāyasamācāro tikoṭiparisuddho hoti.

So their bodily behavior is purified in three points.

Puna caparaṃ, gahapatayo, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

‘yo kho me dāresu cārittaṃ āpajjeyya, na metaṃ assa piyaṃ manāpaṃ.

‘If someone were to have sexual relations with my wives, I wouldn’t like it.

Ahañceva kho pana parassa dāresu cārittaṃ āpajjeyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ.

But if I were to have sexual relations with someone else's wives, he wouldn't like that either.

Yo kho myāyaṃ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.

The thing that is disliked by me is also disliked by others.

Yo kho myāyaṃ dhammo appiyo amanāpo, kathāhaṃ paraṃ tena saṃyojeyyaṃ'ti.

Since I dislike this thing, how can I inflict it on others?'

So iti paṭisaṅkhāya attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca vaṇṇaṃ bhāsati.

Reflecting in this way, they give up sexual misconduct themselves. And they encourage others to give up sexual misconduct, praising the giving up of sexual misconduct.

Evamassāyaṃ kāyasamācāro tikoṭiparisuddho hoti.

So their bodily behavior is purified in three points.

Puna caparaṃ, gahapatayo, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects:

'yo kho me musāvādena atthaṃ bhaṅgeyya, na metaṃ assa piyaṃ manāpaṃ.

'If someone were to distort my meaning by lying, I wouldn't like it.

Ahañceva kho pana parassa musāvādena atthaṃ bhaṅgeyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ.

But if I were to distort someone else's meaning by lying, they wouldn't like it either.

Yo kho myāyaṃ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.

The thing that is disliked by me is also disliked by someone else.

Yo kho myāyaṃ dhammo appiyo amanāpo, kathāhaṃ paraṃ tena saṃyojeyyaṃ'ti.

Since I dislike this thing, how can I inflict it on others?'

So iti paṭisaṅkhāya attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca vaṇṇaṃ bhāsati.

Reflecting in this way, they give up lying themselves. And they encourage others to give up lying, praising the giving up of lying.

Evamassāyaṃ vacīsamācāro tikoṭiparisuddho hoti.

So their verbal behavior is purified in three points.

Puna caparaṃ, gahapatayo, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects:

“yo kho maṃ pisuṇāya vācāya mitte bhindeyya, na metaṃ assa piyaṃ manāpaṃ.

‘If someone were to break me up from my friends by divisive speech, I wouldn’t like it.

Ahañceva kho pana paraṃ pisuṇāya vācāya mitte bhindeyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ ...pe...

But if I were to break someone else from their friends by divisive speech, they wouldn’t like it either. ...’

evamassāyaṃ vacīsamācāro tikoṭiparisuddho hoti.

So their verbal behavior is purified in three points.

Puna caparaṃ, gahapatayo, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects:

“yo kho maṃ pharusāya vācāya samudācareyya, na metaṃ assa piyaṃ manāpaṃ.

‘If someone were to attack me with harsh speech, I wouldn’t like it.

Ahañceva kho pana paraṃ pharusāya vācāya samudācareyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ.

But if I were to attack someone else with harsh speech, they wouldn’t like it either. ...’

Yo kho myāyaṃ dhammo ...pe...

evamassāyaṃ vacīsamācāro tikoṭiparisuddho hoti.

So their verbal behavior is purified in three points.

Puna caparaṃ, gahapatayo, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

**‘yo kho maṃ samphabhāsenā samphappalāpabhāsenā
samudācareyya, na metaṃ assa piyaṃ manāpaṃ.**

‘If someone were to annoy me by talking silliness and nonsense, I wouldn’t like it.

**Ahañceva kho pana paraṃ samphabhāsenā
samphappalāpabhāsenā samudācareyyaṃ, parassapi taṃ assa
appiyaṃ amanāpaṃ.**

But if I were to annoy someone else by talking silliness and nonsense, they wouldn’t like it either.’

**Yo kho myāyaṃ dhammo appiyo amanāpo, parassa peso
dhammo appiyo amanāpo.**

The thing that is disliked by me is also disliked by another.

**Yo kho myāyaṃ dhammo appiyo amanāpo, kathāhaṃ paraṃ
tena saṃyojeyyaṃ’ti.**

Since I dislike this thing, how can I inflict it on another?’

**So iti paṭisañkhāya attanā ca samphappalāpā paṭivirato hoti,
parañca samphappalāpā veramaṇiyā samādapeti,
samphappalāpā veramaṇiyā ca vaṇṇaṃ bhāsati.**

Reflecting in this way, they give up talking nonsense themselves. And they encourage others to give up talking nonsense, praising the giving up of talking nonsense.

Evamassāyaṃ vacīsamācāro tikoṭiparisuddho hoti.

So their verbal behavior is purified in three points.

So buddhe aveccappasādena samannāgato hoti—

And they have experiential confidence in the Buddha ...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti;**

dhamme ...pe...
the teaching ...

**saṅghe aveccappasādena samannāgato hoti suppaṭipanno
bhagavato sāvakaśaṅgho ...pe... anuttaraṃ puññakkhettaṃ
lokassāti.**
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.
And they have the ethical conduct loved by the noble ones ...
leading to immersion.

**Yato kho, gahapatayo, ariyasāvako imehi sattahi saddhammehi
samannāgato hoti imehi catūhi ākaṅkhiyehi ṭhānehi, so
ākaṅkhamāno attanāva attānaṃ byākareyya:**
When a noble disciple has these seven good qualities and these four
desirable states they may, if they wish, declare of themselves:

**‘khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisayo
khīṇāpāyaduggativinipāto, sotāpannohamasmi
avinipātadhammo niyato sambodhiparāyaṇo’”ti.**
‘I’ve finished with rebirth in hell, the animal realm, and the ghost
realm. I’ve finished with all places of loss, bad places, the
underworld. I am a stream-enterer! I’m not liable to be reborn in the
underworld, and am bound for awakening.’”

**Evaṃ vutte, veḷudvāreyyakā brāhmaṇagahapatikā bhagavantaṃ
etadavocuṃ:**
When he had spoken, the brahmins and householders of Bamboo
Gate said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...
“Excellent, Master Gotama! ...

**ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma
dhammaṅca bhikkhusaṅghaṅca.**
We go for refuge to Master Gotama, to the teaching, and to the
mendicant Saṅgha.

**Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete
saraṇaṃ gate”ti.**

From this day forth, may Master Gotama remember us as lay
followers who have gone for refuge for life.”

Sattamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

1. Veḷudvāravagga
1. At Bamboo Gate

8. Paṭhamagiñjakāvasathasutta In the Brick Hall (1st)

Evaṃ me sutam—

So I have heard.

ekam samayaṃ bhagavā ñātike viharati giñjakāvasathe.

At one time the Buddha was staying at Nādika in the brick house.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā ānando bhagavantam
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sāḷho nāma, bhante, bhikkhu kālaṅkato;

“Sir, the monk named Sāḷha has passed away.

tassa kā gati ko abhisamparāyo?

Where has he been reborn in his next life?

Nandā nāma, bhante, bhikkhunī kālaṅkatā;

The nun named Nandā,

tassā kā gati ko abhisamparāyo?

Sudatto nāma, bhante, upāsako kālaṅkato;

the layman named Sudatta,

tassa kā gati ko abhisamparāyo?

Sujātā nāma, bhante, upāsikā kālaṅkatā;

and the laywoman named Sujātā have passed away.

tassā kā gati, ko abhisamparāyo”ti?

Where have they been reborn in the next life?”

“Sāḷho, ānanda, bhikkhu kālaṅkato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi.

“Ānanda, the monk Sāḷha passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements.

Nandā, ānanda, bhikkhunī kālaṅkatā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā.

The nun Nandā passed away having ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Sudatto, ānanda, upāsako kālaṅkato tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī; sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissati.

The layman Sudatta passed away having ended three fetters, and weakened greed, hate, and delusion. He’s a once-returner; he will come back to this world once only, then make an end of suffering.

Sujātā, ānanda, upāsikā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

The laywoman Sujātā passed away having ended three fetters. She’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Anacchariyaṃ kho panetaṃ, ānanda, yaṃ manussabhūto kālaṃ kareyya;

It’s hardly surprising that a human being should pass away.

tasmim̐ tasmīñce maṃ kālañkate upasañkamitvā etamatthaṃ paṭipucchissatha. Vihesā pesā, ānanda, assa tathāgatassa.
But if you should come and ask me about it each and every time someone dies that would be a bother for me.

Tasmātihānanda, dhammādāsaṃ nāma dhammapariyāyaṃ desessāmi; yena samannāgato ariyasāvako ākañkhamāno attanāva attānaṃ byākareyya:

So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves:

'khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'.

'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

Katamo ca so, ānanda, dhammādāso dhammapariyāyo; yena samannāgato ariyasāvako ākañkhamāno attanāva attānaṃ byākareyya:

And what is that mirror of the teaching?

'khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'?

Idha, ānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti—itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

It's when a noble disciple has experiential confidence in the Buddha ...

Dhamme ...pe...
the teaching ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṁvattanikehi.**

And they have the ethical conduct loved by the noble ones ...
leading to immersion.

Ayaṁ kho so, ānanda, dhammādāso dhammapariyāyo;

This is that mirror of the teaching.

**yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ
byākareyya:**

A noble disciple who has this may declare of themselves:

**‘khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisayo
khīṇāpāyaduggativinipāto, sotāpannohamasmi
avinipātadhammo niyato sambodhiparāyaṇo’”ti.**

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Aṭṭhamaṁ.

(Tīṇipi suttantāni ekanidānāni.)

(The following two discourses have the same setting.)

Saṃyutta Nikāya 55
Linked Discourses 55

1. Veḷudvāravagga
1. At Bamboo Gate

9. Dutiyagiñjakāvasathasutta At the Brick Hall (2nd)

**Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ
etadavoca:**

Ānanda said to the Buddha:

“asoko nāma, bhante, bhikkhu kālaṅkato;
“Sir, the monk named Asoka has passed away.

tassa kā gati, ko abhisamparāyo?
Where has he been reborn in his next life?

Asokā nāma, bhante, bhikkhunī kālaṅkatā ...pe...
The nun named Asokā,

asoko nāma, bhante, upāsako kālaṅkato ...pe...
the layman named Asoka,

asokā nāma, bhante, upāsikā kālaṅkatā;
and the laywoman named Asokā have passed away.

tassā kā gati, ko abhisamparāyo”ti?
Where have they been reborn in the next life?”

**“Asoko, ānanda, bhikkhu kālaṅkato āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja vihāsi ...pe...**

“Ānanda, the monk Asoka passed away having realized the
undefiled freedom of heart and freedom by wisdom in this very life ...

(purimaveyyākaraṇena ekanidānaṃ.)
(And all is explained as in SN 55.8)

Ayaṃ kho so, ānanda, dhammādāso dhammapariyāyo;
This is that mirror of the teaching.

**yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ
byākareyya:**

A noble disciple who has this may declare of themselves:

**‘khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisayo
khīṇāpāyaduggativinipāto, sotāpannohamasmi
avinipātadhammo niyato sambodhiparāyaṇo’”ti.**

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Navamaṃ.

10. Tatiyagiñjakāvasathasutta At the Brick Hall (3rd)

**Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ
etadavoca:**

Ānanda said to the Buddha:

“kakkāṭo nāma, bhante, ñātike upāsako kālaṅkato;
“Sir, the layman named Kakkāṭa has passed away in Nāḍika.

tassa kā gati, ko abhisamparāyo?
Where has he been reborn in his next life?

Kaḷibho nāma, bhante, ñātike upāsako ...pe...
The laymen named Kaḷibha,

nikato nāma, bhante, ñātike upāsako ...
Nikata,

kaṭṭissaho nāma, bhante, ñātike upāsako ...
Kaṭṭissaha,

tuṭṭho nāma, bhante, ñātike upāsako ...
Tuṭṭha,

santuṭṭho nāma, bhante, ñātike upāsako ...
Santuṭṭha,

bhaddo nāma, bhante, ñātike upāsako ...
Bhadda, and

subhaddo nāma, bhante, ñātike upāsako kālaṅkato;
Subhadda have passed away in Nāḍika.

tassa kā gati ko abhisamparāyo”ti?
Where have they been reborn in the next life?”

**“Kakkaṭo, ānanda, upāsako kālaṅkato pañcannaṃ
orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha
parinibbāyī anāvattidhammo tasmā lokā.**

“Ānanda, the laymen Kakkaṭa,

Kaḷibho, ānanda ...pe...

Kaḷibha,

nikato, ānanda ...

Nikata,

kaṭissaho, ānanda ...

Kaṭissaha,

tuṭṭho, ānanda ...

Tuṭṭha,

santuṭṭho, ānanda ...

Santuṭṭha,

bhaddo, ānanda ...pe...

Bhadda,

**subhaddo, ānanda, upāsako kālaṅkato pañcannaṃ
orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha
parinibbāyī anāvattidhammo tasmā lokā.**

and Subhadda passed away having ended the five lower fetters.
They’ve been reborn spontaneously, and will be extinguished there,
not liable to return from that world.

(Sabbe ekagatikā kātabbā.)

**Paropaññāsa, ānanda, ñātike upāsakā kālaṅkatā pañcannaṃ
orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha
parinibbāyino anāvattidhammā tasmā lokā.**

Over fifty laymen in Nādika have passed away having ended the five
lower fetters. They’ve been reborn spontaneously, and will be
extinguished there, not liable to return from that world.

Sādhikanavuti, ānanda, ñātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino; sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.

More than ninety laymen in Nādika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

Chātirekāni kho, ānanda, pañcasatāni ñātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

In excess of five hundred laymen in Nādika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

Anacchariyaṃ kho panetaṃ, ānanda, yaṃ manussabhūto kālaṃ kareyya;

It's hardly surprising that a human being should pass away.

tasmiṃ tasmiñce maṃ kālaṅkate upasaṅkamitvā etamatthaṃ paṭipucchissatha. Vihesā pesā, ānanda, assa tathāgatassa.

But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

Tasmātihānanda, dhammādāsaṃ nāma dhammapariyāyaṃ desessāmi; yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves:

'khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamo ca so, ānanda, dhammādāso dhammapariyāyo; yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

And what is that mirror of the teaching?

‘khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’.

Idhānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti—itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

It’s when a noble disciple has experiential confidence in the Buddha ...

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

Ayaṃ kho so, ānanda, dhammādāso dhammapariyāyo;

This is that mirror of the teaching.

yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

A noble disciple who has this may declare of themselves:

**‘khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo
khīṇāpāyaduggativinipāto, sotāpannohamasmi
avinipātadhammo niyato sambodhiparāyaṇo’”ti.**

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Dasamaṃ.

Veḷudvāravaggo paṭhamo.

Tassuddānaṃ

**Rājā ogadhadīghāvu,
sāriputtāpare duve;
Thapatī veḷudvāreyyā,
giñjakāvasathe tayoti.**

Saṃyutta Nikāya 55
Linked Discourses 55

2. Rājakārāmaṅga
2. The Royal Monastery

11. Sahassabhikkhunisaṅghasutta A Saṅgha of a Thousand Nuns

Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati rājakārāme.

At one time the Buddha was staying near Sāvattihī in the Royal Monastery.

**Atha kho saḥassabhikkhunisaṅgho yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā
ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho tā bhikkhuniyo
bhagavā etadavoca:**

Then a Saṅgha of a thousand nuns went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

**“Catūhi kho, bhikkhuniyo, dhammehi samannāgato ariyasāvako
sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.**

“Nuns, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?

What four?

**Idha, bhikkhuniyo, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

It's when a noble disciple has experiential confidence in the Buddha

...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgato hoti, akhaṇḍehi ...pe...
samādhisaṁvattanikehi.**

And they have the ethical conduct loved by the noble ones ...
leading to immersion.

**Imehi kho, bhikkhuniyo, catūhi dhammehi samannāgato
ariyasāvako sotāpanno hoti avinipātadhammo niyato
sambodhiparāyaṇo”ti.**

A noble disciple who has these four things is a stream-enterer, not
liable to be reborn in the underworld, bound for awakening.”

Paṭhamam.

Saṃyutta Nikāya 55
Linked Discourses 55

2. Rājakārāmaṅga
2. The Royal Monastery

12. Brāhmaṇasutta The Brahmins

Sāvattṇinidānaṃ.

At Sāvattṇī

**“Brāhmaṇā, bhikkhave, udayagāminiṃ nāma paṭipadaṃ
paññapenti.**

“Mendicants, the brahmins advocate a practice called ‘get up and go’.

Te sāvakaṃ evaṃ samādapenti:

They encourage their disciples:

‘ehi tvaṃ, ambho purisa, kālasseva uṭṭhāya pācīnamukho yāhi.

‘Please, good people, rising early you should face east and walk.

**So tvaṃ mā sobbhaṃ parivajjehi, mā papātaṃ, mā khāṇuṃ, mā
kaṇḍakaṭṭhānaṃ, mā candaniyaṃ, mā oḷigallaṃ.**

Do not avoid a pit, a cliff, a stump, thorny ground, a swamp, or a sewer.

Yattha papateyyāsi tattheva maraṇaṃ āgameyyāsi.

You should await death in the place that you fall.

**Evaṃ tvaṃ, ambho purisa, kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggāṃ lokaṃ upapajjissasī’ti.**

And when your body breaks up, after death, you’ll be reborn in a good place, a heaven realm.’

**Taṃ kho panetaṃ, bhikkhave, brāhmaṇānaṃ
bālagamanametaṃ mūḷhagamanametaṃ na nibbidāya na
virāgāya na nirodhāya na upasamāya na abhiññāya na
sambodhāya na nibbānāya saṃvattati.**

But this practice of the brahmins is a foolish procedure, a stupid procedure. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, or extinguishment.

Ahañca kho, bhikkhave, ariyassa vinaye udayagāminim paṭipadam paññāpemi;

But in the training of the noble one I advocate a 'get up and go' practice

yā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katamā ca sā, bhikkhave, udayagāminī paṭipadā;

And what is that 'get up and go' practice?

yā ekantanibbidāya ...pe... nibbānāya saṁvattati?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā araham sammāsambuddho ...pe... satthā devamanussānam buddho bhagavāti;

dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe... samādhisaṁvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

Ayam kho sā, bhikkhave, udayagāminī paṭipadā ekantanibbidāya ...pe...

This is that 'get up and go' practice

nibbānāya samvattatī''ti.

which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

Dutiyam.

Saṃyutta Nikāya 55
Linked Discourses 55

2. Rājakārāmaṅga
2. The Royal Monastery

13. Ānandattherasutta With the Senior Monk Ānanda

**Ekam̐ samayaṃ āyasmā ca ānando āyasmā ca sārīputto
sāvattīyaṃ viharanti jetavane anāthapiṇḍikassa ārāme.**

At one time the venerables Ānanda and Sārīputta were staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā
āyasmatā ānandena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Sārīputta came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisīno kho āyasmā sārīputto āyasmantaṃ
ānantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to him:

**“katiṃ kho, āvuso ānanda, dhammānaṃ pahānā, katiṃ
dhammānaṃ samannāgamaṇaṇetu, evamaṇaṃ pajā bhagavatā
byākatā sotāpannā avinipātadhammā niyatā
sambodhiparāyaṇā”ti?**

“Reverend, how many things do people have to give up and how many do they have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening?”

**“Catunnaṃ kho, āvuso, dhammānaṃ pahānā, catunnaṃ
dhammānaṃ samannāgamaṇaṇetu, evamaṇaṃ pajā bhagavatā**

byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇāti.

“Reverend, people have to give up four things and possess four things in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamesaṃ catunnaṃ?

What four?

Yathārūpena kho, āvuso, buddhe appasādena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tathārūpassa buddhe appasādo na hoti.

They don’t have the distrust in the Buddha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Yathārūpena ca kho, āvuso, buddhe aveccappasādena samannāgato sutavā ariyasāvako kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati tathārūpassa buddhe aveccappasādo hoti—

And they do have the experiential confidence in the Buddha that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

itipi so bhagavā ...pe... satthā devamanussānam buddho bhagavāti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Yathārūpena ca kho, āvuso, dhamme appasādena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tathārūpassa dhamme appasādo na hoti.

They don't have the distrust in the teaching that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Yathārūpena ca kho, āvuso, dhamme aveccappasādena samannāgato sutavā ariyasāvako kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati tathārūpassa dhamme aveccappasādo hoti—

And they do have the experiential confidence in the teaching that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

svākkhāto bhagavatā dhammo ...pe... viññūhīti.

'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Yathārūpena ca kho, āvuso, saṅghe appasādena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyam duggatiṃ vinipātam nirayam upapajjati tathārūpassa saṅghe appasādo na hoti.

They don't have the distrust in the Saṅgha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Yathārūpena ca kho, āvuso, saṅghe aveccappasādena samannāgato sutavā ariyasāvako kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati tathārūpassa saṅghe aveccappasādo hoti—

And they do have the experiential confidence in the Saṅgha that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

suppaṭipanno bhagavato sāvakaśaṅgho ...pe... anuttaram puññakkhetam lokassāti.

'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is

worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms.’

Yathārūpena ca kho, āvuso, dussīlyena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapajjati tathārūpassa dussīlyaṃ na hoti.

They don’t have the unethical conduct that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Yathārūpehi ca kho, āvuso, ariyakantehi sīlehi samannāgato sutavā ariyasāvako kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokaṃ upapajjati tathārūpāni ariyakantāni sīlāni honti akhaṇḍāni ...pe...

And they do have the ethical conduct loved by the noble ones that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

samādhisaṃvattanikāni.

Their ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Imesaṃ kho, āvuso, catunnaṃ dhammānaṃ pahānā imesaṃ catunnaṃ dhammānaṃ samannāgamanahetu evamayaṃ pajā bhagavatā byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti.

People have to give up these four things and possess these four things in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Tatiyaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

2. Rājakārāmaṅga
2. The Royal Monastery

14. Duggatibhayaṣutta Fear of the Bad Place

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sabbaduggatibhayaṃ samatikkanto hoti.

“Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place.

Katamehi catūhi?

What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It’s when a noble disciple has experiential confidence in the Buddha
...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sabbaduggatibhayaṃ samatikkanto hoti”ti.

A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place.”

Catuttham.

Saṃyutta Nikāya 55
Linked Discourses 55

2. Rājakārāmaṅga
2. The Royal Monastery

15. Duggativinipātabhayasutta Fear of the Bad Place, the Underworld

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sabbaduggativinipātabhayaṃ samatikkanto hoti.

“Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place, the underworld.

Katamehi catūhi?

What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It’s when a noble disciple has experiential confidence in the Buddha
...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sabbaduggativinipātabhayaṃ samatikkanto hotī”ti.

A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place, the underworld.”

Pañcamāñ.

Saṃyutta Nikāya 55
Linked Discourses 55

2. Rājakārāmaṅga
2. The Royal Monastery

16. Paṭhamamittāmaṅga Friends and Colleagues (1st)

**“Ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṃ
maññeyyuraṃ—mittā vā amaccā vā ñātī vā sālohitā vā—te,
bhikkhave, catūsu sotāpattiyaṅgesu samādapetabbā,
nivesetabbā, paṭiṭṭhāpetabbā.**

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry.

Katamesu catūsu?

What four?

**Buddhe aveccappasāde samādapetabbā, nivesetabbā,
paṭiṭṭhāpetabbā—**

Experiential confidence in the Buddha ...

**itipi so bhagavā ...pe... satthā devamanussaṇaṃ buddho
bhagavāti.**

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantesu sīlesu samādapetabbā, nivesetabbā,
paṭiṭṭhāpetabbā akhaṇḍesu ...pe... samādhisaṃvattanikesu.**

And the ethical conduct loved by the noble ones ... leading to immersion.

**Ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṃ
maññeyyuraṃ—mittā vā amaccā vā ñātī vā sālohitā vā—te,**

**bhikkhave, imesu catūsu sotāpattiyaṅgesu samādapetabbā,
nivesetabbā, paṭiṭṭhāpetabbā”ti.**

Those who you have sympathy for, and those worth listening to—
friends and colleagues, relatives and family—should be encouraged,
supported, and established in these four factors of stream-entry.”

Chaṭṭham.

17. Dutiyamittāmaṅga Friends and Colleagues (2nd)

“Ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṃ maññeyyuraṃ—mittā vā amaccā vā ñātī vā sālohitā vā—te, bhikkhave, catūsu sotāpattiyaṅgesu samādapetabbā, nivesetabbā, paṭiṭṭhāpetabbā.

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry.

Katamesu catūsu?

What four?

Buddhe aveccappasāde samādapetabbā, nivesetabbā, paṭiṭṭhāpetabbā—

Experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussaṇaṃ buddho bhagavāti.

Siyā, bhikkhave, catunnaṃ mahābhūtānaṃ aññathattaṃ— pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā—na tveva buddhe aveccappasādena samannāgatassa ariyasāvakaṃ siyā aññathattaṃ.

There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with experiential confidence in the Buddha would never change.

Tatridaṃ aññathattaṃ—so vata buddhe aveccappasādena samannāgato ariyasāvako nirayaṃ vā tiracchānayaṇiṃ vā pettivisaṇaṃ vā upapajjissatī”ti—netāṃ ṭhānaṃ vijjati.

In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.

“Dhamme ...pe...

Experiential confidence in the teaching ...

saṅghe ...pe...

Experiential confidence in the Saṅgha ...

**ariyakantesu sīlesu samādapetabbā, nivesetabbā,
patiṭṭhāpetabbā akhaṇḍesu ...pe... samādhisaṃvattanikesu.**

The ethical conduct loved by the noble ones ... leading to immersion.

**Siyā, bhikkhave, catunnaṃ mahābhūtānaṃ aññathattaṃ—
pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā—na
tveva ariyakantehi sīlehi samannāgatassa ariyasāvakassa siyā
aññathattaṃ.**

There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with the ethical conduct loved by the noble ones would never change.

**Tatridaṃ aññathattaṃ—so vata ariyakantehi sīlehi samannāgato
ariyasāvako nirayaṃ vā tiracchānayaṇiṃ vā pettivisaṃsaṃ vā
upapajjissatīti—netāṃ ṭhānaṃ vijjati.**

In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.

**Ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṃ
maññeyyuraṃ—mittā vā amaccā vā ñātī vā sālohitā vā—te,
bhikkhave, imesu catūsu sotāpattiyaṅgesu samādapetabbā,
nivesetabbā, patiṭṭhāpetabbā”ti.**

Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged,

supported, and established in these four factors of stream-entry.”

Sattamañ.

Saṃyutta Nikāya 55
Linked Discourses 55

2. Rājakārāmaṅga
2. The Royal Monastery

18. Paṭhamadevacārikasutta A Visit to the Gods (1st)

Sāvattihinidānaṃ.

At Sāvattihī

Atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—jetavane antarahito devesu tāvatimsesu pāturaḥosi.

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three.

Atha kho sambahulā tāvatimsakāyikā devatāyo yenāyasmā mahāmoggallāno tenupasaṅkamimsu; upasaṅkamtivā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho tā devatāyo āyasmā mahāmoggallāno etadavoca:

Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side.

Moggallāna said to them:

“Sādhu kho, āvuso, buddhe aveccappasādena samannāgamaṇaṃ hoti—

“Reverends, it's good to have experiential confidence in the Buddha.

...

itipi so bhagavā ...pe... sathā devamanussānaṃ buddho bhagavāti.

Buddhe aveccappasādena samannāgamaṇaḥetu kho, āvuso, evaṃ'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiraṃ

saggaṃ lokam upapajjanti.

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, āvuso, dhamme ...pe...

It's good to have experiential confidence in the teaching. ...

saṅghe ...pe...

the Saṅgha ...

sādhu kho, āvuso, ariyakantehi sīlehi samannāgamanam hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

and to have the ethical conduct that's loved by the noble ones ... leading to immersion.

Ariyakantehi sīlehi samannāgamanahetu kho, āvuso, evam'idhekacce sattā kāyassa bhedaṃ paramaṃ maraṇā sugatim saggaṃ lokam upapajjanti"ti.

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamanam hoti—

"My good Moggallāna, it's good to have experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānam buddho bhagavāti.

Buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedaṃ paramaṃ maraṇā sugatim saggaṃ lokam upapajjanti.

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, mārisa moggallāna, dhamme ...pe...

It's good to have experiential confidence in the teaching. ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgamanam hoti akhaṇḍehi ...pe...
samādhisaṁvattanikehi.**

and to have the ethical conduct that's loved by the noble ones ...
leading to immersion.

**Ariyakantehi sīlehi samannāgamanahetu kho, mārisa
moggallāna, evam'idhekacce sattā kāyassa bheda param
maraṇā sugatim saggam lokam upapajjanti"ti.**

It's the reason why some sentient beings, when their body breaks
up, after death, are reborn in a good place, a heavenly realm."

Aṭṭhamam.

Saṃyutta Nikāya 55
Linked Discourses 55

2. Rājakārāmaṅga
2. The Royal Monastery

19. Dutiyadevacārikasutta A Visit to the Gods (2nd)

Sāvattṇinidānaṃ.
At Sāvattṇī.

Atha kho āyasmā mahāmoggaḷāno—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—jetavane antarahito devesu tāvatimsesu pāturaḥosi.

And then Venerable Mahāmoggaḷāna, as easily as a strong person would extend or contract their arm, vanished from Jeta’s Grove and reappeared among the gods of the Thirty-Three.

Atha kho sambahulā tāvatimsakāyikā devatāyo yenāyasmā mahāmoggaḷāno tenupasaṅkamimsu; upasaṅkamtivā āyasmantaṃ mahāmoggaḷānaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ʈhitā kho tā devatāyo āyasmā mahāmoggaḷāno etadavoca:

Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggaḷāna, bowed, and stood to one side. Moggallāna said to them:

“Sādhu kho, āvuso, buddhe aveccappasādena samannāgamaṇaṃ hoti—

“Reverends, it’s good to have experiential confidence in the Buddha.

...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Buddhe aveccappasādena samannāgamanahetu kho, āvuso, evam'idhekacce sattā kāyassa bheda param maraṇā sugatim saggaṃ lokaṃ upapannā.

It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.

Sādhu kho, āvuso, dhamme ...pe...

It's good to have experiential confidence in the teaching. ...

saṅghe ...pe...

the Saṅgha ...

ariyakantehi sīlehi samannāgamaṇaṃ hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

and to have the ethical conduct that's loved by the noble ones ... leading to immersion.

Ariyakantehi sīlehi samannāgamanahetu kho, āvuso, evam'idhekacce sattā kāyassa bheda param maraṇā sugatim saggaṃ lokaṃ upapannā"ti.

It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm."

"Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamaṇaṃ hoti—

"My good Moggallāna, it's good to have experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bheda param maraṇā sugatim saggaṃ lokaṃ upapannā.

It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.

Sādhu kho, mārisa moggallāna, dhamme ...pe...

It's good to have experiential confidence in the teaching. ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgamanam hoti akhaṇḍehi ...pe...
samādhisaṁvattanikehi.**

and to have the ethical conduct that's loved by the noble ones ...
leading to immersion.

**Ariyakantehi sīlehi samannāgamanahetu kho, mārisa
moggallāna, evam'idhekacce sattā kāyassa bhedā param
maraṇā sugatiṁ saggam lokam upapannā"ti.**

It's the reason why some sentient beings, when their body breaks
up, after death, have been reborn in a good place, a heavenly
realm."

Navamam.

Saṃyutta Nikāya 55
Linked Discourses 55

2. Rājakārāmaṅga
2. The Royal Monastery

20. Tatiyadevacārikasutta A Visit to the Gods (3rd)

Atha kho bhagavā—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva —jetavane antarahito devesu tāvatimsesu pāturaḥosi.

Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta’s Grove and reappeared among the gods of the Thirty-Three.

Atha kho sambahulā tāvatimsakāyikā devatāyo yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ aṭṭhamsu. Ekamantaṃ ṭhitā kho tā devatāyo bhagavā etadavoca:

Then several deities of the company of the Thirty-Three went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

“Sādhu kho, āvuso, buddhe aveccappasādena samannāgamaṇaṃ hoti—

“Reverends, it’s good to have experiential confidence in the Buddha.

...

itipi so bhagavā ...pe... sathā devamanussānaṃ buddho bhagavāti.

Buddhe aveccappasādena samannāgamaṇahetu kho, āvuso, evaṃ’idhekacce sattā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

It’s the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening.

Sādhu kho, āvuso, dhamme ...pe...

It's good to have experiential confidence in the teaching. ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgamaṇaṃ hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

and to have the ethical conduct that's loved by the noble ones ...
leading to immersion.

**Ariyakantehi sīlehi samannāgamaṇahetu kho, āvuso,
evam'idhekacce sattā sotāpannā avinipātadhammā niyatā
sambodhiparāyaṇā"ti.**

It's the reason why some sentient beings are stream-enterers, not
liable to be reborn in the underworld, bound for awakening."

**"Sādhu kho, mārisa, buddhe aveccappasādena
samannāgamaṇaṃ hoti—**

"Good sir, it's good to have experiential confidence in the Buddha ...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

**Buddhe aveccappasādena samannāgamaṇahetu kho, mārisa,
evamayaṃ pajā sotāpannā avinipātadhammā niyatā
sambodhiparāyaṇā.**

It's the reason why some sentient beings are stream-enterers, not
liable to be reborn in the underworld, bound for awakening.

Sādhu kho, mārisa, dhamme ...pe...

It's good to have experiential confidence in the teaching. ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgamaṇaṃ hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

and to have the ethical conduct that's loved by the noble ones ...
leading to immersion.

21. Paṭhamamahānāmasutta With Mahānāma (1st)

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ
nigrodhārāme.**

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

**Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho mahānāmo sakko bhagavantam
etadavoca:**

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

**“idaṃ, bhante, kapilavatthu iddhañceva phītañca bāhujaññaṃ
ākiṇṇamanussam sambādhabyūham.**

“Sir, this Kapilavatthu is successful and prosperous and full of people, with cramped cul-de-sacs.

**So khvāham, bhante, bhagavantam vā payirupāsivā
manobhāvanīye vā bhikkhū sāyanhasamayaṃ kapilavatthum
pavisanto;**

In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu.

bhantenapi hatthinā samāgacchāmi;

I encounter a stray elephant,

bhantenapi assena samāgacchāmi;

horse,

bhantenapi rathena samāgacchāmi;

chariot,

bhantenapi sakaṭena samāgacchāmi;

cart,

bhantenapi purisena samāgacchāmi.

or person.

**Tassa mayhaṃ, bhante, tasmim̐ samaye mussateva
bhagavantaṃ ārabha sati, mussati dhammaṃ ārabha sati,
mussati saṅghaṃ ārabha sati.**

At that time I lose mindfulness regarding the Buddha, the teaching,
and the Saṅgha.

Tassa mayhaṃ, bhante, evaṃ hoti:

I think:

**‘imamhi cāhaṃ samaye kālaṃ kareyyaṃ, kā mayhaṃ gati, ko
abhisamparāyo’”ti?**

‘If I were to die at this time, where would I be reborn in my next life?’”

“Mā bhāyi, mahānāma, mā bhāyi, mahānāma.

“Do not fear, Mahānāma, do not fear!

Apāpakaṃ te maraṇaṃ bhavissati apāpikā kālaṅkiriya.

Your death will not be a bad one; your passing will not be a bad one.

**Yassa kassaci, mahānāma, dīgharattaṃ saddhāparibhāvitaṃ
cittaṃ sīlāparibhāvitaṃ cittaṃ sutāparibhāvitaṃ cittaṃ
cāgāparibhāvitaṃ cittaṃ paññāparibhāvitaṃ cittaṃ, tassa yo hi
khvāyaṃ kāyo rūpī cātumahābhūtika mātāpettikasambhavo
odanakummāsūpacayo**

aniccucchādanāparimaddanābhedanavidhānaṃ sanadhammo.

Take someone whose mind has for a long time been imbued with
faith, ethics, learning, generosity, and wisdom. Their body consists of
form, made up of the four primary elements, produced by mother

and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

**Taṃ idheva kākā vā khādanti gijjhā vā khādanti kulalā vā
khādanti sunakhā vā khādanti siṅgālā vā khādanti vividhā vā
pāṇakajātā khādanti;**

Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it.

**yañca khvassa cittaṃ dīgharattaṃ saddhāparibhāvitaṃ ...pe...
paññāparibhāvitaṃ taṃ uddhagāmi hoti visesagāmi.**

But their mind rises up, headed for a higher place.

**Seyyathāpi, mahānāma, puriso sappikumbhaṃ vā telakumbhaṃ
vā gambhīraṃ udakarahadaṃ ogāhitvā bhindeyya.**

Suppose a person was to sink a pot of ghee or oil into a deep lake and break it open.

**Tatra yā assa sakkharā vā kaṭhalā vā sā adhogāmī assa, yañca
khvassa tatra sappi vā telaṃ vā taṃ uddhagāmi assa
visesagāmi.**

Its shards and chips would sink down, while the ghee or oil in it would rise up, headed for a higher place.

**Evameva kho, mahānāma, yassa kassaci dīgharattaṃ
saddhāparibhāvitaṃ cittaṃ ...pe...**

In the same way, take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body consists of form, made up of the four elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

**paññāparibhāvitaṃ cittaṃ tassa yo hi khvāyaṃ kāyo rūpī
cātumahābhūtika mātaṃpettikasambhavo odanakummāsūpacayo
aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo
taṃ idheva kākā vā khādanti gijjhā vā khādanti kulalā vā**

**khādanti sunakhā vā khādanti siṅgālā vā khādanti vividhā vā
pāṇakajātā khādanti;**

Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it.

**yañca khvassa cittaṃ dīgharattaṃ saddhāparibhāvitaṃ ...pe...
paññāparibhāvitaṃ taṃ uddhagāmi hoti visesagāmi.**

But their mind rises up, headed for a higher place.

**Tuyhaṃ kho pana, mahānāma, dīgharattaṃ saddhāparibhāvitaṃ
cittaṃ ...pe... paññāparibhāvitaṃ cittaṃ.**

Your mind, Mahānāma, has for a long time been imbued with faith, ethics, learning, generosity, and wisdom.

Mā bhāyi, mahānāma, mā bhāyi, mahānāma.

Do not fear, Mahānāma, do not fear!

Apāpakaṃ te maraṇaṃ bhavissati, apāpikā kālaṅkiriyaṃ”ti.

Your death will not be a bad one; your passing will not be a bad one.”

Paṭhamam.

22. Dutiyamahānāmasutta With Mahānāma (2nd)

Evaṃ me sutam—

So I have heard.

**ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ
nigrodhārāme.**

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

**Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho mahānāmo sakko bhagavantam
etadavoca:**

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

**“idaṃ, bhante, kapilavatthu iddhañceva phītañca bāhujaññaṃ
ākiṇṇamanussam sambādhabyūham.**

“Sir, this Kapilavatthu is successful and prosperous and full of people, with cramped cul-de-sacs.

**So khvāham, bhante, bhagavantam vā payirupāsivā
manobhāvanīye vā bhikkhū sāyanhasamayaṃ kapilavatthum
pavisanto;**

In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu.

bhantenapi hatthinā samāgacchāmi;

I encounter a stray elephant,

bhantenapi assena samāgacchāmi;

horse,

bhantenapi rathena samāgacchāmi;

chariot,

bhantenapi sakaṭena samāgacchāmi;

cart,

bhantenapi purisena samāgacchāmi.

or person.

**Tassa mayhaṃ, bhante, tasmim̐ samaye mussateva
bhagavantaṃ ārabha sati, mussati dhammaṃ ārabha sati,
mussati saṅghaṃ ārabha sati.**

At that time I lose mindfulness regarding the Buddha, the teaching,
and the Saṅgha.

Tassa mayhaṃ, bhante, evaṃ hoti:

I think:

**‘imamhi cāhaṃ samaye kālaṃ kareyyaṃ, kā mayhaṃ gati, ko
abhisamparāyo’”ti?**

‘If I were to die at this time, where would I be reborn in my next life?’”

“Mā bhāyi, mahānāma, mā bhāyi, mahānāma.

“Do not fear, Mahānāma, do not fear!

Apāpakaṃ te maraṇaṃ bhavissati apāpikā kālaṅkiriya.

Your death will not be a bad one; your passing will not be a bad one.

**Catūhi kho, mahānāma, dhammehi samannāgato ariyasāvako
nibbānaninno hoti nibbānaṇo nibbānapabbhāro.**

A noble disciple who has four things slants, slopes, and inclines
towards extinguishment.

Katamehi catūhi?

What four?

**Idha, mahānāma, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

It's when a noble disciple has experiential confidence in the Buddha
...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

Dhamme ...pe...
the teaching ...

saṅghe ...pe...
the Saṅgha ...

**ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

And they have the ethical conduct loved by the noble ones ...
leading to immersion.

**Seyyathāpi, mahānāma, rukkho pācīnaninno pācīnaṇḍo
pācīnapabbhāro, so mūlacchinno katamena papateyyā”ti?**
Suppose there was a tree that slants, slopes, and inclines to the
east. If it was cut off at the root where would it fall?”

“Yena, bhante, ninno yena ṇḍo yena pabbhāro”ti.

“Sir, it would fall in the direction that it slants, slopes, and inclines.”

**“Evameva kho, mahānāma, imehi catūhi dhammehi
samannāgato ariyasāvako nibbānaninno hoti nibbānaṇḍo
nibbānapabbhāro”ti.**

“In the same way, a noble disciple who has four things slants,
slopes, and inclines towards extinguishment.”

Dutiyāṃ.

23. Godhasakkasutta With Godhā the Sakyan

Kapilavatthunidānaṃ.

At Kapilavatthu.

**Atha kho mahānāmo sakko yena godhā sakko tenupasaṅkami;
upasaṅkamtivā godhaṃ sakkaṃ etadavoca:**

Then Mahānāma the Sakyan went up to Godhā the Sakyan, and said to him,

**“katihi tvaṃ, godhe, dhammehi samannāgataṃ
sotāpannapuggalaṃ ājānāsi avinipātadhammaṃ niyataṃ
sambodhiparāyaṇaṃ”ti?**

“Godhā, how many things must a person have for you to recognize them as a stream-enterer, not liable to be reborn in the underworld, bound for awakening?”

**“Tīhi khvāhaṃ, mahānāma, dhammehi samannāgataṃ
sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ
sambodhiparāyaṇaṃ.**

“Mahānāma, a person must have three things for me to recognize them as a stream-enterer.

Katamehi tīhi?

What three?

**Idha, mahānāma, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

It’s when a noble disciple has experiential confidence in the Buddha

...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...
the teaching ...

saṅghe aveccappasādena samannāgato hoti—
and the Saṅgha ...

suppaṭipanno bhagavato sāvakaśaṅgho ...pe... anuttaraṃ puññakkhettaṃ lokassāti.

Imehi khvāhaṃ, mahānāma, tīhi dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ.

When a person has these three things I recognize them as a stream-enterer.

Tvaṃ pana, mahānāma, katihi dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāsi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ”ti?

But Mahānāma, how many things must a person have for *you* to recognize them as a stream-enterer?”

“Catūhi khvāhaṃ, godhe, dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ.

“Godhā, a person must have four things for me to recognize them as a stream-enterer.

Katamehi catūhi?

What four?

Idha, godhe, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It’s when a noble disciple has experiential confidence in the Buddha

...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...
the teaching ...

saṅghe ...pe...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

Imehi khvāhaṃ, godhe, catūhi dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ”ti.

When a person has these four things I recognize them as a stream-enterer.”

“Āgamehi tvaṃ, mahānāma, āgamehi tvaṃ, mahānāma.
“Hold on, Mahānāma, hold on!

Bhagavāva etaṃ jāneyya etehi dhammehi samannāgataṃ vā asamannāgataṃ vā”ti.

Only the Buddha would know whether or not they have these things.”

“Āyāma, godhe, yena bhagavā tenupasaṅkameyyāma; upasaṅkamtivā bhagavato etamatthaṃ ārocessāmā”ti.

“Come, Godhā, let’s go to the Buddha and inform him about this.”

Atha kho mahānāmo sakko godhā ca sakko yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinna kho mahānāmo sakko bhagavantaṃ etadavoca:

Then Mahānāma and Godhā went to the Buddha, bowed, and sat down to one side. Mahānāma told the Buddha all that had happened, and then said:

**“Idhāhaṃ, bhante, yena godhā sakko tenupasaṅkamim;
upasaṅkamtivā godhaṃ sakkaṃ etadavocaṃ:**

**‘katihi tvaṃ, godhe, dhammehi samannāgataṃ
sotāpannapuggalaṃ ājānāsi avinipātadhammaṃ niyataṃ
sambodhiparāyaṇaṃ’?**

Evaṃ vutte, bhante, godhā sakko maṃ etadavoca—

**Tīhi khvāhaṃ, mahānāma, dhammehi samannāgataṃ
sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ
sambodhiparāyaṇaṃ.**

Katamehi tīhi?

**Idha, mahānāma, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

Dhamme ...pe...

saṅghe aveccappasādena samannāgato hoti—

**suppaṭipanno bhagavato sāvakasaṅgho ...pe... anuttaraṃ
puññakkhettaṃ lokassāti.**

**Imehi khvāhaṃ, mahānāma, tīhi dhammehi samannāgataṃ
sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ
sambodhiparāyaṇaṃ.**

**Tvaṃ pana, mahānāma, katamehi dhammehi samannāgataṃ
sotāpannapuggalaṃ ājānāsi avinipātadhammaṃ niyataṃ
sambodhiparāyaṇaṃ’ti?**

Evaṃ vuttāhaṃ, bhante, godhaṃ sakkaṃ etadavocaṃ:

**‘catūhi khvāhaṃ, godhe, dhammehi samannāgataṃ
sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ**

sambodhiparāyaṇaṃ.

Katamehi catūhi?

**Idha, godhe, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

Dhamme ...pe...

saṅghe ...pe...

**ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

**Imehi khvāhaṃ, godhe, catūhi dhammehi samannāgataṃ
sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ
sambodhiparāyaṇaṃ'ti.**

Evaṃ vutte, bhante, godhā sakko maṃ etadavoca:

'āgamehi tvaṃ, mahānāma, āgamehi tvaṃ, mahānāma.

**Bhagavāva etaṃ jāneyya etehi dhammehi samannāgataṃ vā
asamannāgataṃ vā'ti.**

**Idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato
assa bhagavā ekato bhikkhusaṅgho ca.**

"Sir, some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks the other.

Yeneva bhagavā tenevāhaṃ assaṃ.

I'd side with the Buddha.

Evaṃ pasannaṃ maṃ, bhante, bhagavā dhāretu.

May the Buddha remember me as having such confidence.

**Idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato
assa bhagavā ekato bhikkhusaṅgho bhikkhunisaṅgho ca.**

Some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of

nuns the other. ...

Yeneva bhagavā tenevāhaṃ assaṃ.

Evaṃ pasannaṃ maṃ, bhante, bhagavā dhāretu.

Idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅgho bhikkhunisaṅgho ca upāsakā ca.

The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen the other. ...

Yeneva bhagavā tenevāhaṃ assaṃ.

Evaṃ pasannaṃ maṃ, bhante, bhagavā dhāretu.

Idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅgho bhikkhunisaṅgho upāsakā upāsikāyo ca.

The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen the other. ...

Yeneva bhagavā tenevāhaṃ assaṃ.

Evaṃ pasannaṃ maṃ, bhante, bhagavā dhāretu.

Idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅgho bhikkhunisaṅgho upāsakā upāsikāyo sadevako ca loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā.

The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen and the world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the other.

Yeneva bhagavā tenevāhaṃ assaṃ.

I'd side with the Buddha.

Evaṃ pasannaṃ maṃ, bhante, bhagavā dhāretū”ti.

May the Buddha remember me as having such confidence.”

“Evaṃvādī tvaṃ, godhe, mahānāmaṃ sakkam kiṃ vadesī”ti?

“Godhā, what do you have to say to Mahānāma when he speaks like this?”

“Evaṃvādāhaṃ, bhante, mahānāmaṃ sakkaṃ na kiñci vadāmi, aññatra kalyāṇā aññatra kusalā”ti.

“Sir, I have nothing to say to Mahānāma when he speaks like this, except what is good and wholesome.”

Tatiyaṃ.

24. Paṭhamasaraṇānisakkasutta About Sarakāni (1st)

Kapilavatthunidānaṃ.

At Kapilavatthu.

Tena kho pana samayena saraṇāni sakko kālaṅkato hoti.

Now at that time Sarakāni the Sakyān had passed away.

So bhagavatā byākato:

The Buddha declared that he was

“sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

**Tatra sudamā sambahulā sakkā saṅgama samāgama
ujjhāyanti khīyanti vipācenti:**

At that, several Sakyāns came together complaining, grumbling, and objecting,

“acchariyam vata bho, abbhutam vata bho.

“It’s incredible, it’s amazing!

Ettha dāni ko na sotāpanno bhavissati.

Who can’t become a stream-enterer these days?

Yatra hi nāma saraṇāni sakko kālaṅkato;

For the Buddha even declared Sarakāni to be a stream-enterer after he passed away.

so bhagavatā byākato:

‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.

Saraṇāni sakko sikkhādubbalyamāpādi, majjapānaṃ apāyī”ti.
Sarakāni was too weak for the training; he used to drink alcohol.”

**Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ
etadavoca:**

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“idha, bhante, saraṇāni sakko kālaṅkato.

So bhagavatā byākato:

‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.

**Tatra sudaṃ, bhante, sambahulā sakkā saṅgamma samāgamma
ujjhāyanti khīyanti vipācenti—**

acchariyaṃ vata, bho, abbhutaṃ vata, bho.

Ettha dāni ko na sotāpanno bhavissati.

Yatra hi nāma saraṇāni sakko kālaṅkato;

so bhagavatā byākato:

‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.

Saraṇāni sakko sikkhādubbalyamāpādi, majjapānaṃ apāyī”ti.

**“Yo so, mahānāma, dīgharattaṃ upāsako buddhaṃ saraṇaṃ
gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato, so
kathaṃ vinipātaṃ gaccheyya.**

“Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld?

Yañhi taṃ, mahānāma, sammā vadamāno vadeyya:

And if anyone should rightly be said to

‘dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato’ti, saraṇāni sakkāṃ sammā vadamāno vadeyya.

have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it’s Sarakāni the Sakyan.

Saraṇāni, mahānāma, sakko dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato.

Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

So kathaṃ vinipātaṃ gaccheyya.

How could he go to the underworld?

Idha, mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti—

Take a certain person who has experiential confidence in the Buddha

...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

hāsapañño javanapañño vimuttiyā ca samannāgato.

They have laughing wisdom and swift wisdom, and are endowed with freedom.

So āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānāyoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.

This person is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti—

Take another person who has experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...
the teaching ...

saṅghe ...pe...
the Saṅgha ...

hāsapañño javanapañño na ca vimuttiyā samannāgato.

They have laughing wisdom and swift wisdom, but are not endowed with freedom.

So pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānāyoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.

This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

**Idha pana, mahānāma, ekacco puggalo buddhe
aveccappasādena samannāgato hoti—**

Take another person who has experiential confidence in the Buddha
...

**itipi so bhagavā ...pe... sathā devamanussānaṃ buddho
bhagavāti.**

Dhamme ...pe...
the teaching ...

saṅghe ...pe...
the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.
But they don't have laughing wisdom or swift wisdom, nor are they
endowed with freedom.

**So tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ
tanuttā sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā
dukkhassantaṃ karoti.**

With the ending of three fetters, and the weakening of greed, hate,
and delusion, they're a once-returner. They come back to this world
once only, then make an end of suffering.

**Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto
tiracchānayaniyā parimutto pettivisayā parimutto
apāyaduggativinipātā.**

This person, too, is exempt from hell, the animal realm, and the
ghost realm. They're exempt from places of loss, bad places, the
underworld.

**Idha pana, mahānāma, ekacco puggalo buddhe
aveccappasādena samannāgato hoti—**

Take another person who has experiential confidence in the Buddha
...

**itipi so bhagavā ...pe... sathā devamanussānaṃ buddho
bhagavāti;**

dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.

But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

**So tiṅṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti
avinipātadhammo niyato sambodhiparāyaṇoti.**

With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

**Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto
tiracchānayanīyā parimutto pettivisayā parimutto
apāyaduggativinipātā.**

This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

**Idha pana, mahānāma, ekacco puggalo na heva kho buddhe
aveccappasādena samannāgato hoti ...**

Take another person who doesn't have experiential confidence in the Buddha ...

na dhamme ...pe...

the teaching ...

na saṅghe ...pe...

the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.

They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

Api cassa ime dhammā honti—

Still, they have these qualities:

**saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ,
paññindriyaṃ.**

the faculties of faith, energy, mindfulness, immersion, and wisdom.

**Tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ
khamanti.**

And they accept the principles proclaimed by the Realized One after considering them with a degree of wisdom.

**Ayampi kho, mahānāma, puggalo agantā nirayaṃ agantā
tiracchānayaṇiṃ agantā pettivisaṃsaṃ agantā apāyaṃ duggatiṃ
vinipātaṃ.**

This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

**Idha pana, mahānāma, ekacco puggalo na heva kho buddhe
aveccappasādena samannāgato hoti ...**

Take another person who doesn't have experiential confidence in the Buddha ...

na dhamme ...pe...

the teaching ...

na saṅghe ...pe...

the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato,

They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

api cassa ime dhammā honti

Still, they have these qualities:

saddhindriyaṃ ...pe... paññindriyaṃ.

the faculties of faith, energy, mindfulness, immersion, and wisdom.

Tathāgate cassa saddhāmatthaṃ hoti pemamattaṃ.

And they have a degree of faith and love for the Buddha.

**Ayampi kho, mahānāma, puggalo agantā nirayaṃ agantā
tiracchānayaṇiṃ agantā pettivisaṃsaṃ agantā apāyaṃ duggatiṃ**

vinipātaṃ.

This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

**Ime cepi, mahānāma, mahāsālā subhāsitaṃ dubbhāsitaṃ
ājāneyyumaṃ, ime cāhaṃ mahāsāle byākareyyaṃ: 'sotāpannā
avinipātadhammā niyatā sambodhiparāyaṇā'ti;**

If these great sal trees could understand what was well said and poorly said, I'd declare them to be stream-enterers.

kimaṅgaṃ pana saraṇāniṃ sakkamaṃ.

Why can't this apply to Sarakāni?

Saraṇāni, mahānāma, sakko maraṇakāle sikkhaṃ samādiyī'ti.

Mahānāma, Sarakāni the Sakyan undertook the training at the time of his death."

Catutthaṃ.

25. Dutiyasaraṇānisakkasutta About Sarakāni the Sakyan (2nd)

Kapilavatthunidānaṃ.
At Kapilavatthu.

Tena kho pana samayena saraṇāni sakko kālaṅkato hoti.
Now at that time Sarakāni the Sakyan had passed away.

So bhagavatā byākato:
The Buddha declared that he was

“sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

**Tatra sudam̃ sambahulā sakkā saṅgama samāgama
ujjhāyanti khīyanti vipācenti:**

At that, several Sakyans came together complaining, grumbling, and objecting,

“acchariyaṃ vata bho, abbhutaṃ vata bho.
“It’s incredible, it’s amazing!

Ettha dāni ko na sotāpanno bhavissati.
Who can’t become a stream-enterer these days?

Yatra hi nāma saraṇāni sakko kālaṅkato.
For the Buddha even declared Sarakāni to be a stream-enterer after he passed away.

So bhagavatā byākato:
‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.

Saraṇāni sakko sikkhāya aparipūrakārī ahoṣī”ti.
Sarakāni didn’t fulfill the training.”

**Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ
etadavoca:**

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Idha, bhante, saraṇāni sakko kālaṅkato.

So bhagavatā byākato:

‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.

**Tatra sudaṃ, bhante, sambahulā sakkā saṅgamma samāgamma
ujjhāyanti khīyanti vipācenti:**

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

Ettha dāni ko na sotāpanno bhavissati.

Yatra hi nāma saraṇāni sakko kālaṅkato.

So bhagavatā byākato—

sotāpanno avinipātadhammo niyato sambodhiparāyaṇoti.

Saraṇāni sakko sikkhāya aparipūrakārī ahoṣī”ti.

**“Yo so, mahānāma, dīgharattaṃ upāsako buddhaṃ saraṇaṃ
gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato, so
kathaṃ vinipātaṃ gaccheyya.**

“Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld?

Yañhi taṃ, mahānāma, sammā vadamāno vadeyya:

And if anyone should rightly be said to

‘dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato’, saraṇāniṃ sakkaṃ sammā vadamāno vadeyya.

have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it’s Sarakāni the Sakyan.

Saraṇāni, mahānāma, sakko dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato, so kathaṃ vinipātaṃ gaccheyya.

Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

Idha, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—

Take a certain person who is sure and devoted to the Buddha ...

itipi so bhagavā ...pe... sathā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

hāsapañño javanapañño vimuttiyā ca samannāgato.

They have laughing wisdom and swift wisdom, and are endowed with freedom.

So āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayaniyā parimutto pettivisayā parimutto apāyaduggativinipātā.

This person is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—

Take another person who is sure and devoted to the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

hāsapañño javanapañño na ca vimuttiyā samannāgato.

They have laughing wisdom and swift wisdom, and are endowed with freedom.

So pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, upahaccaparinibbāyī hoti, asaṅkhāraparinibbāyī hoti, sasaṅkhāraparinibbāyī hoti, uddhamṣoto hoti akaniṭṭhagāmī.

With the ending of the five lower fetters, they're extinguished between one life and the next ... they're extinguished upon landing ... they're extinguished without extra effort ... they're extinguished with extra effort ... they head upstream, going to the Akaniṭṭha realm.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayaniyā parimutto pettivisayā parimutto apāyaduggativinipātā.

This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—

Take another person who is sure and devoted to the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.

But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

So tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.

With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayanīyā parimutto pettivisayā parimutto apāyaduggativinipātā.

This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—

Take another person who is sure and devoted to the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.
But they don't have laughing wisdom or swift wisdom, nor are they
endowed with freedom.

**So tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti
avinipātadhammo niyato sambodhiparāyaṇo.**

With the ending of three fetters they're a stream-enterer, not liable to
be reborn in the underworld, bound for awakening.

**Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto
tiracchānayaniyā parimutto pettivisayā parimutto
apāyaduggativinipātā.**

This person, too, is exempt from hell, the animal realm, and the
ghost realm. They're exempt from places of loss, bad places, the
underworld.

**Idha pana, mahānāma, ekacco puggalo na heva kho buddhe
ekantagato hoti abhippasanno ...pe...**

Take another person who isn't sure or devoted to the Buddha ...

na dhamme ...pe...

the teaching ...

na saṅghe ...pe...

the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato;

They don't have laughing wisdom or swift wisdom, nor are they
endowed with freedom.

api cassa ime dhammā honti—

Still, they have these qualities:

saddhindriyaṃ ...pe... paññindriyaṃ.

the faculties of faith, energy, mindfulness, immersion, and wisdom.

**Tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ
khamanti.**

And they accept the principles proclaimed by the Realized One after
considering them with a degree of wisdom.

**Ayampi kho, mahānāma, puggalo agantā nirayaṃ agantā
tiracchānayaṇiṃ agantā pettivisaṃsaṃ agantā apāyaṃ duggatiṃ
vinipātaṃ.**

This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

**Idha pana, mahānāma, ekacco puggalo na heva kho buddhe
ekantaḡato hoti abhippasanno ...**

Take another person who isn't sure or devoted to the Buddha ...

na dhamme ...pe...

the teaching ...

na saṅghe ...pe...

the Saṅgha ...

na hāsapaṅṅo na javanapaṅṅo na ca vimuttiyā samannāḡato;

They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

api cassa ime dhammā honti—

Still, they have these qualities:

saddhindriyaṃ ...pe... paṅṅindriyaṃ.

the faculties of faith, energy, mindfulness, immersion, and wisdom.

Tathāḡate cassa saddhāmatṭaṃ hoti pemamatṭaṃ.

And they have a degree of faith and love for the Buddha.

**Ayampi kho, mahānāma, puggalo agantā nirayaṃ agantā
tiracchānayaṇiṃ agantā pettivisaṃsaṃ agantā apāyaṃ duggatiṃ
vinipātaṃ.**

This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

**Seyyathāpi, mahānāma, dukkhetṭaṃ dubbhūmaṃ
avihatakhāṇukaṃ, bījāni cassu khaṇḡāni pūtīni vātātapahatāni
asārādāni asukhasayitāni, devo ca na sammā dhāraṃ
anuppaveccheyya.**

Suppose there was a barren field, a barren ground, with uncleared stumps. And you had seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens didn't provide enough rain.

Api nu tāni bījāni vuddhiṃ virūḥiṃ vepullaṃ āpajjeyyun”ti?
Would those seeds grow, increase, and mature?”

“No hetam, bhante”.

“No, sir.”

**“Evameva kho, mahānāma, idha dhammo durakkhāto hoti
duppavedito aniyyāniko anupasamasamvattaniko
asammāsambuddhappavedito—**

“In the same way, take a teaching that's badly explained and badly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

idamaḥam dukkhattasmiṃ vadāmi.

This is what I call a barren field.

**Tasmiñca dhamme sāvako viharati
dhammānudhammappaṭipanno sāmīcippaṭipanno
anudhammacārī—**

A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching.

idamaḥam dubbījasmiṃ vadāmi.

This is what I call a bad seed.

**Seyyathāpi, mahānāma, sukhettaṃ subhūmaṃ
suvihatakhāṇukaṃ, bījāni cassu akhaṇḍāni apūtīni
avātātapahatāni sārādāni sukhasayitāni;**

Suppose there was a fertile field, a fertile ground, well-cleared of stumps. And you had seeds that were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there's plenty of rainfall.

devo ca sammā dhāraṃ anuppaveccheyya.

Api nu tāni bījāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyun”ti?
Would those seeds grow, increase, and mature?”

“Evaṃ, bhante”.
“Yes, sir.”

**“Evameva kho, mahānāma, idha dhammo svākkhāto hoti
suppavedito niyyāniko upasamasāmvattaniko
sammāsambuddhappavedito—**
“In the same way, take a teaching that’s well explained and well
propounded, emancipating, leading to peace, proclaimed by
someone who is a fully awakened Buddha.

idamaham sukhattasmiṃ vadāmi.
This is what I call a fertile field.

**Tasmiṃca dhamme sāvako viharati
dhammānudhammappaṭipanno sāmīcippaṭipanno
anudhammacārī—**
A disciple remains in such a teaching, practicing in line with that
teaching, practicing it properly, living in line with that teaching.

idamaham subījasmiṃ vadāmi.
This is what I call a good seed.

Kimāṅgaṃ pana saraṇāniṃ sakkam.
Why can’t this apply to Sarakāni?

**Saraṇāni, mahānāma, sakko maraṇakāle sikkhāya paripūrakārī
ahosī”ti.**
Mahānāma, Sarakāni the Sakyan fulfilled the training at the time of
his death.”

Pañcamaṃ.

26. Paṭhamaanāthapiṇḍikasutta Anāthapiṇḍika (1st)

Sāvattthinidānaṃ.

At Sāvattthī.

Tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bāḷhagilāno.

Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill.

Atha kho anāthapiṇḍiko gahapati aññataraṃ purisaṃ āmantesi:

Then he addressed a man,

“ehi tvaṃ, ambho purisa, yenāyasmā sāriputto tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato sāriputtassa pāde sirasā vanda:

“Please, mister, go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him:

‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno.

‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

So āyasmato sāriputtassa pāde sirasā vandatī’ti.

He bows with his head to your feet.’

Evañca vadehi:

And then say:

‘sādhu kira, bhante, āyasmā sāriputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

‘Sir, please visit him at his home out of compassion.’”

“Evaṃ, bhante”ti kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yenāyasmā sāriputto tenupasaṅkami; upasaṅkamtivā āyasmantaṃ sāriputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ sāriputtaṃ etadavoca:

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked.

“Anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno.

So āyasmato sāriputtassa pāde sirasā vandati.

Evañca vadati:

‘sādhu kira, bhante, āyasmā sāriputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

Adhivāsesi kho āyasmā sāriputto tuṅhībhāvena.

Sāriputta consented in silence.

Atha kho āyasmā sāriputto pubbaṅhasamayamaṃ nivāsetvā pattacīvaramādāya āyasmatā ānandena pacchāsamaṇena yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho āyasmā sāriputto anāthapiṇḍikaṃ gahapatiṃ etadavoca:

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika’s home. He sat down on the seat spread out, and said to Anāthapiṇḍika,

“kacci te, gahapati, khamanīyaṃ kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Householder, I hope you’re coping; I hope you’re getting better. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Yathārūpena kho, gahapati, buddhe appasādena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tathārūpo te buddhe appasādo natthi.

“Householder, you don’t have the distrust in the Buddha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Atthi ca kho te, gahapati, buddhe aveccappasādo—

And you have experiential confidence in the Buddha:

itipi so bhagavā ...pe... sathā devamanussānaṃ buddho bhagavāti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Tañca pana te buddhe aveccappasādaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

Yathārūpena kho, gahapati, dhamme appasādena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te dhamme appasādo natthi.

You don’t have the distrust in the teaching that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Atthi ca kho te, gahapati, dhamme aveccappasādo—

And you have experiential confidence in the teaching:

svākkhāto bhagavatā dhammo ...pe... paccattam veditabbo viññūhīti.

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Tañca pana te dhamme aveccappasādam attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

Yathārūpena kho, gahapati, saṅghe appasādena samannāgato assutavā puthujjano kāyassa bhedā param maraṇā apāyam duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te saṅghe appasādo natthi.

You don’t have the distrust in the Saṅgha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Atthi ca kho te, gahapati, saṅghe aveccappasādo—

And you have experiential confidence in the Saṅgha:

suppaṭipanno bhagavato sāvakaśaṅgho ...pe... anuttaram puññakkhettaṃ lokassāti.

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha’s disciples is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms. It is the supreme field of merit for the world.’

Tañca pana te saṅghe aveccappasādam attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Seeing in yourself that experiential confidence in the Saṅgha, that pain may die down on the spot.

Yathārūpena kho, gahapati, dussīlyena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapajjati, tathārūpaṃ te dussīlyaṃ natthi.

You don't have the unethical conduct that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Atthi ca kho te, gahapati, ariyakantāni sīlāni ... pe samādhisaṃvattanikāni.

Your ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Tāni ca pana te ariyakantāni sīlāni attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Seeing in yourself that ethical conduct loved by the noble ones, that pain may die down on the spot.

Yathārūpāya kho, gahapati, micchādiṭṭhiyā samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchādiṭṭhi natthi.

You don't have the wrong view that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Atthi ca kho te, gahapati, sammādiṭṭhi.

You have right view.

Tañca pana te sammādiṭṭhim attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Seeing in yourself that right view, that pain may die down on the spot.

Yathārūpena kho, gahapati, micchāsaṅkappena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ

duggatim̐ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāsaṅkappo natthi.

You don't have the wrong thought ...

Atthi ca kho te, gahapati, sammāsaṅkappo.

Tañca pana te sammāsaṅkappaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpāya kho, gahapati, micchāvācāya samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim̐ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāvācā natthi.

wrong speech ...

Atthi ca kho te, gahapati, sammāvācā.

Tañca pana te sammāvācaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpena kho, gahapati, micchākammantena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim̐ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchākammanto natthi.

wrong action ...

Atthi ca kho te, gahapati, sammākammanto.

Tañca pana te sammākammantaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpena kho, gahapati, micchājīvena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim̐ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchājīvo natthi.

wrong livelihood ...

Atthi ca kho te, gahapati, sammājīvo.

Tañca pana te sammāājīvaṃ attani samanupassato ʘhānaso vedanā paṭippassambheyya.

Yathārūpena kho, gahapati, micchāvāyāmena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāvāyāmo natthi.

wrong effort ...

Atthi ca kho te, gahapati, sammāvāyāmo.

Tañca pana te sammāvāyāmaṃ attani samanupassato ʘhānaso vedanā paṭippassambheyya.

Yathārūpāya kho, gahapati, micchāsatiyā samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāsati natthi.

wrong mindfulness ...

Atthi ca kho te, gahapati, sammāsati.

Tañca pana te sammāsatiṃ attani samanupassato ʘhānaso vedanā paṭippassambheyya.

Yathārūpena kho, gahapati, micchāsamādhinā samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāsamādhī natthi.

wrong immersion ...

Atthi ca kho te, gahapati, sammāsamādhī.

Tañca pana te sammāsamādhīṃ attani samanupassato ʘhānaso vedanā paṭippassambheyya.

Yathārūpena kho, gahapati, micchāñāṇena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ

duggatim vinipātam nirayam upapajjati, tathārūpaṃ te micchāñāṇaṃ natthi.

wrong knowledge ...

Atthi ca kho te, gahapati, sammāñāṇaṃ.

Tañca pana te sammāñāṇaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpāya kho, gahapati, micchāvimuttiyā samannāgato assutavā puthujjano kāyassa bhedaṃ paramaṃ maraṇā apāyaṃ duggatim vinipātam nirayam upapajjati, tathārūpā te micchāvimutti natthi.

wrong freedom ...

Atthi ca kho te, gahapati, sammāvimutti.

You have right freedom.

Tañca pana te sammāvimuttiṃ attani samanupassato ṭhānaso vedanā paṭippassambheyyā”ti.

Seeing in yourself that right freedom, that pain may die down on the spot.”

Atha kho anāthapiṇḍikassa gahapatissa ṭhānaso vedanā paṭippassambhimsu.

And then Anāthapiṇḍika’s pain died down on the spot.

Atha kho anāthapiṇḍiko gahapati āyasmantañca sārīputtaṃ āyasmantañca ānandaṃ sakeneva thālipākena parivisi.

Then he served Sārīputta and Ānanda from his own dish.

Atha kho anāthapiṇḍiko gahapati āyasmantaṃ sārīputtaṃ bhuttāvim onītapattapāṇim aññataram nīcāsanaṃ gahetvā ekamantaṃ nisīdi.

When Sārīputta had eaten and washed his hand and bowl, Anāthapiṇḍika took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ āyasmā sārīputto imāhi gāthāhi anumodi:

Venerable Sāriputta expressed his appreciation to him with these verses.

“Yassa saddhā tathāgate,
“Whoever has faith in the Realized One,

acalā suppatiṭṭhitā;
unwavering and well grounded;

Sīlañca yassa kalyāṇaṃ,
whose ethical conduct is good,

ariyakantaṃ pasaṃsitaṃ.
praised and loved by the noble ones;

Saṅghe pasādo yassatthi,
who has confidence in the Saṅgha,

ujubhūtañca dassanaṃ;
and correct view:

Adaliddoti taṃ āhu,
they’re said to be prosperous,

amoghaṃ tassa jīvitaṃ.
their life is not in vain.

Tasmā saddhañca sīlañca,
So let the wise devote themselves

pasādaṃ dhammadassanaṃ;
to faith, ethical behaviour,

Anuyuñjetha medhāvī,
confidence, and insight into the teaching,

saraṃ buddhānasāsanā”ti.
remembering the instructions of the Buddhas.”

**Atha kho āyasmā sāriputto anāthapiṇḍikaṃ gahapatiṃ imāhi
gāthāhi anumoditvā uṭṭhāyāsanaṃ pakkāmi.**

After expressing his appreciation to Anāthapiṇḍika with these verses, Sāriputta got up from his seat and left.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā
etadavoca:**

Then Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“handa kuto nu tvaṃ, ānanda, āgacchasi divādivassā”ti?

“So, Ānanda, where are you coming from in the middle of the day?”

**“Āyasmatā, bhante, sāriputtena anāthapiṇḍiko gahapati iminā
ca iminā ca ovādena ovadito”ti.**

“Sir, Venerable Sāriputta advised the householder Anāthapiṇḍika in this way and that.”

“Paṇḍito, ānanda, sāriputto;

“Sāriputta is astute, Ānanda.

**mahāpañño, ānanda, sāriputto, yatra hi nāma cattāri
sotāpattiyaṅgāni dasahākārehi vibhajissatī”ti.**

He has great wisdom, since he can analyze the four factors of stream-entry in ten respects.”

Chaṭṭhaṃ.

27. Dutiyaanāthapiṇḍikasutta With Anāthapiṇḍika (2nd)

Sāvattthinidānaṃ.

At Sāvattthī.

Tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bāḷhagilāno.

Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill.

Atha kho anāthapiṇḍiko gahapati aññataraṃ purisaṃ āmantesi:

Then he addressed a man,

“ehi tvaṃ, ambho purisa, yenāyasmā ānando tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato ānandassa pāde sirasā vanda:

“Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him:

‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno.

‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

So āyasmato ānandassa pāde sirasā vandatī’ti.

He bows with his head to your feet.’

Evañca vadehi:

And then say:

‘sādhu kira, bhante, āyasmā ānando yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

‘Sir, please visit him at his home out of compassion.’”

“Evaṃ, bhante”ti kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho so puriso āyasmantaṃ ānandaṃ etadavoca:

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked.

“anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno.

So āyasmato ānandassa pāde sirasā vandati.

Evañca vadati:

‘sādhu kira, bhante, āyasmā ānando yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

Adhivāsesi kho āyasmā ānando tuṅhībhāvena.

Ānanda consented in silence.

Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho āyasmā ānando anāthapiṇḍikaṃ gahapatiṃ etadavoca:

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika. He sat down on the seat spread out and said to Anāthapiṇḍika,

“kacci te, gahapati, khamanīyaṃ, kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Householder, I hope you’re coping; I hope you’re getting better. And I hope the pain is fading, not growing; that its fading, not its growing, is apparent.”

“Na me, bhante, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Catūhi kho, gahapati, dhammehi samannāgatassa assutavato puthujjanassa hoti uttāso, hoti chambhitattaṃ, hoti samparāyikaṃ maraṇabhayaṃ.

“Householder, when an uneducated ordinary person has four things, they’re frightened and terrified, and fear what awaits them after death.

Katamehi catūhi?

What four?

Idha, gahapati, assutavā puthujjano buddhe appasādena samannāgato hoti.

Firstly, an uneducated ordinary person distrusts the Buddha.

Tañca panassa buddhe appasādaṃ attani samanupassato hoti uttāso, hoti chambhitattaṃ, hoti samparāyikaṃ maraṇabhayaṃ.

Seeing in themselves that distrust of the Buddha, they’re frightened and terrified, and fear what awaits them after death.

Puna caparaṃ, gahapati, assutavā puthujjano dhamme appasādena samannāgato hoti.

Furthermore, an uneducated ordinary person distrusts the teaching

...

Tañca panassa dhamme appasādaṃ attani samanupassato hoti uttāso, hoti chambhitattaṃ, hoti samparāyikaṃ maraṇabhayaṃ.

Puna caparaṃ, gahapati, assutavā puthujjano saṅghe appasādena samannāgato hoti.

Furthermore, an uneducated ordinary person distrusts the Saṅgha

...

Tañca panassa saṅghe appasādam attani samanupassato hoti uttāso, hoti chambhitattam, hoti samparāyikam maraṇabhayaṃ.

Puna caparam, gahapati, assutavā puthujjano dussīlyena samannāgato hoti.

Furthermore, an uneducated ordinary person has unethical conduct.

Tañca panassa dussīlyam attani samanupassato hoti uttāso, hoti chambhitattam, hoti samparāyikam maraṇabhayaṃ.

Seeing in themselves that unethical conduct, they're frightened and terrified, and fear what awaits them after death.

Imehi kho, gahapati, catūhi dhammehi samannāgatassa assutavato puthujjanassa hoti uttāso, hoti chambhitattam, hoti samparāyikam maraṇabhayaṃ.

When an uneducated ordinary person has these four things, they're frightened and terrified, and fear what awaits them after death.

Catūhi kho, gahapati, dhammehi samannāgatassa sutavato ariyasāvakassa na hoti uttāso, na hoti chambhitattam, na hoti samparāyikam maraṇabhayaṃ.

When an educated noble disciple has four things, they're not frightened or terrified, and don't fear what awaits them after death.

Katamehi catūhi?

What four?

Idha, gahapati, sutavā ariyasāvako buddhe aveccappasādena samannāgato hoti—

Firstly, a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānam buddho bhagavāti.

Tañca panassa buddhe aveccappasādam attani samanupassato na hoti uttāso, na hoti chambhitattam, na hoti samparāyikam maraṇabhayaṃ.

Seeing in themselves that experiential confidence in the Buddha, they're not frightened or terrified, and don't fear what awaits them

after death.

**Puna caparaṃ, gahapati, sutavā ariyasāvako dhamme
aveccappasādena samannāgato hoti—**

Furthermore, a noble disciple has experiential confidence in the teaching ...

**svākkhāto bhagavatā dhammo ...pe... paccattaṃ veditabbo
viññūhīti.**

**Tañca panassa dhamme aveccappasādaṃ attani
samanupassato na hoti uttāso, na hoti chambhitattaṃ, na hoti
samparāyikaṃ maraṇabhayaṃ.**

**Puna caparaṃ, gahapati, sutavā ariyasāvako saṅghe
aveccappasādena samannāgato hoti—**

Furthermore, a noble disciple has experiential confidence in the Saṅgha ...

**suppaṭipanno bhagavato sāvakaṣaṅgho ...pe... anuttaraṃ
puññakkhettaṃ lokassāti.**

**Tañca panassa saṅghe aveccappasādaṃ attani samanupassato
na hoti uttāso, na hoti chambhitattaṃ, na hoti samparāyikaṃ
maraṇabhayaṃ.**

**Puna caparaṃ, gahapati, sutavā ariyasāvako ariyakantehi sīlehi
samannāgato hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.**

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

**Tāni ca panassa ariyakantāni sīlāni attani samanupassato na
hoti uttāso, na hoti chambhitattaṃ, na hoti samparāyikaṃ
maraṇabhayaṃ.**

Seeing in themselves that ethical conduct loved by the noble ones, they're not frightened or terrified, and don't fear what awaits them after death.

Imehi kho, gahapati, catūhi dhammehi samannāgatassa sutavato ariyasāvakassa na hoti uttāso, na hoti chambhitattam, na hoti samparāyikaṃ maraṇabhayan”ti.

When an educated noble disciple has these four things, they’re not frightened or terrified, and don’t fear what awaits them after death.”

“Nāhaṃ, bhante ānanda, bhāyāmi.

“Sir, Ānanda, I am not afraid.

Kyāhaṃ bhāyissāmi.

What have I to fear?

Ahañhi, bhante, buddhe aveccappasādena samannāgato homi

—

For I have experiential confidence in the Buddha ...

itipi so bhagavā ...pe... sathā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe aveccappasādena samannāgato homi—

the Saṅgha ...

suppaṭipanno bhagavato sāvakasaṅgho ...pe... anuttaraṃ puññakkhettaṃ lokassāti.

Yāni cimāni, bhante, bhagavatā gihisāmīcīkāni sikkhāpadāni desitāni, nāhaṃ tesaṃ kiñci attani khaṇḍaṃ samanupassāmī”ti.

And of the training rules appropriate for laypeople taught by the Buddha, I don’t see any that I have broken.”

“Lābhā te, gahapati, suladdhaṃ te, gahapati.

“You’re fortunate, householder, so very fortunate,

Sotāpattiphalaṃ tayā, gahapati, byākatan”ti.

You have declared the fruit of stream-entry.”

Sattamañ.

28. Paṭhamabhayaverūpasantasutta Dangers and Threats (1st)

Sāvattthinidānaṃ.

At Sāvattthī.

**Ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā
etadavoca:**

Seated to one side, the Buddha said to the householder
Anāthapiṇḍika:

**“yato kho, gahapati, ariyasāvakassa pañca bhayāni verāni
vūpasantāni ca honti, catūhi ca sotāpattiyaṅgehi samannāgato
hoti, ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so
ākaṅkhamāno attanāva attānaṃ byākareyya:**

“Householder, when a noble disciple has quelled five dangers and
threats, has the four factors of stream-entry, and has clearly seen
and comprehended the noble cycle with wisdom, they may, if they
wish, declare of themselves:

**‘khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo
khīṇāpāyaduggativinipāto; sotāpannohamasmi
avinipātadhammo niyato sambodhiparāyaṇo’.**

‘I’ve finished with rebirth in hell, the animal realm, and the ghost
realm. I’ve finished with all places of loss, bad places, the
underworld. I am a stream-enterer! I’m not liable to be reborn in the
underworld, and am bound for awakening.’

Katamāni pañca bhayāni verāni vūpasantāni honti?

What are the five dangers and threats they have quelled?

Yaṃ, gahapati, pāṇātipātī pāṇātipātappaccayā diṭṭhadhammikampi bhayaṃ verāṃ pasavati, samparāyikampi bhayaṃ verāṃ pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvediyati.

Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness.

Pāṇātipātā paṭiviratassa evaṃ taṃ bhayaṃ verāṃ vūpasantaṃ hoti.

So that danger and threat is quelled for anyone who refrains from killing living creatures.

Yaṃ, gahapati, adinnādāyī ...pe...

Anyone who steals ...

yaṃ, gahapati, kāmesumicchācārī ...pe...

Anyone who commits sexual misconduct ...

yaṃ, gahapati, musāvādī ...pe...

Anyone who lies ...

yaṃ, gahapati, surāmerayamajjappamādaṭṭhāyī surāmerayamajjappamādaṭṭhānappaccayā diṭṭhadhammikampi bhayaṃ verāṃ pasavati, samparāyikampi bhayaṃ verāṃ pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvediyati.

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness.

Surāmerayamajjappamādaṭṭhānā paṭiviratassa evaṃ taṃ bhayaṃ verāṃ vūpasantaṃ hoti.

So that danger and threat is quelled for anyone who refrains from alcoholic drinks that cause negligence.

Imāni pañca bhayāni verāni vūpasantāni honti.

These are the five dangers and threats they have quelled.

Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?

What are the four factors of stream-entry that they have?

Idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...
the teaching ...

saṅghe ...pe...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti.

These are the four factors of stream-entry that they have.

Katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho?

And what is the noble cycle that they have clearly seen and comprehended with wisdom?

Idha, gahapati, ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yoniso manasi karoti—

A noble disciple properly attends to dependent origination itself:

iti imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati;

'When this exists, that is; due to the arising of this, that arises.

iti imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati;

When this doesn't exist, that is not; due to the cessation of this, that ceases.' That is:

yadidaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ ...pe...

Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are a condition for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho ...pe...

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Ayamassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho.

This is the noble cycle that they have clearly seen and comprehended with wisdom.

Yato kho, gahapati, ariyasāvakaṃ imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti

suppaṭividdho. So ākaṅkhamāno attanāva attānaṃ byākareyya:

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and

comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

**‘khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisayo
khīṇāpāyaduggativinipāto; sotāpannohamasmi
avinipātadhammo niyato sambodhiparāyaṇo’”ti.**

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Aṭṭhamāṇ.

29. Dutiyabhayaverūpasantasutta Dangers and Threats (2nd)

Sāvattthinidānaṃ ...pe...

At Sāvattthī. ...

**“yato kho, bhikkhave, ariyasāvakassa imāni pañca bhayāni
verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi
samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti
suppaṭividdho; so ākaṅkhamāno attanāva attānaṃ byākareyya:**

“Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

**‘khīṇanirayomhi khīṇatiracchānayoṇi khīṇapettivisayo
khīṇāpāyaduggativinipāto; sotāpannohamasmi
avinipātadhammo niyato sambodhiparāyaṇo’”ti.**

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Navamaṃ.

30. Nandakalicchavisutta With Nandaka the Licchavi

**Ekam̐ samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Atha kho nandako licchavimahāmatto yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantam̐ abhivādetvā
ekamantam̐ nisīdi. Ekamantam̐ nisinnam̐ kho nandakam̐
licchavimahāmattam̐ bhagavā etadavoca:**

Then Nandaka the Licchavi minister went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

**“Catūhi kho, nandaka, dhammehi samannāgato ariyasāvako
sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.**

“Nandaka, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?

What four?

**Idha, nandaka, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

It's when a noble disciple has experiential confidence in the Buddha

...

**itipi so bhagavā ...pe... sathā devamanussānam̐ buddho
bhagavāti.**

Dhamme ...pe...

the teaching ...

saṅghe ...pe...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṁvattanikehi.

And they have the ethical conduct loved by the noble ones ...
leading to immersion.

Imehi kho, nandaka, catūhi dhammehi samannāgato
ariyasāvako sotāpanno hoti avinipātadhammo niyato
sambodhiparāyaṇo.

A noble disciple who has these four things is a stream-enterer, not
liable to be reborn in the underworld, bound for awakening.

Imehi ca pana, nandaka, catūhi dhammehi samannāgato
ariyasāvako āyunā saṁyutto hoti dibbenapi mānusenapi;

A noble disciple who has these four things is guaranteed long life,

vaṇṇena saṁyutto hoti dibbenapi mānusenapi;
beauty,

sukhena saṁyutto hoti dibbenapi mānusenapi;
happiness,

yasena saṁyutto hoti dibbenapi mānusenapi;
fame,

ādhipateyyena saṁyutto hoti dibbenapi mānusenapi.
and sovereignty, both human and divine.

Taṁ kho panāhaṁ, nandaka, nāññassa samaṇassa vā
brāhmaṇassa vā sutvā vadāmi. Api ca yadeva mayā sāmaṁ
ñātaṁ sāmaṁ diṭṭhaṁ sāmaṁ viditaṁ, tadevāhaṁ vadāmī”ti.

Now, I don't say this because I've heard it from some other ascetic or
brahmin. I only say it because I've known, seen, and realized it for
myself.”

Evam vutte, aññataro puriso nandakaṁ licchavimahāmattaṁ
etadavoca:

When he had spoken, a certain person said to Nandaka:

“nahānakālo, bhante”ti.

“Sir, it is time to bathe.”

“Alaṃ dāni, bhaṇe, etena bāhirena nahānena.

“Enough now, my man, with that exterior bath.

Alamidaṃ ajjhataṃ nahānaṃ bhavissati, yadidaṃ—

This interior bathing will do for me, that is,

bhagavati pasādo”ti.

confidence in the Buddha.”

Dasamaṃ.

Saraṇānivaggo tatiyo.

Tassuddānaṃ

Mahānāmena dve vuttā,

godhā ca saraṇā duve;

Duve anāthapiṇḍikā,

duve verabhayena ca;

Licchavī dasamo vutto,

vaggo tena pavuccatīti.

31. Paṭhamapuññābhisandasutta Overflowing Merit (1st)

Sāvattihinidānaṃ.

At Sāvattihī.

**“Cattārome, bhikkhave, puññābhisandā kusalābhisandā
sukhassāhārā.**

“Mendicants, there are these four kinds of overflowing merit,
overflowing goodness that nurture happiness.

Katame cattāro?

What four?

**Idha, bhikkhave, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

Firstly, a noble disciple has experiential confidence in the Buddha ...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

Ayaṃ paṭhamo puññābhisando kusalābhisando sukhassāhāro.

This is the first kind of overflowing merit, overflowing goodness that
nurtures happiness.

**Puna caparaṃ, bhikkhave, ariyasāvako dhamme
aveccappasādena samannāgato hoti—**

Furthermore, a noble disciple has experiential confidence in the
teaching ...

**svākkhāto bhagavatā dhammo ...pe... paccattaṃ veditabbo
viññūhīti.**

Ayaṃ dutiyo puññābhisando kusalābhisando sukhassāhāro.

This is the second kind of overflowing merit, overflowing goodness that nurtures happiness.

**Puna caparam, bhikkhave, ariyasāvako saṅghe
aveccappasādena samannāgato hoti—**

Furthermore, a noble disciple has experiential confidence in the Saṅgha ...

**suppaṭipanno bhagavato sāvakasaṅgho ...pe... anuttaram
puññakkhettaṃ lokassāti.**

Ayaṃ tatiyo puññābhisando kusalābhisando sukhasāhāro.

This is the third kind of overflowing merit, overflowing goodness that nurtures happiness.

**Puna caparam, bhikkhave, ariyasāvako ariyakantehi sīlehi
samannāgato hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.**

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ayaṃ catuttho puññābhisando kusalābhisando sukhasāhāro.

This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

**Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā
sukhasāhārā”ti.**

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

Paṭhamam.

Saṃyutta Nikāya 55
Linked Discourses 55

4. Puññābhisandavagga
4. Overflowing Merit

32. Dutiyapuññābhisandasutta Overflowing Merit (2nd)

“Cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhaṣṣāhārā.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

Katame cattāro?

What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Ayaṃ paṭhamo puññābhisando kusalābhisando sukhaṣṣāhāro.

Puna caparaṃ, bhikkhave, ariyasāvako dhamme ...pe...
the teaching ...

saṅghe ...pe....
the Saṅgha ...

Puna caparaṃ, bhikkhave, ariyasāvako vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānaṣaṃvibhāgarato.

Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Ayaṃ catuttho puññābhisando kusalābhisando sukhaṣṣāhāro.

This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhaṣṣāhārā”ti.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

Dutiyam.

Saṃyutta Nikāya 55
Linked Discourses 55

4. Puññābhisandavagga
4. Overflowing Merit

33. Tatiyapuññābhisandasutta Overflowing Merit (3rd)

“Cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhasāhārā.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

Katame cattāro?

What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Ayaṃ paṭhamo puññābhisando kusalābhisando sukhasāhāro.

Puna caparaṃ, bhikkhave, ariyasāvako dhamme ...pe...
the teaching ...

saṅghe ...pe....
the Saṅgha ...

Puna caparaṃ, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Ayaṃ catuttho puññābhisando kusalābhisando sukhaṣṣāhāro.

This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhaṣṣāhārā”ti.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

Tatiyaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

4. Puññābhisandavagga
4. Overflowing Merit

34. Paṭhamadevapadasutta Footprints of the Gods (1st)

Sāvattthinidānaṃ.
At Sāvattthī.

**“Cattārimāni, bhikkhave, devānaṃ devapadāni avisuddhānaṃ
sattānaṃ visuddhiyā aparīyodātānaṃ sattānaṃ
parīyodapanāya.**

“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

Katamāni cattāri?
What four?

**Idha, bhikkhave, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

Firstly, a noble disciple has experiential confidence in the Buddha ...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

**Idaṃ paṭhamaṃ devānaṃ devapadaṃ avisuddhānaṃ sattānaṃ
visuddhiyā aparīyodātānaṃ sattānaṃ parīyodapanāya.**

This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Puna caparaṃ, bhikkhave, ariyasāvako dhamme ...pe...

Furthermore, a noble disciple has experiential confidence in the teaching ...

saṅghe ...pe....

the Saṅgha ...

Puna caparam, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe... samādhisaṁvattanikehi.

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Idaṁ catuttham devānam devapadam avisuddhānam sattānam visuddhiyā apariyodātānam sattānam pariyodapanāya.

This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Imāni kho, bhikkhave, cattāri devānam devapadāni avisuddhānam sattānam visuddhiyā apariyodātānam sattānam pariyodapanāyā”ti.

These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

Catuttham.

Saṃyutta Nikāya 55
Linked Discourses 55

4. Puññābhisandavagga
4. Overflowing Merit

35. Dutiyadevapadasutta Footprints of the Gods (2nd)

**“Cattārimāni, bhikkhave, devānaṃ devapadāni avisuddhānaṃ
sattānaṃ visuddhiyā apariyodātānaṃ sattānaṃ
pariyodapanāya.**

“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

Katamāni cattāri?

What four?

**Idha, bhikkhave, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

Firstly, a noble disciple has experiential confidence in the Buddha:

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So iti paṭisañcikkhati:

Then they reflect:

‘kiṃ nu kho devānaṃ devapadan’ti?

‘What now is the footprint of the gods?’

So evaṃ pajānāti:

They understand:

‘abyābajjhaparame khvāhaṃ etarahi deve suṇāmi.

'I hear that these days the gods consider non-harming to be supreme.

Na ca kho panāhaṃ kiñci byābādhemi tasmaṃ vā thāvaram vā.
But I don't hurt any creature firm or frail.

Addhāhaṃ devapadadhammasamannāgato viharāmi'ti.
I definitely live in possession of a footprint of the gods.'

Idaṃ paṭhamaṃ devānaṃ devapadaṃ avisuddhānaṃ sattānaṃ visuddhiyā apariyodātānaṃ sattānaṃ pariyodapanāya.
This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Puna caparaṃ, bhikkhave, ariyasāvako dhamme ...pe...
Furthermore, a noble disciple has experiential confidence in the teaching ...

saṅghe ...pe....
the Saṅgha ...

Puna caparaṃ, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.
Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

So iti paṭisañcikkhati:
Then they reflect:

'kiṃ nu kho devānaṃ devapadaṃ'ti?
'What now is the footprint of the gods?'

So evaṃ pajānāti:
They understand:

'abyābajjhaparama khvāhaṃ etarahi deve suṇāmi.
'I hear that these days the gods consider non-harming to be supreme.

Na kho panāhaṃ kiñci byābādhemi tasmaṃ vā thāvaram vā.
But I don't hurt any creature firm or frail.

Addhāhaṃ devapadadhammasamannāgato viharāmi'ti.
I definitely live in possession of a footprint of the gods.'

**Idaṃ catutthaṃ devānaṃ devapadaṃ avisuddhānaṃ sattānaṃ
visuddhiyā apariyodātānaṃ sattānaṃ pariyodapanāya.**
This is the fourth footprint of the gods in order to purify unpurified
beings and cleanse unclean beings.

**Imāni kho, bhikkhave, cattāri devānaṃ devapadāni
avisuddhānaṃ sattānaṃ visuddhiyā apariyodātānaṃ sattānaṃ
pariyodapanāyā'ti.**
These four footprints of the gods are in order to purify unpurified
beings and cleanse unclean beings."

Pañcamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

4. Puññābhisandavagga
4. Overflowing Merit

36. Devasabhāgatasutta In Common With the Gods

“Catūhi, bhikkhave, dhammehi samannāgataṃ attamanā devā sabhāgataṃ kathenti.

“Mendicants, when someone has four things the gods are pleased and speak of what they have in common.

Katamehi catūhi?

What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

Firstly, a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ...pe... sathā devamanussānaṃ buddho bhagavāti.

Yā tā devatā buddhe aveccappasādena samannāgatā ito cutā tatrūpapannā tāsāṃ evaṃ hoti:

There are deities with experiential confidence in the Buddha who passed away from here and were reborn there. They think:

‘yathārūpena kho mayāṃ buddhe aveccappasādena samannāgatā tato cutā idhūpapannā, ariyasāvakopi tathārūpena buddhe aveccappasādena samannāgato ehīti devānaṃ santike’ti.

‘Having such experiential confidence in the Buddha, we passed away from there and were reborn here. That noble disciple has the same kind of experiential confidence in the Buddha, so they will come into the presence of the gods.’

Puna caparaṃ, bhikkhave, ariyasāvako dhamme ...pe...

Furthermore, a noble disciple has experiential confidence in the teaching ...

saṅghe ...pe...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṁvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

Yā tā devatā ariyakantehi sīlehi samannāgatā ito cutā
tatrūpapannā tāsāṁ evaṁ hoti:

There are deities with the ethical conduct loved by the noble ones who passed away from here and were reborn there. They think:

‘yathārūpehi kho mayaṁ ariyakantehi sīlehi samannāgatā tato cutā idhūpapannā, ariyasāvakopi tathārūpehi ariyakantehi sīlehi samannāgato ehīti devānaṁ santike’ti.

‘Having such ethical conduct loved by the noble ones, we passed away from there and were reborn here. That noble disciple has the same kind of ethical conduct loved by the noble ones, so they will come into the presence of the gods.’

Imehi kho, bhikkhave, catūhi dhammehi samannāgataṁ
attamanā devā sabhāgataṁ kathenti”ti.

When someone has four things the gods are pleased and speak of what they have in common.”

Chaṭṭhaṁ.

Saṃyutta Nikāya 55
Linked Discourses 55

4. Puññābhisandavagga
4. Overflowing Merit

37. Mahānāmasutta With Mahānāma

Ekam̐ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho mahānāmo sakko bhagavantam̐ etadavoca:

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“Kittāvatā nu kho, bhante, upāsako hotī”ti?

“Sir, how is a lay follower defined?”

“Yato kho, mahānāma, buddham̐ saraṇam̐ gato hoti, dhammam̐ saraṇam̐ gato hoti, saṅgham̐ saraṇam̐ gato hoti—

“Mahānāma, when you’ve gone for refuge to the Buddha, the teaching, and the Saṅgha,

ettāvatā kho, mahānāma, upāsako hotī”ti.

you’re considered to be a lay follower.”

“Kittāvatā pana, bhante, upāsako sīlasampanno hotī”ti?

“But how is an ethical lay follower defined?”

“Yato kho, mahānāma, upāsako paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti,

musāvādā paṭivirato hoti, surāmerayamajjappamādaṭṭhānā paṭivirato hoti—

“When a lay follower doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence,

ettāvatā kho, mahānāma, upāsako sīlasampanno hotī”ti.
they’re considered to be an ethical lay follower.”

“Kittāvatā pana, bhante, upāsako saddhāsampanno hotī”ti?
“But how is a faithful lay follower defined?”

“Idha, mahānāma, upāsako saddho hoti, saddahati tathāgatassa bodhim—

“It’s when a lay follower has faith in the Realized One’s awakening:

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Ettāvatā kho, mahānāma, upāsako saddhāsampanno hotī”ti.
Then they’re considered to be a faithful lay follower.”

“Kittāvatā pana, bhante, upāsako cāgasampanno hotī”ti?
“But how is a generous lay follower defined?”

“Idha, mahānāma, upāsako vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasamvibhāgarato—

“It’s when a lay follower lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

ettāvatā kho, mahānāma, upāsako cāgasampanno hotī”ti.

Then they're considered to be a generous lay follower.”

“Kittāvatā pana, bhante, upāsako paññāsampanno hotī”ti?

“But how is a wise lay follower defined?”

**“Idha, mahānāma, upāsako paññavā hoti udayatthagāminiyā
paññāya samannāgato ariyāya nibbedhikāya sammā
dukkhakkhayagāminiyā—**

“It's when a lay follower is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

ettāvatā kho, mahānāma, upāsako paññāsampanno hotī”ti.

Then they're considered to be a wise lay follower.”

Sattamañ.

Samyutta Nikāya 55
Linked Discourses 55

4. Puññābhisandavagga
4. Overflowing Merit

38. Vassasutta

Rain

“Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ paripūrenti;

“Mendicants, suppose it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

evameva kho, bhikkhave, ariyasāvakassa yo ca buddhe aveccappasādo, yo ca dhamme aveccappasādo, yo ca saṅghe aveccappasādo, yāni ca ariyakantāni sīlāni—

In the same way, a noble disciple has experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones.

ime dhammā sandamānā pāraṃ gantvā āsavānaṃ khayāya saṃvattantī”ti.

These things flow onwards; and, after crossing to the far shore, they lead to the ending of defilements.”

Aṭṭhamāṃ.

Samyutta Nikāya 55
Linked Discourses 55

4. Puññābhisandavagga
4. Overflowing Merit

39. Kāḷigodhasutta With Kāḷigodhā

Ekam̐ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena kāḷigodhāya sākiyāniyā nivesanam̐ tenupasaṅkamaṃ; upasaṅkamtivā paññatte āsane nisīdi.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kāḷigodhā the Sakyā lady, where he sat on the seat spread out.

Atha kho kāḷigodhā sākiyānī yena bhagavā tenupasaṅkamaṃ; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho kāḷigodhaṃ sākiyāniṃ bhagavā etadavoca:

Then Kāḷigodhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

“Catūhi kho, godhe, dhammehi samannāgatā ariyasāvikā sotāpannā hoti avinipātadhammā niyatā sambodhiparāyaṇā.

“Godhā, a female noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?

What four?

Idha, godhe, ariyasāvikā buddhe aveccappasādena samannāgatā hoti—

It's when a noble disciple has experiential confidence in the Buddha
...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

Dhamme ...pe...
the teaching ...

saṅghe ...pe...
the Saṅgha ...

**vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgā
payatapāṇinī vossaggaratā yācayogā dānasaṃvibhāgaratā.**

And they live at home rid of the stain of stinginess, freely generous,
open-handed, loving to let go, committed to charity, loving to give
and to share.

**Imehi kho, godhe, catūhi dhammehi samannāgatā ariyasāvikā
sotāpannā hoti avinipātadhammā niyatā sambodhiparāyaṇā”ti.**

A female noble disciple who has these four things is a stream-
enterer, not liable to be reborn in the underworld, bound for
awakening.”

**“Yānimāni, bhante, bhagavatā cattāri sotāpattiyaṅgāni desitāni,
saṃvijjante dhammā mayi, ahañca tesu dhammesu sandissāmi.**

“Sir, these four factors of stream-entry that were taught by the
Buddha are found in me, and I am seen in them.

Ahañhi, bhante, buddhe aveccappasādena samannāgatā—
For I have experiential confidence in the Buddha ...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

Dhamme ...pe...
the teaching ...

saṅghe ...pe...
the Saṅgha ...

**yaṃ kho pana kiñci kule deyyadhammaṃ sabbaṃ taṃ
appaṭivibhattaṃ sīlavantehi kalyāṇadhammehi”ti.**

And I share without reservation all the gifts available to give in our family with those who are ethical and of good character.”

“Lābhā te, godhe, suladdhaṃ te, godhe.

“You’re fortunate, Godhā, so very fortunate,

Sotāpattiphalaṃ tayā, godhe, byākataṃ”ti.

You have declared the fruit of stream-entry.”

Navamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

4. Puññābhisandavagga
4. Overflowing Merit

40. Nandiyasakkasutta Nandiya the Sakyan

Ekam̐ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

**Atha kho nandiyo sakko yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho nandiyo sakko bhagavantam̐
etadavoca:**

Then Nandiya the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

**“yasseva nu kho, bhante, ariyasāvakassa cattāri
sotāpattiyaṅgāni sabbena sabbam̐ sabbathā sabbam̐ natthi
sveva nu kho, bhante, ariyasāvako pamādavihārī”ti.**

“Sir, if a noble disciple were to totally and utterly lack the four factors of stream-entry, would they live negligently?”

**“Yassa kho, nandiya, cattāri sotāpattiyaṅgāni sabbena sabbam̐
sabbathā sabbam̐ natthi tamahaṃ bāhiro puthujjanapakkhe
ṭhito’ti vadāmi.**

“Nandiya, someone who totally and utterly lacks these four factors of stream-entry is an outsider who belongs with the ordinary persons, I say.

**Api ca, nandiya, yathā ariyasāvako pamādavihārī ceva hoti,
appamādavihārī ca**

Nevertheless, Nandiya, as to how a noble disciple lives negligently and how they live diligently,

taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti.
listen and attend closely, I will speak.

“Evaṃ, bhante”ti kho nandiyo sakko bhagavato paccassosi.
“Yes, sir,” Nandiya replied.

Bhagavā etadavoca:
The Buddha said this:

“Kathaṅca, nandiya, ariyasāvako pamādavihārī hoti?
“And how does a noble disciple live negligently?

Idha, nandiya, ariyasāvako buddhe aveccappasādena samannāgato hoti—

Firstly, a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

So tena buddhe aveccappasādena santuṭṭho na uttari vāyamati divā pavivekāya, rattim paṭisallānāya.

They’re content with that confidence, and don’t make a further effort for solitude by day or retreat by night.

Tassa evaṃ pamattassa viharato pāmojjaṃ na hoti.
When they live negligently, there’s no joy.

Pāmojje asati, pīti na hoti.
When there’s no joy, there’s no rapture.

Pītiyā asati, passaddhi na hoti.
When there’s no rapture, there’s no tranquility.

Passaddhiyā asati, dukkhaṃ viharati.
When there’s no tranquility, there’s suffering.

Dukkhino cittaṃ na samādhīyati.

When one is suffering, the mind does not become immersed in samādhi.

Asamāhite citte dhammā na pātubhavanti.

When the mind is not immersed in samādhi, principles do not become clear.

Dhammānaṃ apātubhāvā pamādavihārīteva saṅkhyāṃ gacchati.

Because principles have not become clear, they're reckoned to live negligently.

Puna caparaṃ, nandiya, ariyasāvako dhamme ...pe...

Furthermore, a noble disciple has experiential confidence in the teaching ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

And they have the ethical conduct loved by the noble ones ... leading to immersion.

**So tehi ariyakantehi sīlehi santuṭṭho na uttari vāyamati divā
pavivekāya rattiṃ paṭisallānāya.**

They're content with that ethical conduct loved by the noble ones, and don't make a further effort for solitude by day or retreat by night.

Tassa evaṃ pamattassa viharato pāmojjaṃ na hoti.

When they live negligently, there's no joy.

Pāmojje asati, pīti na hoti.

When there's no joy, there's no rapture.

Pītiyā asati, passaddhi na hoti.

When there's no rapture, there's no tranquility.

Passaddhiyā asati, dukkhaṃ viharati.

When there's no tranquility, there's suffering.

Dukkhino cittaṃ na samādhīyati.

When one is suffering, the mind does not become immersed in samādhi.

Asamāhite citte dhammā na pātubhavanti.

When the mind is not immersed in samādhi, principles do not become clear.

Dhammānaṃ apātubhāvā pamādavihārīteva saṅkhyāṃ gacchati.

Because principles have not become clear, they're reckoned to live negligently.

Evaṃ kho, nandiya, ariyasāvako pamādavihārī hoti.

That's how a noble disciple lives negligently.

Kathaṅca, nandiya, ariyasāvako appamādavihārī hoti?

And how does a noble disciple live diligently?

Idha, nandiya, ariyasāvako buddhe aveccappasādena samannāgato hoti—

Firstly, a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

So tena buddhe aveccappasādena asantuṭṭho uttari vāyamati divā pavivekāya rattiṃ paṭisallānāya.

But they're not content with that confidence, and make a further effort for solitude by day and retreat by night.

Tassa evaṃ appamattassa viharato pāmojjaṃ jāyati.

When they live diligently, joy springs up.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṃ vediyati.

When the body is tranquil, they feel bliss.

Sukhino cittaṃ samādhiyati.

And when blissful, the mind becomes immersed in samādhi.

Samāhite citte dhammā pātubhavanti.

When the mind is immersed in samādhi, principles become clear.

Dhammānaṃ pātubhāvā appamādavihārītveva saṅkhyāṃ gacchati.

Because principles have become clear, they're reckoned to live diligently.

Puna caparaṃ, nandiya, ariyasāvako dhamme ...pe...

Furthermore, a noble disciple has experiential confidence in the teaching ...

saṅghe ...pe...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...

samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

So tehi ariyakantehi sīlehi asantuṭṭho uttari vāyamati divā pavivekāya rattiṃ paṭisallānāya.

But they're not content with that ethical conduct loved by the noble ones, and make a further effort for solitude by day and retreat by night.

Tassa evaṃ appamattassa viharato pāmojjaṃ jāyati.

When they live diligently, joy springs up.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṃ vediyati.

When the body is tranquil, they feel bliss.

Sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

Samāhite citte dhammā pātubhavanti.

When the mind is immersed in samādhi, principles become clear.

**Dhammānaṃ pātubhāvā appamādavihārīveva saṅkhyāṃ
gacchati.**

Because principles have become clear, they're reckoned to live diligently.

Evaṃ kho, nandiya, ariyasāvako appamādavihārī hotī"ti.

That's how a noble disciple lives diligently."

Dasamaṃ.

Puññābhisandavaggo catuttho.

Tassuddānaṃ

Abhisandā tayo vuttā,

duve devapadāni ca;

Sabhāgataṃ mahānāmo,

vassaṃ kālī ca nandiyāti.

5. Sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

41. Paṭhamaabhisandasutta
Overflowing Merit (1st)

“Cattārome, bhikkhave, puññābhisandā, kusalābhisandā, sukhasāhārā.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

Katame cattāro?

What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Ayaṃ paṭhamo puññābhisando, kusalābhisando, sukhasāhāro.

Puna caparaṃ, bhikkhave, ariyasāvako dhamme ...pe...
the teaching ...

saṅghe ...pe....
the Saṅgha ...

Puna caparaṃ, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

Furthermore, they have the ethical conduct loved by the noble ones ... leading to immersion. ...

Ayaṃ catuttho puññābhisando, kusalābhisando, sukhasāhāro.

Ime kho, bhikkhave, cattāro puññābhisandā, kusalābhisandā, sukhasāhārā.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

Imehi kho, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaram puññassa pamāṇam gaṇetum:

When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

'ettako puññābhisando, kusalābhisando, sukhasāhāro'ti.

this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyam gacchati.

It's simply reckoned as an incalculable, immeasurable, great mass of merit.

Seyyathāpi, bhikkhave, mahāsamudde na sukaram udakassa pamāṇam gaṇetum:

It's like trying to measure how much water is in the ocean. It's not easy to say

'ettakāni udakāḷhakānī'ti vā 'ettakāni udakāḷhakasatānī'ti vā 'ettakāni udakāḷhakasahasānī'ti vā 'ettakāni udakāḷhakasatasahasānī'ti vāti.

how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.

Atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhyam gacchati.

It's simply reckoned as an incalculable, immeasurable, great mass of water.

**Evameva kho, bhikkhave, imehi catūhi puññābhisandehi
kusalābhisandehi samannāgatassa ariyasāvakassa na sukaram
puññassa pamāṇam gaṇetum:**

In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

‘ettako puññābhisando, kusalābhisando, sukhasāhāro’ti.

this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

**Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva
saṅkhyam gacchatī”ti.**

It's simply reckoned as an incalculable, immeasurable, great mass of merit.”

Idamavoca bhagavā.

That is what the Buddha said.

Idam vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Mahodadhim aparimitam mahāsaram,

“Hosts of people use the rivers,

Bahubheravam ratanagaṇānamālayam;

and though the rivers are many,

Najjo yathā naragaṇasaṅghasevitā,

all reach the great deep, the boundless ocean,

Puthū savantī upayanti sāgaram.

the cruel sea that's home to precious gems.

Evam naram annapānavatthadadam,

So too, when a person gives food, drink, and clothes;

Seyyāni paccattharaṇassa dāyakam;

and they're a giver of beds, seats, and mats—

Puññassa dhārā upayanti paṇḍitaṃ,
the streams of merit reach that astute person,

Najjo yathā vārivahāva sāgaran”ti.
as the rivers bring their waters to the sea.”

Paṭhamam.

5. Sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

42. Dutiyaabhisandasutta
Overflowing Merit (2nd)

“Cattārome, bhikkhave, puññābhisandā, kusalābhisandā, sukhasāhārā.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

Katame cattāro?

What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Ayaṃ paṭhamo puññābhisando kusalābhisando sukhasāhāro.

Puna caparaṃ, bhikkhave, ariyasāvako dhamme ...pe...
the teaching ...

saṅghe ...pe....
the Saṅgha ...

Puna caparaṃ, bhikkhave, ariyasāvako vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānaśaṃvibhāgarato.

Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Ayaṃ catuttho puññābhisando kusalābhisando sukhaṣṣāhāro.
This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

Ime kho, bhikkhave, cattāro puññābhisandā, kusalābhisandā, sukhaṣṣāhārā.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

Imehi kho, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakaṣṣa na sukaraṃ puññassa pamāṇaṃ gaṇetuṃ:

When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

‘ettako puññābhisando, kusalābhisando, sukhaṣṣāhāro’ti.
this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyāṃ gaṇhati.

It's simply reckoned as an incalculable, immeasurable, great mass of merit.

Seyyathāpi, bhikkhave, yatthimā mahānadiyo saṃsandanti samenti, seyyathidaṃ—

There are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā, yamunā, aciravatī, sarabhū, mahī, tattha na sukaraṃ udakassa pamāṇaṃ gaṇetuṃ:

It's not easy measure how much water is in such places by saying

‘ettakāni udakāḷhakānī’ti vā ‘ettakāni udakāḷhakaṣṣatānī’ti vā ‘ettakāni udakāḷhakaṣṣahassānī’ti vā ‘ettakāni udakāḷhakaṣṣataṣṣahassānī’ti vāti.

how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.

Atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhyam̐ gacchati.

It's simply reckoned as an incalculable, immeasurable, great mass of water.

Evameva kho, bhikkhave, imehi catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaram̐ puññassa pamāṇam̐ gaṇetum̐:

In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

‘ettako puññābhisando, kusalābhisando, sukhasāhāro’ti.

this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyam̐ gacchati”ti.

It's simply reckoned as an incalculable, immeasurable, great mass of merit.”

Idamavoca bhagavā ...pe...

That is what the Buddha said.

satthā:

Then the Holy One, the Teacher, went on to say:

“Mahodadhiṃ aparimitam̐ mahāsaram̐,

“Hosts of people use the rivers,

Bahubheravam̐ ratanagaṇānamālayam̐;

and though the rivers are many,

Najjo yathā naragaṇasaṅghasevitā,

all reach the great deep, the boundless ocean,

Puthū savantī upayanti sāgaram̃.

the cruel sea that's home to precious gems.

Evaṃ naram̃ annapānavatthadadam̃,

So too, when a person gives food, drink, and clothes;

Seyyāni paccattharaṇassa dāyakam̃;

and they're a giver of beds, seats, and mats—

Puññassa dhārā upayanti paṇḍitam̃,

the streams of merit reach that astute person,

Najjo yathā vārivahāva sāgaran'ti.

as the rivers bring their waters to the sea.”

Dutiyam̃.

5. Sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

43. Tatiyaabhisandasutta
Overflowing Merit (3rd)

“Cattārome, bhikkhave, puññābhisandā, kusalābhisandā, sukhasāhārā.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

Katame cattāro?

What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Ayaṃ paṭhamo puññābhisando, kusalābhisando, sukhasāhāro.

Puna caparaṃ, bhikkhave, ariyasāvako dhamme ...pe...
the teaching ...

saṅghe ...pe....
the Saṅgha ...

Puna caparaṃ, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Ayaṃ catuttho puññābhisando kusalābhisando sukhaṣṣāhāro.

This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhaṣṣāhārā.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

Imehi kho, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakaṣṣa na sukaraṃ puññassa pamāṇaṃ gaṇetuṃ:

When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

'ettako puññābhisando, kusalābhisando, sukhaṣṣāhāro'ti.

this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyāṃ gacchatī'ti.

It's simply reckoned as an incalculable, immeasurable, great mass of merit."

Idamavoca bhagavā ...pe...

That is what the Buddha said.

satthā:

Then the Holy One, the Teacher, went on to say:

"Yo puññakāmo kusale paṭiṭṭhito,

"One who desires merit, grounded in the skillful,

Bhāveti maggaṃ amatassa pattiya;

develops the eightfold path for realizing the deathless.

So dhammasārādhigamo khaye rato,

Once they've reached the heart of the teaching, delighting in ending,

Na vedhati maccurājāgamasmin”ti.

they don't tremble at the approach of the King of Death.”

Tatyaṁ.

44. Paṭhamamahaddhanasutta Rich (1st)

**“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako
‘aḍḍho mahaddhano mahābhogo’ti vuccati.**

“Mendicants, a noble disciple who has four things is said to be rich,
affluent, and wealthy.

Katamehi catūhi?

What four?

**Idha, bhikkhave, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

It’s when a noble disciple has experiential confidence in the Buddha
...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti;**

dhamme ...pe...
the teaching ...

saṅghe ...pe...
the Saṅgha ...

**ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

And they have the ethical conduct loved by the noble ones ...
leading to immersion.

**Imehi kho, bhikkhave, catūhi dhammehi samannāgato
ariyasāvako ‘aḍḍho mahaddhano mahābhogo’ti vuccatī”ti.**

A noble disciple who has these four things is said to be rich, affluent,
and wealthy.”

Catuttham.

Saṃyutta Nikāya 55
Linked Discourses 55

5. Sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

45. Dutiyamahaddhanasutta
Rich (2nd)

**“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako
‘aḍḍho mahaddhano mahābhogo mahāyaso’ti vuccati.**

“Mendicants, a noble disciple who has four things is said to be rich,
affluent, wealthy, and famous.

Katamehi catūhi?

What four?

**Idha, bhikkhave, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

It’s when a noble disciple has experiential confidence in the Buddha
...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

And they have the ethical conduct loved by the noble ones ...
leading to immersion.

**Imehi kho, bhikkhave, catūhi dhammehi samannāgato
ariyasāvako ‘aḍḍho mahaddhano mahābhogo mahāyaso’ti
vuccatī”ti.**

A noble disciple who has these four things is said to be rich, affluent, wealthy, and famous.”

Pañcamañ.

46. Suddhakasutta Plain Version

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?

What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It’s when a noble disciple has experiential confidence in the Buddha
...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.

A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Chaṭṭham.

Saṃyutta Nikāya 55
Linked Discourses 55

5. Sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

47. Nandiyasutta With Nandiya

Kapilavatthunidānaṃ.

At Kapilavatthu.

**Ekamantaṃ nisinnaṃ kho nandiyāṃ sakkaṃ bhagavā
etadavoca:**

Seated to one side, the Buddha said to Nandiya the Sakyan:

**“catūhi kho, nandiya, dhammehi samannāgato ariyasāvako
sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.**

“Nandiya, a noble disciple who has four things is a stream-enterer,
not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?

What four?

**Idha, nandiya, ariyasāvako buddhe aveccappasādena
samannāgato hoti—**

It's when a noble disciple has experiential confidence in the Buddha

...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

And they have the ethical conduct loved by the noble ones ...
leading to immersion.

**Imehi kho, nandiya, catūhi dhammehi samannāgato ariyasāvako
sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.**

A noble disciple who has these four things is a stream-enterer, not
liable to be reborn in the underworld, bound for awakening.”

Sattamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

5. Sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

48. Bhaddiyasutta With Bhaddiya

Kapilavatthunidānaṃ.
At Kapilavatthu.

**Ekamantaṃ nisinnaṃ kho bhaddiyaṃ sakkam bhagavā
etadavoca:**

Seated to one side, the Buddha said to Bhaddiya the Sakyan:

**“catūhi kho, bhaddiya, dhammehi samannāgato ariyasāvako
sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Bhaddiya, a noble disciple who has four things is a stream-enterer
...”**

Katamehi catūhi?

Idha, bhaddiya, ariyasāvako buddhe ...pe...

dhamme ...pe...

saṅghe ...pe...

**ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

**Imehi kho, bhaddiya, catūhi dhammehi samannāgato
ariyasāvako sotāpanno hoti avinipātadhammo niyato
sambodhiparāyaṇo”ti.**

Aṭṭhamāṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

5. Sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

49. Mahānāmasutta With Mahānāma

Kapilavatthunidānaṃ.
At Kapilavatthu.

**Ekamantaṃ nisinnaṃ kho mahānāmaṃ sakkāṃ bhagavā
etadavoca:**

Seated to one side, the Buddha said to Mahānāma the Sakyan:

**“catūhi kho, mahānāma, dhammehi samannāgato ariyasāvako
sotāpanno hoti ...pe... sambodhiparāyaṇo.**

“Mahānāma, a noble disciple who has four things is a stream-enterer
...”

Katamehi catūhi?

Idha, mahānāma, ariyasāvako buddhe ...pe...

dhamme ...pe...

saṅghe ...pe...

**ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe...
samādhisaṃvattanikehi.**

**Imehi kho, mahānāma, catūhi dhammehi samannāgato
ariyasāvako sotāpanno hoti avinipātadhammo niyato
sambodhiparāyaṇo”ti.**

Navamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

5. Sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

50. Aṅgasutta Factors

“Cattārimāni, bhikkhave, sotāpattiyaṅgāni.

“Mendicants, there are these four factors of stream-entry.

Katamāni cattāri?

What four?

**Sappurisasamsevo, saddhammassavanam, yonisomanasikāro,
dhammānudhammappaṭipatti—**

Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

imāni kho, bhikkhave, cattāri sotāpattiyaṅgāni”ti.

These are the four factors of stream-entry.”

Dasamaṃ.

Sagāthakapuññābhisandavaggo pañcama.

Tassuddānaṃ

Abhisandā tayo vuttā,

Duve mahaddhanena ca;

Suddham nandiyam bhaddiyam,

Mahānāmaṅgena te dasāti.

Saṃyutta Nikāya 55
Linked Discourses 55

6. Sappaññavagga
6. A Wise Person

51. Sagāthakasutta With Verses

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?

What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It’s when a noble disciple has experiential confidence in the Buddha
...

itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavāti.

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ...pe... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.

A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Yassa saddhā tathāgate,

“Whoever has faith in the Realized One,

acalā suppatiṭṭhitā;

unwavering and well grounded;

Sīlañca yassa kalyāṇaṃ,

whose ethical conduct is good,

ariyakantaṃ pasaṃsitaṃ.

praised and loved by the noble ones;

Saṅghe pasādo yassatthi,

who has confidence in the Saṅgha,

ujubhūtañca dassanaṃ;

and correct view:

Adaliddoti taṃ āhu,

they’re said to be prosperous,

amoghaṃ tassa jīvitaṃ.

their life is not in vain.

Tasmā saddhañca sīlañca,

So let the wise devote themselves

pasādaṃ dhammadassanaṃ;

to faith, ethical behaviour,

Anuyuñjetha medhāvī,

confidence, and insight into the teaching,
saram buddhānasāsanam”ti.
remembering the instructions of the Buddhas.”

Paṭhamam.

Saṃyutta Nikāya 55
Linked Discourses 55

6. Sappaññavagga
6. A Wise Person

52. Vassaṃvutthasutta One Who Completed the Rains

**Ekam̐ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Tena kho pana samayena aññataro bhikkhu sāvatthiyaṃ
vassaṃvuttho kapilavatthum̐ anuppatto hoti kenacideva
karaṇīyena.**

Now at that time a certain mendicant who had completed the rainy season residence in Sāvattḥī arrived at Kapilavatthu on some business.

**Assosum̐ kho kāpilavatthavā sakyā: “aññataro kira bhikkhu
sāvatthiyaṃ vassaṃvuttho kapilavatthum̐ anuppatto”ti.**

The Sakyans of Kapilavatthu heard about this.

**Atha kho kāpilavatthavā sakyā yena so bhikkhu
tenupasaṅkamimsu; upasaṅkamtivā taṃ bhikkhum̐ abhivādetvā
ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho kāpilavatthavā
sakyā taṃ bhikkhum̐ etadavocum̐:**

They went to that mendicant, bowed, sat down to one side, and said to him,

“kacci, bhante, bhagavā arogo ceva balavā cā”ti?

“Sir, we hope that you’re healthy and well.”

“Arogo cāvuso, bhagavā balavā cā”ti.

“I am, good sirs.”

“Kacci pana, bhante, sāriputtamoggallānā arogā ceva balavanto cā”ti?

“And we hope that Sāriputta and Moggallāna are healthy and well.”

“Sāriputtamoggallānāpi kho, āvuso, arogā ceva balavanto cā”ti.

“They are.”

“Kacci pana, bhante, bhikkhusaṅgho arogo ca balavā cā”ti.

“And we hope that the mendicant Saṅgha is healthy and well.”

“Bhikkhusaṅghopi kho, āvuso, arogo ca balavā cā”ti.

“It is.”

“Atthi pana te, bhante, kiñci iminā antaravassena bhagavato sammukhā sutam̐ sammukhā paṭiggahitan”ti?

“But sir, during this rains residence did you hear and learn anything in the presence of the Buddha?”

“Sammukhā metam̐, āvuso, bhagavato sutam̐ sammukhā paṭiggahitam̐:

“Good sirs, I heard and learned this in the presence of the Buddha:

‘appakā te, bhikkhave, bhikkhū ye āsavānam̐ khayā anāsavam̐ cetovimuttim̐ paññāvimuttim̐ diṭṭheva dhamme sayam̐ abhiññā sacchikatvā upasampajja viharanti.

‘There are fewer mendicants who realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Atha kho eteva bahutarā bhikkhū ye pañcannam̐ orambhāgiyānam̐ samyojanānam̐ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā’ti.

There are more mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world.’

**Aparampi kho me, āvuso, bhagavato sammukhā sutam
sammukhā paṭiggahitam:**

In addition, I heard and learned this in the presence of the Buddha:

**‘appakā te, bhikkhave, bhikkhū ye pañcannaṃ orambhāgiyānaṃ
saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino
anāvattidhammā tasmā lokā.**

‘There are fewer mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world.

**Atha kho eteva bahutarā bhikkhū ye tiṇṇaṃ saṃyojanānaṃ
parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino, sakideva
imaṃ lokam āgantvā dukkhassantaṃ karissanti’**ti.

There are more mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering.’

**Aparampi kho me, āvuso, bhagavato sammukhā sutam
sammukhā paṭiggahitam:**

In addition, I heard and learned this in the presence of the Buddha:

**‘appakā te, bhikkhave, bhikkhū ye tiṇṇaṃ saṃyojanānaṃ
parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino, sakideva
imaṃ lokam āgantvā dukkhassantaṃ karissanti.**

‘There are fewer mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering.

**Atha kho eteva bahutarā bhikkhū ye tiṇṇaṃ saṃyojanānaṃ
parikkhayā sotāpannā avinipātadhammā niyatā
sambodhiparāyaṇā’**”ti.

There are more mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening.’”

Dutiyam.

Saṃyutta Nikāya 55
Linked Discourses 55

6. Sappaññavagga
6. A Wise Person

53. Dhammadinnasutta With Dhammadinna

**Ekam̐ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane
migadāye.**

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

**Atha kho dhammadinno upāsako pañcahi upāsakasatehi
saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ
nisinno kho dhammadinno upāsako bhagavantaṃ etadavoca:**

Then the lay follower Dhammadinna, together with five hundred lay followers, went up to the Buddha, bowed, sat down to one side, and said to him:

“ovadatu no, bhante, bhagavā;

“May the Buddha please advise

**anusāsatu no, bhante, bhagavā yaṃ amhākaṃ assa
dīgharattaṃ hitāya sukhāyā”ti.**

and instruct us. It will be for our lasting welfare and happiness.”

“Tasmātiha vo, dhammadinna, evaṃ sikkhitabbaṃ:

“So, Dhammadinna, you should train like this:

**‘ye te suttantā tathāgatabhāsītā gambhīrā gambhīratthā
lokuttarā suññatapaṭisaṃyuttā te kālena kālaṃ upasampajja
viharissāmā’ti.**

‘From time to time we will undertake and dwell upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness.’

Evañhi vo, dhammadinna, sikkhitabban”ti.
That’s how you should train yourselves.”

**“Na kho netam, bhante, sukaram amhehi
puttasambādhasayanam ajjhāvasantehi kāsikacandanam
paccanubhontehi mālāgandhavilepanam dhārayantehi
jātarūparajataṃ sādiyantehi—**

“Sir, we live at home with our children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money.

**ye te suttantā tathāgatabhāsītā gambhīrā gambhīratthā
lokuttarā suññatapaṭisaṃyuttā te kālena kālam upasampajja
viharituṃ.**

It’s not easy for us to undertake and dwell from time to time upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness.

**Tesaṃ no, bhante, bhagavā amhākaṃ pañcasu sikkhāpadesu
ṭhitānaṃ uttaridhammaṃ desetū”ti.**

Since we are established in the five training rules, please teach us further.”

“Tasmātiha vo, dhammadinna, evaṃ sikkhitabbaṃ:

“So, Dhammadinna, you should train like this:

‘buddhe aveccappasādena samannāgatā bhavissāma—

‘We will have experiential confidence in the Buddha ...

**itipi so bhagavā ...pe... satthā devamanussānaṃ buddho
bhagavāti.**

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgatā bhavissāma akhaṇḍehi ...pe...
samādhisaṁvattanikehī”ti.**

And we will have the ethical conduct loved by the noble ones ...
leading to immersion.’

Evañhi vo, dhammadinna, sikkhitabban”ti.

That’s how you should train yourselves.”

**“Yānimāni, bhante, bhagavatā cattāri sotāpattiyaṅgāni desitāni,
saṁvijjante dhammā amhesu, mayañca tesu dhammesu
sandissāma.**

“Sir, these four factors of stream-entry that were taught by the
Buddha are found in us, and we embody them.

Mayañhi, bhante, buddhe aveccappasādena samannāgatā—

For we have experiential confidence in the Buddha ...

**itipi so bhagavā ...pe... sathā devamanussānaṁ buddho
bhagavāti.**

Dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

**ariyakantehi sīlehi samannāgatā akhaṇḍehi ...pe...
samādhisaṁvattanikehī”ti.**

And we have the ethical conduct loved by the noble ones ... leading
to immersion.”

“Lābhā vo, dhammadinna, suladdhaṁ vo, dhammadinna.

“You’re fortunate, Dhammadinna, so very fortunate!

Sotāpattiphalaṁ tumhehi byākatan”ti.

You have all declared the fruit of stream-entry.”

Tatiyaṁ.

Saṃyutta Nikāya 55
Linked Discourses 55

6. Sappaññavagga
6. A Wise Person

54. Gilānasutta

Sick

Ekam̐ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti:

At that time several mendicants were making a robe for the Buddha, thinking that

“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī”ti.

when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Assosi kho mahānāmo sakko:

Mahānāma the Sakyā heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti:

‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’”ti.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho mahānāmo sakko bhagavantam̐ etadavoca:

Then he went up to the Buddha, bowed, sat down to one side, and told him that he had heard that the Buddha was leaving. He added,

“sutametam̃, bhante:

**‘sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti—
niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’**ti.

**Na kho netam̃, bhante, bhagavato sammukhā sutam̃ sammukhā
paṭiggahitam̃**

“Sir, I haven’t heard and learned it in the presence of the Buddha

**sappaññaena upāsakena sappañño upāsako ābādhiko dukkhito
bāḷhagilāno ovaditabbo”**ti.

how a wise lay follower should advise another wise lay follower who
is sick, suffering, gravely ill.”

**“Sappaññaena, mahānāma, upāsakena sappañño upāsako
ābādhiko dukkhito bāḷhagilāno catūhi assāsanīyehi dhammehi
assāsetabbo:**

“Mahānāma, a wise lay follower should put at ease another wise lay
follower who is sick, suffering, gravely ill with four consolations.

‘assāsatāyasmā—

‘Be at ease, sir.

**atthāyasmato buddhe aveccappasādo itipi so bhagavā ...pe...
satthā devamanussānaṃ buddho bhagavāti.**

You have experiential confidence in the Buddha ...

Assāsatāyasmā—

atthāyasmato dhamme ...pe...

the teaching ...

saṅghe ...pe...

the Saṅgha ...

ariyakantāni sīlāni akhaṇḍāni ...pe... samādhisaṃvattanikānī’ti.

And you have the ethical conduct loved by the noble ones ... leading
to immersion.’

**Sappaññaena, mahānāma, upāsakena sappañño upāsako
ābādhiko dukkhito bāḷhagilāno imehi catūhi assāsanīyehi
dhammehi assāsetvā evamassa vacanīyo:**

When a wise lay follower has put at ease another wise lay follower who is sick, suffering, gravely ill with these four consolations, they should say:

‘atthāyasmato mātāpitūsu apekkhā’ti?

‘Are you concerned for your mother and father?’

So ce evaṃ vadeyya:

If they reply,

‘atthi me mātāpitūsu apekkhā’ti, so evamassa vacanīyo:

‘I am,’ they should say:

‘āyasmā kho mārīso maraṇadhammo.

‘But sir, it’s your nature to die.

Sacepāyasmā mātāpitūsu apekkhaṃ karissati, marissateva;

Whether or not you are concerned for your mother and father,

no cepāyasmā mātāpitūsu apekkhaṃ karissati, marissateva.

you will die anyway.

Sādhāyasmā, yā te mātāpitūsu apekkhā taṃ pajahā’ti.

It would be good to give up concern for your mother and father.’

So ce evaṃ vadeyya:

If they reply,

‘yā me mātāpitūsu apekkhā sā pahīnā’ti, so evamassa vacanīyo:

‘I have given up concern for my mother and father,’ they should say:

‘atthi panāyasmato puttadāresu apekkhā’ti?

‘But are you concerned for your partners and children?’

So ce evaṃ vadeyya:

If they reply,

‘atthi me puttadāresu apekkhā’ti, so evamassa vacanīyo:

‘I am,’ they should say:

‘āyasmā kho mārīso maraṇadhammo.

‘But sir, it’s your nature to die.

Sacepāyasmā puttadāresu apekkhaṃ karissati, marissateva;

Whether or not you are concerned for your partners and children,

no cepāyasmā puttadāresu apekkhaṃ karissati, marissateva.

you will die anyway.

Sādhāyasmā, yā te puttadāresu apekkhā taṃ pajahā’ti.

It would be good to give up concern for your partners and children.’

So ce evaṃ vadeyya:

If they reply,

‘yā me puttadāresu apekkhā sā pahīnā’ti, so evamassa

vacanīyo:

‘I have given up concern for my partners and children,’ they should say:

**‘atthi panāyasmato mānusakesu pañcasu kāmaguṇesu
apekkhā’ti?’**

‘But are you concerned for the five kinds of human sensual stimulation?’

So ce evaṃ vadeyya:

If they reply,

‘atthi me mānusakesu pañcasu kāmaguṇesu apekkhā’ti, so

evamassa vacanīyo:

‘I am,’ they should say:

**‘mānusakehi kho, āvuso, kāmehi dibbā kāmā abhikkantatarā ca
paṇītatarā ca.**

‘Good sir, heavenly sensual pleasures are better than human sensual pleasures.

Sādhāyasmā, mānusakehi kāmehi cittaṃ vuṭṭhāpetvā

cātumahārājikesu devesu cittaṃ adhimocehī’ti.

It would be good to turn your mind away from human sensual pleasures and fix it on the gods of the Four Great Kings.'

So ce evaṃ vadeyya:

If they reply,

**'mānusahehi me kāmehi cittaṃ vuṭṭhitaṃ, cātumahārājikesu
devesu cittaṃ adhimocitaṃ'ti, so evamassa vacanīyo:**

'I have done so,' they should say:

**'cātumahārājikehi kho, āvuso, devehi tāvatimsā devā
abhikkantatarā ca paṇītatarā ca.**

'Good sir, the gods of the Thirty Three are better than the gods of the Four Great Kings ...

**Sādhāyasmā, cātumahārājikehi devehi cittaṃ vuṭṭhāpetvā
tāvatimsesu devesu cittaṃ adhimocetvā'ti.**

So ce evaṃ vadeyya:

**'cātumahārājikehi me devehi cittaṃ vuṭṭhitaṃ, tāvatimsesu
devesu cittaṃ adhimocitaṃ'ti, so evamassa vacanīyo:**

'tāvatimsehi kho, āvuso, devehi yāmā devā ...pe...

Good sir, the gods of Yama ...

tusitā devā ...pe...

the Joyful Gods ...

nimmānaratī devā ...pe...

the Gods Who Love to Create ...

paranimmitavasavattī devā ...pe...

the Gods Who Control the Creations of Others ...

**paranimmitavasavattīhi kho, āvuso, devehi brahmaloko
abhikkantataro ca paṇītataro ca.**

the Gods of the Brahmā realm are better than the Gods Who Control the Creations of Others.

Sādhāyasmā, paranimmitavasavattīhi devehi cittaṃ vuṭṭhāpetvā brahmaloke cittaṃ adhimocetvī'ti.

It would be good to turn your mind away from the Gods Who Control the Creations of Others and fix it on the Gods of the Brahmā realm.'

So ce evaṃ vadeyya:

If they reply,

'paranimmitavasavattīhi me devehi cittaṃ vuṭṭhitam, brahmaloke cittaṃ adhimocitan'ti, so evamassa vacanīyo:

'I have done so,' they should say:

'brahmalokopi kho, āvuso, anicco addhuvo sakkāyapariyāpanno.

'Good sir, the Brahmā realm is impermanent, not lasting, and included within identity.

Sādhāyasmā, brahmalokā cittaṃ vuṭṭhāpetvā sakkāyanirodhe cittaṃ upasamharāhī'ti.

It would be good to turn your mind away from the Brahmā realm and apply it to the cessation of identity.'

So ce evaṃ vadeyya:

If they reply,

'brahmalokā me cittaṃ vuṭṭhitam, sakkāyanirodhe cittaṃ upasamharāmī'ti;

'I have done so,'

evaṃ vimuttacittassa kho, mahānāma, upāsakassa āsavā vimuttacittena bhikkhunā na kiñci nānākaraṇaṃ vadāmi, yadidaṃ—

then there is no difference between a lay follower whose mind is freed in this way and a mendicant whose mind is freed from defilements; that is,

vimuttiyā vimuttan'ti.

between the freedom of one and the other."

Catuttham.

Saṃyutta Nikāya 55
Linked Discourses 55

6. Sappaññavagga
6. A Wise Person

55. Sotāpattiphalasutta The Fruit of Stream-Entry

**“Cattārome, bhikkhave, dhammā bhāvitā bahulīkatā
sotāpattiphalasacchikiriyāya saṃvattanti.**

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of stream-entry.

Katame cattāro?

What four?

**Sappurisasamsevo, saddhammassavanam, yonisomanasikāro,
dhammānudhammappaṭipatti—**

Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

**ime kho, bhikkhave, cattāro dhammā bhāvitā bahulīkatā
sotāpattiphalasacchikiriyāya saṃvattanti”ti.**

When these four things are developed and cultivated they lead to the realization of the fruit of stream-entry.”

Pañcamam.

Saṃyutta Nikāya 55
Linked Discourses 55

6. Sappaññavagga
6. A Wise Person

56. Sakadāgāmiphalasutta The Fruit of Once-Return

**“Cattārome, bhikkhave, dhammā bhāvitā bahulīkatā
sakadāgāmiphalasacchikiriyāya saṃvattanti.**

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of once-return. ...”

Katame cattāro?

... pe Saṃvattantī”ti.

Chaṭṭham.

Saṃyutta Nikāya 55
Linked Discourses 55

6. Sappaññavagga
6. A Wise Person

57. Anāgāmiḥphalasutta The Fruit of Non-Return

“... Anāgāmiḥphalāsacchikiriyāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of non-return. ...”

Sattamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

6. Sappaññavagga
6. A Wise Person

58. Arahattaphalasutta The Fruit of Perfection

“... Arahattaphalāsacchikiriyāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of perfection. ...”

Aṭṭhamāṇ.

Saṃyutta Nikāya 55
Linked Discourses 55

6. Sappaññavagga
6. A Wise Person

59. Paññāpaṭilābhasutta The Getting of Wisdom

“... Paññāpaṭilābhāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to the getting of wisdom. ...”

Navamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

6. Sappaññavagga
6. A Wise Person

60. Paññāvuddhisutta The Growth of Wisdom

“... Paññāvuddhiyā saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to the growth of wisdom. ...”

Dasamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

6. Sappaññavagga
6. A Wise Person

61. Paññāvepullasutta The Increase of Wisdom

“.... Paññāvepullāya ... saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to the increase of wisdom. ...”

Ekādasamaṃ.

Sappaññavaggo chaṭṭho.

Tassuddānaṃ

Sagāthakaṃ vassaṃvutthaṃ,

dhammadinnañca gilānaṃ;

Caturo phalā paṭilābho,

vuddhi vepullatāya cāti.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

62. Mahāpaññāsutta Great Wisdom

**“Cattārome, bhikkhave, dhammā bhāvitā bahulīkatā
mahāpaññatāya saṃvattanti.**

“Mendicants, when four things are developed and cultivated they lead to great wisdom.

Katame cattāro?

What four?

**Sappurisasamsevo, saddhammassavanam, yonisomanasikāro,
dhammānudhammappaṭipatti—**

Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

**ime kho, bhikkhave, cattāro dhammā bhāvitā bahulīkatā
mahāpaññatāya saṃvattanti”ti.**

When these four things are developed and cultivated they lead to great wisdom.”

Paṭhamam.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

63. Puthupaññāsutta Widespread Wisdom

“... Puthupaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to widespread wisdom ...”

Dutiyaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

64. Vipulapaññāsutta Abundant Wisdom

“... Vipulapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to abundant wisdom ...”

Tatiyaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

65. Gambhīrapaññāsutta Deep Wisdom

“... Gambhīrapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to deep wisdom ...”

Catuttham.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

66. Appamattapaññāsutta Extraordinary Wisdom

“... Appamattapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to extraordinary wisdom ...”

Pañcamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

67. Bhūripaññāsutta Vast Wisdom

“... Bhūripaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to vast wisdom ...”

Chaṭṭham.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

68. Paññābhārasutta Much Wisdom

“... Paññābhārasāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to much wisdom ...”

Sattamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

69. Sīghapaññāsutta Fast Wisdom

“... Sīghapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to fast wisdom ...”

Aṭṭhamāṇ.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

70. Lahupaññāsutta Light Wisdom

“... Lahupaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to light wisdom ...”

Navamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

71. Hāsapaññāsutta Laughing Wisdom

“... Hāsapaññatāya saṃvattanti”ti.

“Mendicants, when four things are developed and cultivated they lead to laughing wisdom ...”

Dasamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

72. Javanapaññāsutta Swift Wisdom

“... Javanapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to swift wisdom ...”

Ekādasamaṃ.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

73. Tikkhapaññāsutta Sharp Wisdom

“... Tikkhapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to sharp wisdom ...”

Dvādasamaṇ.

Saṃyutta Nikāya 55
Linked Discourses 55

7. Mahāpaññavagga
7. Great Wisdom

74. Nibbedhikapaññāsutta Penetrating Wisdom

“... Nibbedhikapaññatāya saṃvattanti.

“Mendicants, when four things are developed and cultivated they lead to penetrating wisdom.

Katame cattāro?

What four?

Sappurisasamaṃsevo, saddhammassavanaṃ, yonisomanasikāro, dhammānudhammapaṭipatti—

Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

ime kho, bhikkhave, cattāro dhammā bhāvitā bahulīkatā nibbedhikapaññatāya saṃvattanti”ti.

When these four things are developed and cultivated they lead to penetrating wisdom.”

Terasamaṃ.

Mahāpaññavaggo sattamo.

Tassuddānaṃ

**Mahā puthu vipula gambhīraṃ,
Appamatta bhūri bāhullaṃ;
Sīgha lahu hāsa javana,
Tikkha nibbedhikāya cāti.**

Sotāpattisaṃyuttaṃ ekādasamaṃ.

The Linked Discourses on Stream-Entry, the eleventh section.

56. Sacca Saṃyutta:
On the Truths

Samyutta Nikāya 56
Linked Discourses 56

1. Samādhivagga
1. Immersion

1. Samādhisutta Immersion

Sāvattihinidānaṃ.
At Sāvattihī.

...pe...

“Samādhim, bhikkhave, bhāvētha.
“Mendicants, develop immersion.

Samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.
A mendicant who has immersion truly understands.

Kiñca yathābhūtaṃ pajānāti?
What do they truly understand?

‘Idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.
They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

Samādhim, bhikkhave, bhāvētha.
Develop immersion.

Samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.
A mendicant who has immersion truly understands.

Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo, ‘ayaṃ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodho’ti

yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.”

Paṭhamam.

2. Paṭisallānasutta Retreat

“Paṭisallāne, bhikkhave, yogamāpajjatha.

“Mendicants, meditate in retreat.

Paṭisallīno, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

A mendicant in retreat truly understands.

Kiñca yathābhūtaṃ pajānāti?

What do they truly understand?

‘Idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

Paṭisallāne, bhikkhave, yogamāpajjatha.

Meditate in retreat.

Paṭisallīno, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

A mendicant in retreat truly understands.

Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo, ‘ayaṃ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of

suffering' ... 'This is the practice that leads to the cessation of suffering'."

Dutiyam.

3. Paṭhamakulaputtasutta A Gentleman (1st)

“Ye hi keci, bhikkhave, atītamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajīmsu, sabbe te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya.

“Mendicants, whatever gentlemen—past,

Ye hi keci, bhikkhave, anāgatamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajissanti, sabbe te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya.

future,

Ye hi keci, bhikkhave, etarahi kulaputtā sammā agārasmā anagāriyaṃ pabbajanti, sabbe te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya.

or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

Katamesaṃ catunnaṃ?

What four?

Dukkhasa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Ye hi keci, bhikkhave, atītamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajīmsu ...pe...

Whatever gentlemen—past,

pabbajissanti ...pe...

future,

**pabbajanti, sabbe te imesaṃyeva catunnaṃ ariyasaccānaṃ
yathābhūtaṃ abhisamayāya.**

or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo, ‘ayaṃ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.”

Tatiyaṃ.

4. Dutiyakulaputtasutta A Gentleman (2nd)

“Ye hi keci, bhikkhave, atītamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajitā yathābhūtaṃ abhisamesuṃ, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisamesuṃ.

“Mendicants, whatever gentlemen—past,

Ye hi keci, bhikkhave, anāgatamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajitā yathābhūtaṃ abhisamessanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisamessanti.
future,

Ye hi keci, bhikkhave, etarahi kulaputtā sammā agārasmā anagāriyaṃ pabbajitā yathābhūtaṃ abhisamenti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisamenti.

or present—truly comprehend after rightly going forth from the lay life to homelessness, all of them truly comprehend the four noble truths.

Katamāni cattāri?

What four?

Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...

**Ye hi keci, bhikkhave, atītamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajitā yathābhūtaṃ abhisamesuṃ ...
pe...**

abhisamessanti ...pe...

**abhisamenti, sabbe te imāni cattāri ariyasaccāni yathābhūtaṃ
abhisamenti.**

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”**

Catutthaṃ.

5. Paṭhamasamaṇabrāhmaṇasutta Ascetics and Brahmins (1st)

“Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambojjhiṃsu, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambojjhiṃsu.

“Mendicants, whatever ascetics and brahmins truly wake up—in the past,

Ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambojjhissanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambojjhissanti.

future,

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambojjhanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambojjhanti.

or present—all of them truly wake up to the four noble truths.

Katamāni cattāri?

What four?

Dukkhaṃ ariyasaccaṃ ...pe... dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...

Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambojjhiṃsu ...pe...

abhisambojjhissanti ...pe...

abhisambojjhanti, sabbe te imāni cattāri ariyasaccāni yathābhūtaṃ abhisambojjhanti.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhaṇirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”**

Pañcamaṃ.

6. Dutiyasamaṇabrāhmaṇasutta Ascetics and Brahmins (2nd)

“Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambuddhaṃ pakāsesuṃ, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambuddhaṃ pakāsesuṃ.

“Mendicants, whatever ascetics and brahmins—past,

Ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambuddhaṃ pakāsessanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambuddhaṃ pakāsessanti.

future,

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambuddhaṃ pakāsesanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambuddhaṃ pakāsesanti.

or present—reveal that they are awakened, all of them reveal that they truly awakened to the four noble truths.

Katamāni cattāri?

What four?

Dukkhaṃ ariyasaccaṃ ...pe... dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...

Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambuddhaṃ pakāsesuṃ ...pe...

pakāsessanti ...pe...

**pakāsentī, sabbe te imāni cattāri ariyasaccāni yathābhūtaṃ
abhisambuddhaṃ pakāsentī.**

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”**

Chaṭṭhaṃ.

7. Vitakkasutta Thoughts

“Mā, bhikkhave, pāpake akusale vitakke vitakkeyyātha, seyyathidaṃ—

“Mendicants, don’t think bad, unskillful thoughts, such as **kāmavitakkaṃ, byāpādavitakkaṃ, vihimsāvitakkaṃ.** sensual, malicious, and cruel thoughts.

Taṃ kissa hetu?

Why is that?

Nete, bhikkhave, vitakkā atthasaṃhitā nādirahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattanti.

Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Vitakkentā ca kho tumhe, bhikkhave, ‘idaṃ dukkhan’ti vitakkeyyātha, ‘ayaṃ dukkhasamudayo’ti vitakkeyyātha, ‘ayaṃ dukkhanirodho’ti vitakkeyyātha, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti vitakkeyyātha.

When you think, you should think: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

Taṃ kissa hetu?

Why is that?

Ete, bhikkhave, vitakkā atthasaṃhitā ete ādibrahmacariyakā ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Sattamaṃ.

8. Cintasutta Thought

“Mā, bhikkhave, pāpakaṃ akusalaṃ cittaṃ cinteyyātha:
“Mendicants, don’t think up a bad, unskillful idea.

**‘sassato loko’ti vā ‘asassato loko’ti vā, ‘antavā loko’ti vā
‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ
aññaṃ sarīraṃ’ti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā ‘na hoti
tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato
paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ
maraṇā’ti vā.**

For example: the world is eternal, or not eternal, or finite, or infinite;
the soul and the body are the same thing, or they are different
things; after death, a Realized One exists, or doesn’t exist, or both
exists and doesn’t exist, or neither exists nor doesn’t exist.

Taṃ kissa hetu?

Why is that?

**Nesā, bhikkhave, cintā atthasaṃhitā nādirahmacariyakā na
nibbidāya na virāgāya na nirodhāya na upasamāya na
abhiññāya na sambodhāya na nibbānāya saṃvattati.**

Because those thoughts aren’t beneficial or relevant to the
fundamentals of the spiritual life. They don’t lead to disillusionment,
dispassion, cessation, peace, insight, awakening, and
extinguishment.

**Cintentā ca kho tumhe, bhikkhave, ‘idaṃ dukkhaṃ’ti
cinteyyātha, ‘ayaṃ dukkhasamudayo’ti cinteyyātha, ‘ayaṃ
dukkhanirodho’ti cinteyyātha, ‘ayaṃ dukkhanirodhagāminī
paṭipadā’ti cinteyyātha.**

When you think something up, you should think: ‘This is suffering’ ...
‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ...
‘This is the practice that leads to the cessation of suffering’.

Taṃ kissa hetu?

Why is that?

Esā, bhikkhave, cintā atthasaṃhitā, esā ādibrahmacariyakā, esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.**

That’s why you should practice meditation ...”

Aṭṭhamāṃ.

9. Viggāhikakathāsutta Arguments

“Mā, bhikkhave, viggāhikakathaṃ katheyyātha:

“Mendicants, don’t get into arguments, such as:

‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi. Micchāpaṭipanno tvamasī, ahamasmi sammāpaṭipanno. Sahitaṃ me, asahitaṃ te. Purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca. Adhiciṇṇaṃ te viparāvattaṃ. Āropito te vādo, cara vādappamokkhāya. Niggahitosi, nibbeṭhehi vā sace pahosī’ti.

‘You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!’

Taṃ kissa hetu?

Why is that?

Nesā, bhikkhave, kathā atthasaṃhitā nādirahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

Because those discussions aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**Kathentā ca kho tumhe, bhikkhave, ‘idaṃ dukkhan’ti
katheyyātha, ‘ayaṃ dukkhasamudayo’ti katheyyātha, ‘ayaṃ
dukkhanirodho’ti katheyyātha, ‘ayaṃ dukkhanirodhagāminī
paṭipadā’ti katheyyātha ...pe...**

When you discuss, you should discuss: ‘This is suffering’ ... ‘This is
the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is
the practice that leads to the cessation of suffering’. ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Navamaṃ.

10. Tiracchānakathāsutta Unworthy Talk

“Mā, bhikkhave, anekavihitam tiracchānakatham katheyyātha, seyyathidam—

“Mendicants, don’t engage in all kinds of unworthy talk, such as

**rājakatham corakatham mahāmatthakatham senākatham,
bhayakatham yuddhakatham, annakatham pānakatham
vatthakatham sayanakatham mālākatham gandhakatham,
ñātikatham yānakatham gāmakatham nigamakatham
nagarakatham janapadakatham itthikatham sūrakatham
visikhākatham kumbhaṭṭhānakatham, pubbapetakatham
nānattakatham, lokakkhāyikam samuddakkhāyikam
itibhavābhavakatham iti vā.**

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and talk at the well; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Tam kissa hetu?

Why is that?

Nesā, bhikkhave, kathā atthasaṃhitā nādi brahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

Because those discussions aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**Kathentā ca kho tumhe, bhikkhave, ‘idaṃ dukkhan’ti
katheyyātha, ‘ayaṃ dukkhasamudayo’ti katheyyātha, ‘ayaṃ
dukkhanirodho’ti katheyyātha, ‘ayaṃ dukkhanirodhagāminī
paṭipadā’ti katheyyātha.**

When you discuss, you should discuss: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. ...

Taṃ kissa hetu?

**Esā, bhikkhave, kathā atthasaṃhitā, esā ādibrahmacariyakā,
esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya
sambodhāya nibbānāya saṃvattati.**

**Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.**

That’s why you should practice meditation ...”

Dasamaṃ.

Samādhivaggo paṭhamo.

Tassuddānaṃ

**Samādhi paṭisallānā,
kulaputtā apare duve;
Samaṇabrāhmaṇā vitakkaṃ,
cintā viggāhikā kathāti.**

11. Dhammacakkappavattanasutta Rolling Forth the Wheel of Dhamma

Ekam̐ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

There the Buddha addressed the group of five mendicants:

“Dveme, bhikkhave, antā pabbajitena na sevitabbā.

“Mendicants, these two extremes should not be cultivated by one who has gone forth.

Katame dve?

What two?

Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito.

Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless.

Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati?

And what is that middle way of practice?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ—

Now this is the noble truth of suffering.

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ—saṅkhittena pañcupādānakkhandhā dukkhā.

Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ—

Now this is the noble truth of the origin of suffering.

yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṃ—

It's the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is,

kāmataṇhā, bhavataṇhā, vibhavataṇhā.

craving for sensual pleasures, craving to continue existence, and craving to end existence.

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ—

Now this is the noble truth of the cessation of suffering.

yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ—

Now this is the noble truth of the practice that leads to the cessation of suffering.

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

'Idaṃ dukkhaṃ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This is the noble truth of suffering.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan'ti me, bhikkhave, pubbe ...pe... udapādi.

‘This noble truth of suffering should be completely understood.’ Such was the vision that arose in me ...

‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of suffering has been completely understood.’ Such was the vision that arose in me ...

‘Idaṃ dukkhasamudayaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the origin of suffering.’ Such was the vision that arose in me ...

‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban’ti me, bhikkhave, pubbe ...pe... udapādi.

‘This noble truth of the origin of suffering should be given up.’ Such was the vision that arose in me ...

‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the origin of suffering has been given up.’ Such was the vision that arose in me ...

‘Idaṃ dukkhanirodhaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the cessation of suffering.’ Such was the vision that arose in me ...

‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban’ti me, bhikkhave, pubbe ...pe... udapādi.

‘This noble truth of the cessation of suffering should be realized.’ Such was the vision that arose in me ...

‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the cessation of suffering has been realized.’
Such was the vision that arose in me ...

‘Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the practice that leads to the cessation of suffering.’ Such was the vision that arose in me ...

‘Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban’ti me, bhikkhave, pubbe ...pe... udapādi.

‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ Such was the vision that arose in me ...

‘Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsim.

As long as my true knowledge and vision about these four noble truths was not fully purified in these three perspectives and twelve

respects, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samāraḷe sabrahmaḷe sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsim.

But when my true knowledge and vision about these four noble truths was fully purified in these three perspectives and twelve respects, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇaṇca pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

'akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo'”ti.

'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'”

Idamavoca bhagavā.

That is what the Buddha said.

Attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the group of five mendicants was happy with what the Buddha said.

Imasmiṇca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññaṃ virajaṃ vītamalaṃ dhammacakkuṃ udapādi:

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña:

**“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ
nirodhadhammaṃ”ti.**

“Everything that has a beginning has an end.”

**Pavattite ca pana bhagavatā dhammacakke bhummā devā
saddamanussāvesuṃ:**

And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry:

**“etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasmin”ti.**

“Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

**Bhummānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā
saddamanussāvesuṃ:**

Hearing the cry of the Earth Gods, the Gods of the Four Great Kings

...

**“etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasmin”ti.**

**Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā ...
pe...**

the Gods of the Thirty-Three ...

yāmā devā ...pe...

the Gods of Yama ...

tusitā devā ...pe...

the Joyful Gods ...

nimmānaratī devā ...pe...

the Gods Who Love to Create ...

paranimmitavasavattī devā ...pe...

the Gods Who Control the Creations of Others ...

brahmakāyikā devā saddamanussāvesum̐:

the Gods of Brahmā's Host raised the cry:

“etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

“Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Itiha tena khaṇena tena layena tena muhuttena yāva brahmalokā saddo abbhugacchi.

And so at that moment, in that instant, the cry soared up to the Brahmā realm.

Ayañca dasasahassilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturaḥosi atikkamma devānaṃ devānubhāvanti.

And this galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

Atha kho bhagavā imaṃ udānaṃ udānesi:

Then the Buddha expressed this heartfelt sentiment:

“aññāsi vata bho, koṇḍañña, aññāsi vata bho, koṇḍañña”ti.

“Koṇḍañña has really understood! Koṇḍañña has really understood!”

Iti hidaṃ āyasmato koṇḍaññassa “aññāsikoṇḍañña” tveva nāmaṃ ahoṣīti.

And that's how Venerable Koṇḍañña came to be known as "Koṇḍañña Who Understood".

Paṭhamam.

12. Tathāgatasutta The Realized Ones

“Idaṃ dukkhaṃ ariyasaccan’ti, bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This is the noble truth of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another.

‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan’ti, bhikkhave, tathāgatānaṃ pubbe ...pe... udapādi.

‘This noble truth of suffering should be completely understood.’ ...

‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātan’ti, bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of suffering has been completely understood.’ ...

‘Idaṃ dukkhasamudayaṃ ariyasaccan’ti bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the origin of suffering.’ ...

‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban’ti, bhikkhave, tathāgatānaṃ pubbe ...pe... udapādi.

‘This noble truth of the origin of suffering should be given up.’ ...

‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan’ti, bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu

cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the origin of suffering has been given up.’ ...

‘Idam̐ dukkhanirodham̐ ariyasaccan’ti, bhikkhave, tathāgatānam̐ pubbe ananussutesu dhammesu cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the cessation of suffering.’ ...

‘Tam̐ kho panidam̐ dukkhanirodham̐ ariyasaccam̐ sacchikātabban’ti, bhikkhave, tathāgatānam̐ pubbe ...pe... udapādi.

‘This noble truth of the cessation of suffering should be realized.’ ...

‘Tam̐ kho panidam̐ dukkhanirodham̐ ariyasaccam̐ sacchikatan’ti, bhikkhave, tathāgatānam̐ pubbe ananussutesu dhammesu cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the cessation of suffering has been realized.’ ...

‘Idam̐ dukkhanirodhagāminī paṭipadā ariyasaccan’ti, bhikkhave, tathāgatānam̐ pubbe ananussutesu dhammesu cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the practice that leads to the cessation of suffering.’ ...

‘Tam̐ kho panidam̐ dukkhanirodhagāminī paṭipadā ariyasaccam̐ bhāvetabban’ti, bhikkhave, tathāgatānam̐ pubbe ...pe... udapādi.

‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ ...

‘Tam̐ kho panidam̐ dukkhanirodhagāminī paṭipadā ariyasaccam̐ bhāvitan’ti, bhikkhave, tathāgatānam̐ pubbe ananussutesu dhammesu cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī’ti.

‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another.”

Dutiyam.

13. Khandhasutta Aggregates

“Cattārimāni, bhikkhave, ariyasaccāni.

“Mendicants, there are these four noble truths.

Katamāni cattāri?

What four?

**Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ,
dukkhanirodhaṃ ariyasaccaṃ dukkhanirodhagāminī paṭipadā
ariyasaccaṃ.**

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

And what is the noble truth of suffering?

‘Pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ—

You should say: ‘The five grasping aggregates’.

rūpupādānakkhandho ...pe... viññāṇupādānakkhandho.

That is: form, feeling, perception, choices, and consciousness.

Idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

This is called the noble truth of suffering.

Katamañca, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ?

And what is the noble truth of the origin of suffering?

**Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā
tatratatrābhinandinī, seyyathidaṃ—**

It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is,

kāmataṇhā, bhavataṇhā, vibhavataṇhā.

craving for sensual pleasures, craving to continue existence, and craving to end existence.

Idaṃ vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.

This is called the noble truth of the origin of suffering.

Katamañca, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ?

And what is the noble truth of the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.

This is called the noble truth of the cessation of suffering.

Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

And what is the noble truth of the practice that leads to the cessation of suffering?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi—

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

idaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

This is called the noble truth of the practice that leads to the cessation of suffering.

Imāni kho, bhikkhave, cattāri ariyasaccāni.

These are the four noble truths.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”**

Tatiyaṃ.

14. Ajjhattikāyatanasutta Interior Sense Fields

“Cattārimāni, bhikkhave, ariyasaccāni.

“Mendicants, there are these four noble truths.

Katamāni cattāri?

What four?

**Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ,
dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā
ariyasaccaṃ.**

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

And what is the noble truth of suffering?

‘Cha ajjhattikāni āyatanāni’ tissa vacanīyaṃ.

You should say: ‘The six interior sense fields’.

Katamāni cha?

What six?

Cakkhāyatanam ...pe... manāyatanam—

The sense fields of the eye, ear, nose, tongue, body, and mind.

idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

This is called the noble truth of suffering. ...”

Katamañca, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ?

**Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā
tatratatrābhinandinī, seyyathidaṃ—kāmataṇhā, bhavataṇhā,**

vibhavataṇhā—

idaṃ vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.

Katamañca, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—

idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.

Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

sammādiṭṭhi ...pe... sammāsamādhī—

idaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Imāni kho, bhikkhave, cattāri ariyasaccāni.

Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

Catutthaṃ.

15. Paṭhamadhāraṇasutta Remembering (1st)

“Dhāretha no tumhe, bhikkhave, mayā cattāri ariyasaccāni desitānī”ti?

“Mendicants, do you remember the four noble truths that I taught?”

Evam vutte, aññataro bhikkhu bhagavantam etadavoca:

When he said this, one of the mendicants said to the Buddha:

“aham kho, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitānī”ti.

“I do, sir.”

“Yathā katham pana tvaṃ, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitānī”ti?

“How so, mendicant?”

“Dukkham khvāham, bhante, bhagavatā paṭhamam ariyasaccam desitam dhāremi;

“Sir, I remember that suffering is the first noble truth you’ve taught;

dukkhasamudayam khvāham, bhante, bhagavatā dutiyam ariyasaccam desitam dhāremi;

the origin of suffering is the second;

dukkhanirodham khvāham, bhante, bhagavatā tatiyam ariyasaccam desitam dhāremi;

the cessation of suffering is the third;

dukkhanirodhagāminim paṭipadam khvāham, bhante, bhagavatā catuttham ariyasaccam desitam dhāremi.

and the practice that leads to the cessation of suffering is the fourth.

Evam khvāhaṃ, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitānī”ti.

That’s how I remember the four noble truths as you’ve taught them.”

“Sādhu sādhu, bhikkhu.

“Good, good, mendicant!

Sādhu kho tvaṃ, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitānīti.

It’s good that you remember the four noble truths as I’ve taught them.

Dukkhaṃ kho, bhikkhu, mayā paṭhamaṃ ariyasaccaṃ desitaṃ, tathā naṃ dhārehi;

Suffering is the first noble truth I’ve taught, and that’s how you should remember it.

dukkhasamudayaṃ kho, bhikkhu, mayā dutiyaṃ ariyasaccaṃ desitaṃ, tathā naṃ dhārehi;

The origin of suffering is the second;

dukkhanirodhaṃ kho, bhikkhu, mayā tatiyaṃ ariyasaccaṃ desitaṃ, tathā naṃ dhārehi;

the cessation of suffering is the third;

dukkhanirodhagāminī paṭipadā kho, bhikkhu, mayā catutthaṃ ariyasaccaṃ desitaṃ, tathā naṃ dhārehi.

and the practice that leads to the cessation of suffering is the fourth.

Evam kho, bhikkhu, dhārehi mayā cattāri ariyasaccāni desitānīti.

That’s how you should remember the four noble truths as I’ve taught them.

Tasmātiha, bhikkhu, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Pañcamāṅ.

16. Dutiyadhāraṇasutta Remembering (2nd)

“Dhāretha no tumhe, bhikkhave, mayā cattāri ariyasaccāni desitānī”ti?

“Mendicants, do you remember the four noble truths that I taught?”

Evam vutte, aññataro bhikkhu bhagavantam etadavoca:

When he said this, one of the mendicants said to the Buddha:

“aham kho, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitānī”ti.

“I do, sir.”

“Yathā katham pana tvaṃ, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitānī”ti?

“How so, mendicant?”

“Dukkham khvāham, bhante, bhagavatā paṭhamam ariyasaccam desitam dhāremi.

“Sir, I remember that suffering is the first noble truth you’ve taught.

Yo hi koci, bhante, samaṇo vā brāhmaṇo vā evam vadeyya:

For if any ascetic or brahmin should say this:

‘netam dukkham paṭhamam ariyasaccam yaṃ samaṇena gotamena desitam.

‘What the ascetic Gotama teaches is not the first noble truth of suffering.

Ahametaṃ dukkham paṭhamam ariyasaccam paccakkhāya aññaṃ dukkham paṭhamam ariyasaccam paññapessāmī’ti—

I'll reject this first noble truth of suffering and describe another first noble truth of suffering.'

netam ṭhānaṃ vijjati.

That is not possible.

Dukkhasamudayaṃ khvāhaṃ, bhante, bhagavatā ...pe...

The origin of suffering ... The cessation of suffering ...

dukkhanirodhagāminiṃ paṭipadaṃ khvāhaṃ, bhante, bhagavatā catutthaṃ ariyasaccaṃ desitaṃ dhāremi.

The practice that leads to the cessation of suffering is the fourth noble truth you've taught.

Yo hi koci, bhante, samaṇo vā brāhmaṇo vā evaṃ vadeyya:

For if any ascetic or brahmin should say this:

'netam dukkhanirodhagāminī paṭipadā catutthaṃ ariyasaccaṃ yaṃ samaṇena gotamena desitaṃ.

'What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering.

Ahametaṃ dukkhanirodhagāminiṃ paṭipadaṃ catutthaṃ ariyasaccaṃ paccakkhāya aññaṃ dukkhanirodhagāminiṃ paṭipadaṃ catutthaṃ ariyasaccaṃ paññapessāmi'ti—

I'll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.'

netam ṭhānaṃ vijjati.

That is not possible.

Evaṃ khvāhaṃ, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitāni'ti.

That's how I remember the four noble truths as you've taught them."

“Sādhu sādhu, bhikkhu.

“Good, good, mendicant!

Sādhu kho tvaṃ, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitāni'ti.

It's good that you remember the four noble truths as I've taught them.

Dukkhaṃ kho, bhikkhu, mayā paṭhamam ariyasaccam desitam, tathā nam dhārehi.

Suffering is the first noble truth I've taught, and that's how you should remember it.

Yo hi koci, bhikkhu, samaṇo vā brāhmaṇo vā evam vadeyya:

For if any ascetic or brahmin should say this:

'netam dukkham paṭhamam ariyasaccam yaṃ samaṇena gotamena desitam.

'What the ascetic Gotama teaches is not the first noble truth of suffering.

Ahametaṃ dukkham paṭhamam ariyasaccam paccakkhāya

aññaṃ dukkham paṭhamam ariyasaccam paññapessāmī'ti—

I'll reject this first noble truth of suffering and describe another first noble truth of suffering.'

netam thānam vijjati.

That is not possible.

Dukkhasamudayaṃ kho, bhikkhu ...pe...

The origin of suffering ...

dukkhanirodham kho, bhikkhu ...pe...

The cessation of suffering ...

dukkhanirodhagāminī paṭipadā kho, bhikkhu, mayā catuttham

ariyasaccam desitam, tathā nam dhārehi.

The practice that leads to the cessation of suffering is the fourth noble truth I've taught, and that's how you should remember it.

Yo hi koci, bhikkhu, samaṇo vā brāhmaṇo vā evam vadeyya:

For if any ascetic or brahmin should say this:

'netam dukkhanirodhagāminī paṭipadā catuttham ariyasaccam yaṃ samaṇena gotamena desitam.

‘What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering.

Ahametaṃ dukkhanirodhagāminiṃ paṭipadaṃ catutthaṃ ariyasaccaṃ paccakkhāya aññaṃ dukkhanirodhagāminiṃ paṭipadaṃ catutthaṃ ariyasaccaṃ paññapessāmi’ti—

I’ll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.’

netam̐ ṭhānam̐ vijjati.

That is not possible.

Evaṃ kho tvaṃ, bhikkhu, dhārehi mayā cattāri ariyasaccāni desitānīti.

That’s how you should remember the four noble truths as I’ve taught them.

Tasmātiha, bhikkhu, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Chaṭṭham̐.

Saṃyutta Nikāya 56
Linked Discourses 56

2. Dhammacakkappavattanavagga
2. Rolling Forth the Wheel of Dhamma

17. Avijjāsutta Ignorance

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“avijjā, avijjā’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘ignorance’.

Katamā nu kho, bhante, avijjā;

What is ignorance?

kittāvatā ca avijjāgato hotī’ti?

And how is an ignorant person defined?”

**“Yaṃ kho, bhikkhu, dukkhe aññāṇaṃ, dukkhasamudaye
aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā
paṭipadāya aññāṇaṃ—**

“Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṃ vuccati, bhikkhu, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hotīti.

And this is how an ignorant person is defined.

Tasmātiha, bhikkhu, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.

That’s why you should practice meditation ...”

Sattamaṃ.

18. Vijjāsutta Knowledge

**Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho so bhikkhu bhagavantam̐ etadavoca:**
Then a mendicant went up to the Buddha, bowed, sat down to one
side, and said to him:

“vijjā, vijjā’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘knowledge’.

Katamā nu kho, bhante, vijjā;

What is knowledge?

kittāvatā ca vijjāgato hotī’ti?

And how is a knowledgeable person defined?”

**“Yaṃ kho, bhikkhu, dukkhe ñāṇam̐, dukkhasamudaye ñāṇam̐,
dukkhanirodhe ñāṇam̐, dukkhanirodhagāminiyā paṭipadāya
ñāṇam̐—**

“Knowing about suffering, the origin of suffering, the cessation of
suffering, and the practice that leads to the cessation of suffering.

ayaṃ vuccati, bhikkhu, vijjā;

This is called knowledge.

ettāvatā ca vijjāgato hotīti.

And this is how a knowledgeable person is defined.

**Tasmātiha, bhikkhu, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.**

That's why you should practice meditation ...”

Atthamañ.

19. Saṅkāsanasutta Expressions

“**Idaṃ dukkhaṃ ariyasaccan’ti, bhikkhave, mayā paññattaṃ.**
‘Mendicants, I’ve declared: ‘This is the noble truth of suffering.’

**Tattha aparimāṇā vaṇṇā aparimāṇā byañjanā aparimāṇā
saṅkāsana:**

And there are limitless explanations, phrases, and expressions about that:

‘itipidaṃ dukkhaṃ ariyasaccan’ti;

‘This is another way of saying that this is the noble truth of suffering.’

idaṃ dukkhasamudayaṃ ...pe...

I’ve declared: ‘This is the noble truth of the origin of suffering.’ ...

idaṃ dukkhanirodhaṃ ...pe...

I’ve declared: ‘This is the noble truth of the cessation of suffering.’ ...

**‘idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan’ti, bhikkhave,
mayā paññattaṃ.**

I’ve declared: ‘This is the noble truth of the practice that leads to the cessation of suffering.’

**Tattha aparimāṇā vaṇṇā aparimāṇā byañjanā aparimāṇā
saṅkāsana:**

And there are limitless explanations, phrases, and expressions about that:

‘itipidaṃ dukkhanirodhagāminī paṭipadā ariyasaccan’ti.

‘This is another way of saying that this is the noble truth of the practice that leads to the cessation of suffering.’

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhaṇirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”**

Navamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

2. Dhammacakkappavattanavagga
2. Rolling Forth the Wheel of Dhamma

20. Tathasutta Real

“Cattārimāni, bhikkhave, tathāni avitathāni anaññathāni.
“Mendicants, these four things are real, not unreal, not otherwise.

Katamāni cattāri?

What four?

**‘Idaṃ dukkhan’ti, bhikkhave, tathametaṃ avitathametaṃ
anaññathametaṃ;**

‘This is suffering’ ...

**‘ayaṃ dukkhasamudayo’ti tathametaṃ avitathametaṃ
anaññathametaṃ;**

‘This is the origin of suffering’ ...

**‘ayaṃ dukkhanirodho’ti tathametaṃ avitathametaṃ
anaññathametaṃ;**

‘This is the cessation of suffering’ ...

**‘ayaṃ dukkhanirodhagāminī paṭipadā’ti tathametaṃ
avitathametaṃ anaññathametaṃ—**

‘This is the practice that leads to the cessation of suffering’ ...

imāni kho, bhikkhave, cattāri tathāni avitathāni anaññathāni.

These four things are real, not unreal, not otherwise.

Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe...

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.

That’s why you should practice meditation ...”

Dasamaṃ.

Dhammacakkappavattanavaggo dutiyo.

Tassuddānaṃ

**Dhammacakkaṃ tathāgataṃ,
khandhā āyatanena ca;
Dhāraṇā ca dve avijjā,
vijjā saṅkāsanā tathāti.**

Saṃyutta Nikāya 56
Linked Discourses 56

3. Koṭigāmaṅga
3. At the Village of Koṭi

21. Paṭhamakoṭigāmasutta At the Village of Koṭi (1st)

Ekam̐ samayaṃ bhagavā vajjīsu viharati koṭigāme.

At one time the Buddha was staying in the land of the Vajjis at the village of Koṭi.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

**“catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā
appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ
saṃsaritaṃ mamañceva tumhākañca.**

“Mendicants, not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time.

Katamesaṃ catunnaṃ?

What four?

**Dukkhasa, bhikkhave, ariyasaccassa ananubodhāappaṭivedhā
evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ
mamañceva tumhākañca.**

The noble truths of suffering,

Dukkhasamudayassa ariyasaccassa ...pe...

the origin of suffering,

dukkhanirodhassa ariyasaccassa ...pe...

the cessation of suffering,

**dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ananubodhā
appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ
saṃsaritaṃ mamañceva tumhākañca.**

and the practice that leads to the cessation of suffering.

**Tayidaṃ, bhikkhave, dukkhaṃ ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhasamudayaṃ ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhanirodhaṃ ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ
anubuddhaṃ paṭividdhaṃ; ucchinnā bhavataṇhā, khīṇā
bhavanetti; natthi dāni punabbhavo”ti.**

These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there’ll be no more future lives.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Catunnaṃ ariyasaccānaṃ,

“Because of not truly seeing

Yathābhūtaṃ adassanā;

the four noble truths,

Saṃsitaṃ dīghamaddhānaṃ,

we have transmigrated for a long time

Tāsu tāsveva jātisu.

from one rebirth to the next.

Tāni etāni diṭṭhāni,

But now that these truths have been seen,

bhavanetti samūhatā;

the attachment to rebirth is eradicated.

Ucchinnaṃ mūlaṃ dukkhassa,

The root of suffering is cut off,

natthi dāni punabbhavo”ti.
now there’ll be no more future lives.”

Paṭhamam.

22. Dutiyakoṭigāmasutta At the Village of Koṭi (2nd)

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti,
“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ pajānanti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānanti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānanti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti,

There are ascetics and brahmins who do truly understand about suffering, its origin, its cessation, and the path.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca

panāyasmanto sāmaññaṭṭhañca brahmaññaṭṭhañca diṭṭheva dhamme sayam abhiñña sacchikatvā upasampajja viharanti”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Idamavoca bhagavā.

That is what the Buddha said.

Idam vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Ye dukkham nappajānanti,

“There are those who don’t understand suffering

atho dukkhassa sambhavam;

and suffering’s cause,

Yattha ca sabbaso dukkham,

and where all suffering

asesam uparujjhati.

ceases with nothing left over.

Tañca maggam na jānanti,

And they don’t know the path

Dukkūpasamagāminam;

that leads to the stilling of suffering.

Cetovimuttihīnā te,

They lack the heart’s release,

Atho paññāvimuttiyā;

as well as the release by wisdom.

Abhabbā te antakiriyyāya,

Unable to make an end,

Te ve jātijarūpagā.

they continue to be reborn and grow old.

Ye ca dukkham pajānanti,

But there are those who understand suffering

atho dukkhassa sambhavam;

and suffering's cause,

Yattha ca sabbaso dukkham,

and where all suffering

asesam uparujjhati.

ceases with nothing left over.

Tañca maggam pajānanti,

And they understand the path

dukkhūpasamagāminam;

that leads to the stilling of suffering.

Cetovimuttisampannā,

They're endowed with the heart's release,

atho paññāvimuttiyā;

as well as the release by wisdom.

Bhabbā te antakiriyāya,

Able to make an end,

na te jātijarūpagā”ti.

they don't continue to be reborn and grow old.”

Dutiyam.

Saṃyutta Nikāya 56
Linked Discourses 56

3. Koṭigāmaṃvagga
3. At the Village of Koṭi

23. Sammāsambuddhasutta The Fully Awakened Buddha

Sāvattihinidānaṃ.
At Sāvattihī.

Cattārimāni, bhikkhave, ariyasaccāni.
“Mendicants, there are these four noble truths.

Katamāni cattāri?
What four?

**Dukkhaṃ ariyasaccaṃ ...pe... dukkhanirodhagāminī paṭipadā
ariyasaccaṃ—**

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

imāni kho, bhikkhave, cattāri ariyasaccāni.
These are the four noble truths.

**Imesaṃ kho, bhikkhave, catunnaṃ ariyasaccānaṃ yathābhūtaṃ
abhisambuddhattā tathāgato ‘arahaṃ sammāsambuddho’ti
vuccati.**

It is because he has truly woken up to these four noble truths that the Realized One is called ‘the perfected one, the fully awakened Buddha’.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.**
That’s why you should practice meditation ...”

Tatiyaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

3. Koṭigāmaṅga
3. At the Village of Koṭi

24. Arahaṅgaṅga

The Perfected Ones

Sāvaththiṅgaṅga.
At Sāvaththi.

**“Ye hi keci, bhikkhave, atītaṅgaṅgaṅga araṅgaṅga
saṅgaṅgaṅgaṅga yathāṅgaṅgaṅga abhisambujjhiṅgaṅga, sabbe te
cattāri ariyasaccāṅgaṅga yathāṅgaṅgaṅga abhisambujjhiṅgaṅga.**

“Mendicants, whatever perfected ones, fully awakened Buddhas truly
wake up—in the past,

**Ye hi keci, bhikkhave, anāṅgaṅgaṅgaṅga araṅgaṅgaṅga
saṅgaṅgaṅgaṅga yathāṅgaṅgaṅga abhisambujjhissanti, sabbe te
cattāri ariyasaccāṅgaṅga yathāṅgaṅgaṅga abhisambujjhissanti.**

future,

**Ye hi keci, bhikkhave, etarahi araṅgaṅgaṅgaṅga saṅgaṅgaṅgaṅgaṅga
yathāṅgaṅgaṅga abhisambujjhanti, sabbe te cattāri ariyasaccāṅgaṅga
yathāṅgaṅgaṅga abhisambujjhanti.**

or present—all of them truly wake up to the four noble truths.

Katamāṅgaṅga cattāri?
What four?

**Dukkhaṅgaṅga ariyasaccaṅgaṅga, dukkhasamudayaṅgaṅga ariyasaccaṅgaṅga,
dukkhanirodhaṅgaṅga ariyasaccaṅgaṅga, dukkhanirodhagāṅgaṅgaṅgaṅga paṅgaṅgaṅgaṅga
ariyasaccaṅgaṅga.**

The noble truths of suffering, the origin of suffering, the cessation of
suffering, and the practice that leads to the cessation of suffering.

**Ye hi, keci, bhikkhave, atītamaddhānaṃ arahanto
sammāsambuddhā yathābhūtaṃ abhisambujjhimsu ...pe...**
Whatever perfected ones, fully awakened Buddhas truly wake up—in
the past,

abhisambujjhissanti ...
future,

**abhisambujjhanti, sabbe te imāni cattāri ariyasaccāni
yathābhūtaṃ abhisambujjhanti.**
or present—all of them truly wake up to the four noble truths.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.**
That’s why you should practice meditation ...”

Catuttham.

Saṃyutta Nikāya 56
Linked Discourses 56

3. Koṭigāmaṃvagga
3. At the Village of Koṭi

25. Āsavakkhayaṣutta The Ending of Defilements

“Jānatohaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato apassato.

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see.

Kiñca, bhikkhave, jānato passato āsavānaṃ khayō hoti?

For one who knows and sees what?

‘Idaṃ dukkhaṃ’ti, bhikkhave, jānato passato āsavānaṃ khayō hoti, ‘ayaṃ dukkhasamudayo’ti jānato passato āsavānaṃ khayō hoti, ‘ayaṃ dukkhanirodho’ti jānato passato āsavānaṃ khayō hoti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti jānato passato āsavānaṃ khayō hoti.

The ending of defilements is for one who knows and sees suffering, its origin, its cessation, and the path.

Evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayō hoti.

The ending of the defilements is for one who knows and sees this.

Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Pañcamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

3. Koṭigāmaṅga
3. At the Village of Koṭi

26. Mittasutta Friends

**“Ye hi keci, bhikkhave, anukampeyyātha, ye ca sotabbam
maññeyyum—mittā vā amaccā vā ñātī vā sālohitā vā—te vo,
bhikkhave, catunnam ariyasaccānam yathābhūtam
abhisamayāya samādapetabbā nivesetabbā paṭiṭṭhāpetabbā.**

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of the four noble truths.

Katamesam catunnam?

What four?

**Dukkhasa ariyasaccassa, dukkhasamudayassa ariyasaccassa,
dukkhanirodhassa ariyasaccassa, dukkhanirodhagāminiyā
paṭipadāya ariyasaccassa.**

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

**Ye hi keci, bhikkhave, anukampeyyātha, ye ca sotabbam
maññeyyum—mittā vā amaccā vā ñātī vā sālohitā vā—te vo,
bhikkhave, imesam catunnam ariyasaccānam yathābhūtam
abhisamayāya samādapetabbā nivesetabbā paṭiṭṭhāpetabbā.**

Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of these four noble truths.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”**

Chaṭṭhaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

3. Koṭigāmaṅga
3. At the Village of Koṭi

27. Tathasutta Real

“Cattārimāni, bhikkhave, ariyasaccāni.

“Mendicants, there are these four noble truths.

Katamāni cattāri?

What four?

**Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ,
dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā
ariyasaccaṃ—**

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

**imāni kho, bhikkhave, cattāri ariyasaccāni tathāni avitathāni
anaññathāni;**

These four things are real, not unreal, not otherwise.

tasmā ‘ariyasaccāni’ti vuccanti.

That’s why they’re called ‘noble truths’.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.**

That’s why you should practice meditation ...”

Sattamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

3. Koṭigāmaṅga
3. At the Village of Koṭi

28. Lokasutta The World

“Cattārimāni, bhikkhave, ariyasaccāni.

“Mendicants, there are these four noble truths.

Katamāni cattāri?

What four?

**Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ,
dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā
ariyasaccaṃ.**

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

**Sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā
pajāya sadevamanussāya tathāgato ariyo;**

In this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans, the Realized One is the Noble One.

tasmā ‘ariyasaccāni’ti vuccanti.

That’s why they’re called ‘noble truths’.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.**

That’s why you should practice meditation ...”

Aṭṭhamāṃ.

29. Pariññeyyasutta Should Be Completely Understood

“Cattārimāni, bhikkhave, ariyasaccāni.

“Mendicants, there are these four noble truths.

Katamāni cattāri?

What four?

**Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ,
dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā
ariyasaccaṃ—**

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

imāni kho, bhikkhave, cattāri ariyasaccāni.

These are the four noble truths.

**Imesaṃ kho, bhikkhave, catunnaṃ ariyasaccānaṃ atthi
ariyasaccaṃ pariññeyyaṃ, atthi ariyasaccaṃ pahātabbaṃ, atthi
ariyasaccaṃ sacchikātabbaṃ, atthi ariyasaccaṃ bhāvetabbaṃ.**

Of these four noble truths, there is one to be completely understood, one to be given up, one to be realized, and one to be developed.

Katamañca, bhikkhave, ariyasaccaṃ pariññeyyaṃ?

And which noble truth should be completely understood?

**Dukkhaṃ, bhikkhave, ariyasaccaṃ pariññeyyaṃ,
dukkhasamudayaṃ ariyasaccaṃ pahātabbaṃ, dukkhanirodhaṃ
ariyasaccaṃ sacchikātabbaṃ, dukkhanirodhagāminī paṭipadā
ariyasaccaṃ bhāvetabbaṃ.**

The noble truth of suffering should be completely understood. The noble truth of the origin of suffering should be given up. The noble

truth of the cessation of suffering should be realized. The noble truth of the practice that leads to the cessation of suffering should be developed.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”**

Navamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

3. Koṭigāmaṅga
3. At the Village of Koṭi

30. Gavampatisutta With Gavampati

Ekaṃ samayaṃ sambahulā therā bhikkhū cetesu viharanti sahañcanike.

At one time several mendicants were staying in the land of the Cetis at Sahajāti.

Tena kho pana samayena sambahulānaṃ therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātaṭṭhānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

Now at that time, after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them:

“yo nu kho, āvuso, dukkhaṃ passati dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhanirodhagāminiṃ paṭipadampi passatī”ti.

“Reverends, does someone who sees suffering also see the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering?”

Evaṃ vutte, āyasmā gavampati therō bhikkhū etadavoca:

When they said this, Venerable Gavampati said to those senior mendicants:

“sammukhā metaṃ, āvuso, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

“Reverends, I have heard and learned this in the presence of the Buddha:

‘yo, bhikkhave, dukkhaṃ passati dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhanirodhagāminiṃ paṭipadampi passati.

‘Someone who sees suffering also sees the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Yo dukkhasamudayaṃ passati dukkhampi so passati, dukkhanirodhampi passati, dukkhanirodhagāminiṃ paṭipadampi passati.

Someone who sees the origin of suffering also sees suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Yo dukkhanirodhaṃ passati dukkhampi so passati, dukkhasamudayampi passati, dukkhanirodhagāminiṃ paṭipadampi passati.

Someone who sees the cessation of suffering also sees suffering, the origin of suffering, and the practice that leads to the cessation of suffering.

Yo dukkhanirodhagāminiṃ paṭipadaṃ passati dukkhampi so passati, dukkhasamudayampi passati, dukkhanirodhampi passati””ti.

Someone who sees the practice that leads to the cessation of suffering also sees suffering, the origin of suffering, and the cessation of suffering.”

Dasamaṃ.

Koṭigāmaṃvaggo tatiyo.

Tassuddānaṃ

**Dve vajjī sammāsambuddho,
araham āsavakkhayo;
Mittam tathā ca loko ca,
pariññeyyam gavampatīti.**

Saṃyutta Nikāya 56
Linked Discourses 56

4. Sīsapāvanavagga
4. In a Rosewood Forest

31. Sīsapāvanasutta In a Rosewood Forest

Ekam̐ samayaṃ bhagavā kosambiyaṃ viharati sīsapāvane.

At one time the Buddha was staying near Kosambī in a rosewood forest.

Atha kho bhagavā parittāni sīsapāpaṇṇāni pāṇinā gahetvā bhikkhū āmantesi:

Then the Buddha picked up a few rosewood leaves in his hand and addressed the mendicants:

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—

Which is more:

yāni vā mayā parittāni sīsapāpaṇṇāni pāṇinā gahitāni yadidaṃ upari sīsapāvane”ti?

the few leaves in my hand, or those in the forest above me?”

“Appamattakāni, bhante, bhagavatā parittāni sīsapāpaṇṇāni pāṇinā gahitāni;

“Sir, the few leaves in your hand are a tiny amount.

atha kho etāneva bahutarāni yadidaṃ upari sīsapāvane”ti.

There are far more leaves in the forest above.”

“Evameva kho, bhikkhave, etadeva bahutaraṃ yaṃ vo mayā abhiññāya anakkhātaṃ.

“In the same way, there is much more that I have directly known but have not explained to you. What I have explained is a tiny amount.

Kasmā cetaṃ, bhikkhave, mayā anakkhātaṃ?

And why haven't I explained it?

Na hetam, bhikkhave, atthasaṃhitaṃ nātibrahmacariyakam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati;

Because it's not beneficial or relevant to the fundamentals of the spiritual life. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā taṃ mayā anakkhātaṃ.

That's why I haven't explained it.

Kiñca, bhikkhave, mayā akkhātaṃ?

And what have I explained?

'Idaṃ dukkhan'ti, bhikkhave, mayā akkhātaṃ, 'ayaṃ dukkhasamudayo'ti mayā akkhātaṃ, 'ayaṃ dukkhanirodho'ti mayā akkhātaṃ, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti mayā akkhātaṃ.

I have explained: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

Kasmā cetaṃ, bhikkhave, mayā akkhātaṃ?

And why have I explained this?

Etañhi, bhikkhave, atthasaṃhitaṃ etaṃ ātibrahmacariyakam etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati;

Because it's beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā taṃ mayā akkhātaṃ.

That's why I've explained it.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhaṃirodhagāminī paṭipadā’ti yogo karaṇīyo’’ti.
That’s why you should practice meditation ...”**

Paṭhamam.

Saṃyutta Nikāya 56
Linked Discourses 56

4. Sīsapāvanavagga
4. In a Rosewood Forest

32. Khadirapattasutta Acacia Leaves

“Yo, bhikkhave, evaṃ vadeyya:

“Mendicants, suppose someone were to say:

**‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca,
dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca,
dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca,
dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ
anabhisamecca sammā dukkhassantaṃ karissāmi’ti—**

‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

netam ṭhānaṃ vijjati.

That is not possible.

Seyyathāpi, bhikkhave, yo evaṃ vadeyya:

It’s as if someone were to say:

**‘ahaṃ khadirapattānaṃ vā saralapattānaṃ vā āmalakapattānaṃ
vā puṭaṃ karitvā udakaṃ vā tālapattaṃ vā āharissāmi’ti—**

‘I’ll make a basket out of acacia leaves or pine needles or myrobalan leaves, and use it to carry water or a palm frond.’

netam ṭhānaṃ vijjati;

That is not possible.

evameva kho, bhikkhave, yo evaṃ vadeyya:

In the same way, suppose someone were to say:

**‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca ...
pe... dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ**

**yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ
karissāmī'ti—**

‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

netam̐ ṭhānam̐ vijjati.

That is not possible.

Yo ca kho, bhikkhave, evaṃ vadeyya:

But suppose someone were to say:

**‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca,
dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca,
dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca,
dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ
abhisamecca sammā dukkhassantaṃ karissāmī'ti—**

‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

ṭhānametaṃ vijjati.

That is possible.

Seyyathāpi, bhikkhave, yo evaṃ vadeyya:

It’s as if someone were to say:

**‘ahaṃ padumapattānaṃ vā palāsapattānaṃ vā māluvapattānaṃ
vā puṭaṃ karitvā udakaṃ vā tālapattaṃ vā āharissāmī'ti—**

‘I’ll make a basket out of lotus leaves or flame-of-the-forest leaves or camel’s foot creeper leaves, and use it to carry water or a palm frond.’

ṭhānametaṃ vijjati;

That is possible.

evameva kho, bhikkhave, yo evaṃ vadeyya:

In the same way, suppose someone were to say:

**‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca ...pe...
dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ
abhisamecca sammā dukkhassantaṃ karissāmi’ti—**

‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

ṭhānametaṃ vijjati.

That is possible.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.**

That’s why you should practice meditation ...”

Dutiyam.

Saṃyutta Nikāya 56
Linked Discourses 56

4. Sīsapāvanavagga
4. In a Rosewood Forest

33. Daṇḍasutta A Stick

“Seyyathāpi, bhikkhave, daṇḍo uparivehāsaṃ khitto sakimpi mūlena nipatati, sakimpi aggena nipatati;

“Mendicants, suppose a stick was tossed up in the air. Sometimes it’d fall on its bottom, sometimes the middle, and sometimes the top.

evameva kho, bhikkhave, avijjānīvaraṇā sattā taṇhāsaṃyojanā sandhāvantaṃ saṃsaraṇā sakimpi asmā lokā paraṃ lokam gacchanti, sakimpi parasmā lokā imaṃ lokam āgacchanti.

It’s the same for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world.

Taṃ kissa hetu?

Why is that?

Adiṭṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It’s because they haven’t seen the four noble truths.

Katamesaṃ catunnaṃ?

What four?

Dukkassa ariyasaccassa ...pe... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.

That’s why you should practice meditation ...”

Tatıyam.

Saṃyutta Nikāya 56
Linked Discourses 56

4. Sīsapāvanavagga
4. In a Rosewood Forest

34. Celasutta Clothes

“Āditte, bhikkhave, cele vā sīse vā kimassa karaṇīyan”ti?

“Mendicants, if your clothes or head were on fire, what would you do about it?”

“Āditte, bhante, cele vā sīse vā, tasseva celassa vā sīsassa vā nibbāpanāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṅca karaṇīyan”ti.

“Sir, if our clothes or head were on fire, we’d apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to extinguish it.”

“Ādittam, bhikkhave, celam vā sīsam vā ajjupekkhitvā amanasikarivā anabhisametānam catunnam ariyasaccānam yathābhūtam abhisamayāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṅca karaṇīyam.

“Mendicants, regarding your burning head or clothes with equanimity, not paying attention to them, you should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness to truly comprehending the four noble truths.

Katamesam catunnam?

What four?

Dukkassa ariyasaccassa ...pe... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhaṇirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”**

Catuttham.

Saṃyutta Nikāya 56
Linked Discourses 56

4. Sīsapāvanavagga
4. In a Rosewood Forest

35. Sattisatasutta A Hundred Spears

“Seyyathāpi, bhikkhave, puriso vassasatāyuko vassasatajīvī.
“Mendicants, suppose there was a man with a lifespan of a hundred years.

Tamenam evam vadeyya:
And someone might say to him:

**‘ehambho purisa, pubbaṇhasamayam taṃ sattisatena
hanissanti, majjhanhikasamayam sattisatena hanissanti,
sāyanhasamayam sattisatena hanissanti.**

‘Come now, my good man, they’ll strike you with a hundred spears in the morning, at midday, and in the late afternoon.

**So kho tvam, ambho purisa, divase divase tīhi tīhi sattisatehi
haññamāno vassasatāyuko vassasatajīvī vassasatassa
accayena anabhisametāni cattāri ariyasaccāni abhisamessasī’ti.**
And you’ll live for a hundred years being struck with three hundred spears every day. But when a hundred years have passed, you will comprehend the four noble truths for the first time.’

Atthavasikena, bhikkhave, kulaputtana alam upagantum.
For an earnest gentleman this is sufficient reason to submit.

Tam kissa hetu?
Why is that?

Anamataggoyam, bhikkhave, saṃsāro;
Transmigration has no known beginning.

**pubbā koṭi nappaññāyati sattippahārānaṃ asippahārānaṃ
usuppahārānaṃ pharasuppahārānaṃ.**

No first point is found of blows by spears, swords, arrows, and axes.

Evañcetaṃ, bhikkhave, assa.

Now this may be so.

**Na kho panāhaṃ, bhikkhave, saha dukkhena, saha
domanassena catunnaṃ ariyasaccānaṃ abhisamayaṃ vadāmi;**

But the comprehension of the four noble truths doesn't come with pain or sadness, I say.

**api cāhaṃ, bhikkhave, sahāva sukkena, sahāva somanassena
catunnaṃ ariyasaccānaṃ abhisamayaṃ vadāmi.**

Rather, the comprehension of the four noble truths comes only with pleasure and happiness, I say.

Katamesaṃ catunnaṃ?

What four?

**Dukkhassa ariyasaccassa ...pe... dukkhanirodhagāminiyā
paṭipadāya ariyasaccassa.**

The noble truths of suffering, its origin, its cessation, and the path.

**Tasmātiha, bhikkhave, 'idaṃ dukkhan'ti yogo karaṇīyo ...pe...
'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.**

That's why you should practice meditation ...”

Pañcamaṃ.

Samyutta Nikāya 56
Linked Discourses 56

4. Sīsapāvanavagga
4. In a Rosewood Forest

36. Pāṇasutta Living Creatures

**“Seyyathāpi, bhikkhave, puriso yaṃ imasmim̐ jambudīpe
tiṇakaṭṭhasākhāpalāsaṃ tacchetvā ekajjhaṃ saṃhareyya;**
Suppose a person was to strip all the grass, sticks, branches, and
leaves in India, gather them together into one pile,

ekajjhaṃ saṃharitvā sūlaṃ kareyya.
and make them into stakes.

**Sūlaṃ karitvā ye mahāsamudde mahantakā pāṇā te
mahantakesu sūlesu āvuneyya, ye mahāsamudde majjhimakā
pāṇā te majjhimakesu sūlesu āvuneyya, ye mahāsamudde
sukhumakā pāṇā te sukhumakesu sūlesu āvuneyya.**

Then they'd impale the large creatures in the ocean on large stakes;
the medium-sized creatures on medium-sized stakes; and the small
creatures on small stakes.

Apariyādinnā ca, bhikkhave, mahāsamudde oḷārikā pāṇā assu.
They wouldn't run out of sizable creatures in the ocean before

**Atha imasmim̐ jambudīpe tiṇakaṭṭhasākhāpalāsaṃ parikkhayaṃ
pariyādānaṃ gaccheyya.**
using up all the grass, sticks, branches, and leaves in India.

**Ito bahutarā kho, bhikkhave, mahāsamudde sukhumakā pāṇā,
ye na sukarā sūlesu āvunituṃ.**

There are far more small creatures in the ocean than this, so it
wouldn't be feasible to impale them on stakes.

Taṃ kissa hetu?
Why is that?

Sukhumattā, bhikkhave, attabhāvassa.

Because of the small size of those life-forms.

Evaṃ mahā kho, bhikkhave, apāyo.

That's how big the plane of loss is.

**Evaṃ mahantasmā kho, bhikkhave, apāyasmā parimutto
diṭṭhisampanno puggalo 'idaṃ dukkhan'ti yathābhūtaṃ pajānāti
...pe... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ
pajānāti.**

A person accomplished in view, exempt from that vast plane of loss, truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

**Tasmātiha, bhikkhave, 'idaṃ dukkhan'ti yogo karaṇīyo ...pe...
'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.**

That's why you should practice meditation ...”

Chaṭṭhaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

4. Sīsapāvanavagga
4. In a Rosewood Forest

37. Paṭhamasūriyasutta The Simile of the Sun (1st)

**“Sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ
pubbanimittaṃ, yadidaṃ—aruṇuggaṃ.**

“Mendicants, the dawn is the forerunner and precursor of the sunrise.

**Evameva kho, bhikkhave, bhikkhuno catunnaṃ ariyasaccānaṃ
yathābhūtaṃ abhisamayāya etaṃ pubbaṅgamaṃ etaṃ
pubbanimittaṃ, yadidaṃ—sammādiṭṭhi.**

In the same way, right view is the forerunner and precursor of truly comprehending the four noble truths.

Tassetam, bhikkhave, bhikkhuno pāṭikaṅkhaṃ:

A mendicant with right view can expect to truly understand:

**‘idaṃ dukkhan’ti yathābhūtaṃ pajānissati ...pe... ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānissati.**

‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.**

That’s why you should practice meditation ...”

Sattamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

4. Sīsapāvanavagga
4. In a Rosewood Forest

38. Dutiyasūriyasutta The Simile of the Sun (2nd)

“Yāvakīvañca, bhikkhave, candimasūriyā loke nuppajjanti, neva tāva mahato ālokassa pātubhāvo hoti mahato obhāsassa.

“Mendicants, as long as the moon and the sun don’t arise in the world, no great light or great radiance appears.

Andhatamaṃ tadā hoti andhakāratimisā.

Darkness prevails then, utter darkness.

Neva tāva rattindivā paññāyanti, na māsaddhamāsā paññāyanti, na utusaṃvaccharā paññāyanti.

Day and night aren’t found, nor months and fortnights, nor seasons and years.

Yato ca kho, bhikkhave, candimasūriyā loke uppajjanti, atha mahato ālokassa pātubhāvo hoti mahato obhāsassa.

But when the moon and the sun arise in the world, a great light, a great radiance appears.

Neva andhakāratamaṃ tadā hoti na andhakāratimisā.

Darkness no longer prevails.

Atha rattindivā paññāyanti, māsaddhamāsā paññāyanti, utusaṃvaccharā paññāyanti.

Day and night are found, and months and fortnights, and seasons and years.

Evameva kho, bhikkhave, yāvakīvañca tathāgato loke nuppajjati arahaṃ sammāsambuddho, neva tāva mahato ālokassa pātubhāvo hoti mahato obhāsassa.

In the same way, as long as the Realized One doesn't arise in the world, no great light or great radiance appears.

Andhatamaṃ tadā hoti andhakāratimisā.

Darkness prevails then, utter darkness.

Neva tāva catunnaṃ ariyasaccānaṃ ācikkhaṇā hoti desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

There's no explanation of the four noble truths, no teaching, advocating, establishing, clarifying, analyzing, and revealing of them.

Yato ca kho, bhikkhave, tathāgato loke uppajjati arahamaṃ sammāsambuddho, atha mahato ālokassa pātubhāvo hoti mahato obhāsassa.

But when the Realized One arises in the world, a great light, a great radiance appears.

Neva andhatamaṃ tadā hoti na andhakāratimisā.

Darkness no longer prevails.

Atha kho catunnaṃ ariyasaccānaṃ ācikkhaṇā hoti desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

Then there's the explanation of the four noble truths, the teaching, advocating, establishing, clarifying, analyzing, and revealing of them.

Katamesaṃ catunnaṃ?

What four?

Dukkhasa ariyasaccassa ...pe... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, 'idaṃ dukkhaṃ'ti yogo karaṇīyo ...pe... 'ayamaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.

That's why you should practice meditation ..."

Aṭṭhamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

4. Sīsapāvanavagga
4. In a Rosewood Forest

39. Indakhīlasutta A Boundary Pillar

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhaṃ’ti yathābhūtaṃ nappajānanti ...pe...

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti, te aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ ullokenti:

They gaze up at the face of another ascetic or brahmin, thinking:

‘ayaṃ nūna bhavaṃ jānaṃ jānāti, passaṃ passatī’ti.

‘Surely this worthy one knows and sees.’

Seyyathāpi, bhikkhave, tūlapicu vā kappāsapicu vā lahuko vātūpādāno same bhūmibhāge nikkhitto.

Suppose there was a light tuft of cotton-wool or kapok which was taken up by the wind and landed on level ground.

Tameṇaṃ puratthimo vāto pacchimena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya, dakkhiṇo vāto uttarena saṃhareyya.

The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north.

Taṃ kissa hetu?

Why is that?

Lahukattā, bhikkhave, kappāsapicuno.

It’s because the tuft of cotton-wool is so light.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānanti ...pe...

In the same way, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti, te aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ ullokenti:

They gaze up at the face of another ascetic or brahmin, thinking:

‘ayaṃ nūna bhavaṃ jānaṃ jānāti, passaṃ passatī’ti.

‘Surely this worthy one knows and sees.’

Taṃ kissa hetu?

Why is that?

Adiṭṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It’s because they haven’t seen the four noble truths.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ pajānanti ...pe...

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti, te na aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ ullokenti:

They don’t gaze up at the face of another ascetic or brahmin, thinking:

‘ayaṃ nūna bhavaṃ jānaṃ jānāti, passaṃ passatī’ti.

‘Surely this worthy one knows and sees.’

Seyyathāpi, bhikkhave, ayokhīlo vā indakhīlo vā gambhīranemo sunikhāto acalo asampakampī.

Suppose there was an iron pillar or a boundary pillar with deep foundations, firmly embedded, imperturbable and unshakable.

Puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya; pacchimāya cepi disāya ...pe... uttarāya cepi disāya ...pe... dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya.

Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn't make it shake or rock or tremble.

Taṃ kissa hetu?

Why is that?

Gambhīrattā, bhikkhave, nemassa sunikhātattā indakhīlassa.

It's because that boundary pillar is firmly embedded, with deep foundations.

Evameva kho, bhikkhave, ye ca kho keci samaṇā vā brāhmaṇā vā 'idaṃ dukkhan'ti yathābhūtaṃ pajānanti ...pe...

In the same way, there are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānanti, te na aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ ullokenti:

They don't gaze up at the face of another ascetic or brahmin, thinking:

'ayaṃ nūna bhavaṃ jānaṃ jānāti, passaṃ passatī'ti.

'Surely this worthy one knows and sees.'

Taṃ kissa hetu?

Why is that?

Sudīṭṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It's because they have clearly seen the four noble truths.

Katamesaṃ catunnaṃ?

What four?

Dukkassa ariyasaccassa ...pe... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.**

That’s why you should practice meditation ...”

Navamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

4. Sīsapāvanavagga
4. In a Rosewood Forest

40. Vādatthikasutta

Looking For a Debate

“Yo hi koci, bhikkhave, bhikkhu ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti ...pe...

“Mendicants, take any mendicant who truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti, puratthimāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī:

An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking:

‘vādamassa āropessāmī’ti, taṃ vata sahadhammena saṅkampessati vā sampakampessati vā sampacālessati vāti—netam ṭhānaṃ vijjati.

‘I’ll refute their doctrine!’ It’s simply impossible for them to legitimately make that mendicant shake or rock or tremble.

Pacchimāya cepi disāya ...pe...

uttarāya cepi disāya ...pe...

dakkhiṇāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī:

‘vādamassa āropessāmī’ti, taṃ vata sahadhammena saṅkampessati vā sampakampessati vā sampacālessati vāti—netam ṭhānaṃ vijjati.

Seyyathāpi, bhikkhave, silāyūpo soḷasa kukkuko.

Suppose there was a stone pillar, sixteen feet long.

Tassassu aṭṭha kukku heṭṭhā nemaṅgamā, aṭṭha kukku uparinemassa.

Eight feet were buried underground, and eight above ground.

Puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya; pacchimāya cepi disāya ...pe... uttarāya cepi disāya ...pe... dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya.

Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn't make it shake or rock or tremble.

Tam kissa hetu?

Why is that?

Gambhīrattā, bhikkhave, nemassa sunikhātattā silāyūpassa.

It's because that boundary pillar is firmly embedded, with deep foundations.

Evameva kho, bhikkhave, yo hi koci bhikkhu 'idaṃ dukkhan'ti yathābhūtaṃ pajānāti ...pe... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti;

In the same way, take any mendicant who truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

puratthimāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī 'vādamassa āropessāmī'ti, tam vata sahadhammena saṅkampessati vā sampakampessati vā sampacālessati vāti—netam ṭhānam vijjati.

An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: 'I'll refute their doctrine!' It's simply impossible for them to legitimately make that mendicant shake or rock or tremble.

Pacchimāya cepi disāya ...pe...

uttarāya cepi disāya ...pe...

dakkhiṇāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī: ‘vādamassa āropessāmī’ti, taṃ vata sahadhammena saṅkampessati vā sampakampessati vā sampacālessati vāti—netam̐ ṭhānam̐ vijjati.

Tam̐ kissa hetu?

Why is that?

Sudiṭṭhattā, bhikkhave, catunnam̐ ariyasaccānam̐.

It’s because they have clearly seen the four noble truths.

Katamesam̐ catunnam̐?

What four?

Dukkassa ariyasaccassa ...pe... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idam̐ dukkhan’ti yogo karaṇīyo ...pe... ‘ayam̐ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.

That’s why you should practice meditation ...”

Dasamaṃ.

Sīsapāvanavaggo catuttho.

Tassuddānam̐

Sīsapā khadiro daṇḍo,

celā sattisatena ca;

Pāṇā sūriyūpamā dvedhā,

indakhīlo ca vādinoti.

41. Lokacintāsutta

Speculation About the World

**Ekam̐ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

**“bhūtapubbaṃ, bhikkhave, aññataro puriso rājagahā
nikkhamitvā ‘lokacintaṃ cintessāmī’ti yena sumāgadhā
pokkharañī tenupasaṅkami; upasaṅkamtivā sumāgadhāya
pokkharañiyā tīre nisīdi lokacintaṃ cinto.**

“Once upon a time, mendicants, a certain person left Rājagaha, thinking ‘I’ll speculate about the world.’ They went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world.

**Addasā kho, bhikkhave, so puriso sumāgadhāya pokkharañiyā
tīre caturaṅginim̐ senaṃ bhisamuḷālaṃ pavisantaṃ.**

Then that person saw an army of four divisions enter a lotus stalk.

Disvānassa etadahosi:

When he saw this he thought,

‘ummattosmi nāmāhaṃ, vicetosmi nāmāhaṃ.

‘I’ve gone mad, really, I’ve lost my mind!

Yaṃ loke natthi taṃ mayā diṭṭhaṃ’ti.

I’m seeing things that don’t exist in the world.’

Atha kho so, bhikkhave, puriso nagaram pavisitvā mahājanakāyassa ārocesi:

Then that person entered the city and informed a large crowd,

‘ummattosmi nāmāham, bhante, vicetosmi nāmāham, bhante.
‘I’ve gone mad, really, I’ve lost my mind!

Yaṃ loke natthi taṃ mayā diṭṭhan’ti.

I’m seeing things that don’t exist in the world.’

‘Katham pana tvaṃ, ambho purisa, ummatto katham viceto?

‘But how is it that you’re mad? How have you lost your mind?

Kiñca loke natthi yaṃ tayā diṭṭhan’ti?

And what have you seen that doesn’t exist in the world?’

‘Idhāham, bhante, rājagahā nikkhamitvā “lokacintaṃ cintessāmī”ti yena sumāgadhā pokkharañī tenupasaṅkamim; upasaṅkamtivā sumāgadhāya pokkharañiyā tīre nisīdim lokacintaṃ cinto.

‘Sirs, I left Rājagaha, thinking “I’ll speculate about the world.” I went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world.

Addasaṃ khvāham, bhante, sumāgadhāya pokkharañiyā tīre caturaṅginim senaṃ bhisamuḷālaṃ pavisantaṃ.

Then I saw an army of four divisions enter a lotus stalk.

Evaṃ khvāham, bhante, ummatto evaṃ viceto.

That’s why I’m mad, that’s why I’ve lost my mind.

Idaṅca loke natthi yaṃ mayā diṭṭhan’ti.

And that’s what I’ve seen that doesn’t exist in the world.’

‘Taggha tvaṃ, ambho purisa, ummatto taggha viceto.

‘Well, mister, you’re definitely mad, you’ve definitely lost your mind.

Idaṅca loke natthi yaṃ tayā diṭṭhan’ti.

And you’re seeing things that don’t exist in the world.’

Taṃ kho pana, bhikkhave, so puriso bhūtaṃyeva addasa, no abhūtaṃ.

But what that person saw was in fact real, not unreal.

Bhūtapubbaṃ, bhikkhave, devāsurasañgāmo samupabyūḥho ahosi.

Once upon a time, a battle was fought between the gods and the demons.

Tasmim̐ kho pana, bhikkhave, saṅgāme devā jiniṃsu, asurā parājiniṃsu.

In that battle the gods won and the demons lost.

Parājitā ca kho, bhikkhave, asurā bhītā bhisamuḷālena asurapuraṃ pavisim̐su devānaṃyeva mohayamānā.

The defeated and terrified demons entered the demon city through the lotus stalk only to confuse the gods.

Tasmātiha, bhikkhave, mā lokacintaṃ cintetha:

So mendicants, don't speculate about the world.

‘sassato loko’ti vā ‘asassato loko’ti vā, ‘antavā loko’ti vā ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā.

For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.

Taṃ kissa hetu?

Why is that?

Nesā, bhikkhave, cintā atthasaṃhitā nādirahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

Because those thoughts aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Cintentā kho tumhe, bhikkhave, 'idaṃ dukkhan'ti cinteyyātha ... pe... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti cinteyyātha.

When you think something up, you should think: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

Taṃ kissa hetu?

Why is that?

Esā, bhikkhave, cintā atthasaṃhitā esā ādibrahmacariyakā esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmātiha, bhikkhave, 'idaṃ dukkhan'ti yogo karaṇīyo ... pe... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.

That's why you should practice meditation ..."

Paṭhamam.

Saṃyutta Nikāya 56
Linked Discourses 56

5. Papātavagga
5. A Cliff

42. Papātasutta A Cliff

Ekam̐ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“āyāma, bhikkhave, yena paṭibhānakūṭo tenupasaṅkamissāma divāvihārāyā”ti.

“Come, mendicants, let's go to Inspiration Peak for the day's meditation.

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum̐.
“Yes, sir,” they replied.

Atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ yena paṭibhānakūṭo tenupasaṅkami.

Then the Buddha together with several mendicants went to Inspiration Peak.

Addasā kho aññataro bhikkhu paṭibhānakūṭe mahantaṃ papātaṃ.

A certain mendicant saw the big cliff there

Disvāna bhagavantaṃ etadavoca:
and said to the Buddha,

“mahā vatāyaṃ, bhante, papāto subhayānako, bhante, papāto.
“Sir, that big cliff is really huge and scary.

Atthi nu kho, bhante, imamahā papātā añño papāto mahantataro ca bhayānakataro cā”ti?

Is there any other cliff bigger and scarier than this one?”

“Atthi kho, bhikkhu, imamahā papātā añño papāto mahantataro ca bhayānakataro cā”ti.

“There is, mendicant.”

“Katamo pana, bhante, imamahā papātā añño papāto mahantataro ca bhayānakataro cā”ti?

“But sir, what is it?”

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti,
“Mendicant, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

**te jātisaṃvattanikesu saṅkhāresu abhiramanti,
jarāsaṃvattanikesu saṅkhāresu abhiramanti,
maraṇasaṃvattanikesu saṅkhāresu abhiramanti,
sokaparidevadukkhadomanassupāyāsasaṃvattanikesu
saṅkhāresu abhiramanti.**

They take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress.

Te jātisaṃvattanikesu saṅkhāresu abhiratā jarāsaṃvattanikesu saṅkhāresu abhiratā maraṇasaṃvattanikesu saṅkhāresu abhiratā sokaparidevadukkhadomanassupāyāsasaṃvattanikesu saṅkhāresu abhiratā jātisaṃvattanikepi saṅkhāre abhisaṅkharonti, jarāsaṃvattanikepi saṅkhāre abhisaṅkharonti, maraṇasaṃvattanikepi saṅkhāre abhisaṅkharonti, sokaparidevadukkhadomanassupāyāsasaṃvattanikepi saṅkhāre abhisaṅkharonti.

Since they take pleasure in such choices, they continue to make them.

**Te jātisaṃvattanikepi saṅkhāre abhisaṅkharitvā
jarāsaṃvattanikepi saṅkhāre abhisaṅkharitvā
maraṇasaṃvattanikepi saṅkhāre abhisaṅkharitvā
sokaṃparidevadukkhadomanassupāyāsasaṃvattanikepi
saṅkhāre abhisaṅkharitvā jātipapātampi papatanti,
jarāpapātampi papatanti, maraṇapapātampi papatanti,
sokaṃparidevadukkhadomanassupāyāsapapātampi papatanti.**

Having made choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

**Te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi.**

They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

'Na parimuccanti dukkhasmā'ti vadāmi.

They're not freed from suffering, I say.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā 'idaṃ
dukkhaṃ'ti yathābhūtaṃ pajānanti ...pe...**

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

**'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānanti,
te jātisaṃvattanikesu saṅkhāresu nābhiramanti,
jarāsaṃvattanikesu saṅkhāresu nābhiramanti,
maraṇasaṃvattanikesu saṅkhāresu nābhiramanti,
sokaṃparidevadukkhadomanassupāyāsasaṃvattanikesu
saṅkhāresu nābhiramanti.**

They don't take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress.

**Te jātisaṃvattanikesu saṅkhāresu anabhiratā,
jarāsaṃvattanikesu saṅkhāresu anabhiratā,
maraṇasaṃvattanikesu saṅkhāresu anabhiratā,
sokaparidevadukkhadomanassupāyāsasaṃvattanikesu
saṅkhāresu anabhiratā, jātisaṃvattanikepi saṅkhāre
nābhisaṅkharonti, jarāsaṃvattanikepi saṅkhāre
nābhisaṅkharonti, maraṇasaṃvattanikepi saṅkhāre
nābhisaṅkharonti,
sokaparidevadukkhadomanassupāyāsasaṃvattanikepi
saṅkhāre nābhisaṅkharonti.**

Since they don't take pleasure in such choices, they stop making them.

**Te jātisaṃvattanikepi saṅkhāre anabhisaṅkharitvā,
jarāsaṃvattanikepi saṅkhāre anabhisaṅkharitvā,
maraṇasaṃvattanikepi saṅkhāre anabhisaṅkharitvā,
sokaparidevadukkhadomanassupāyāsasaṃvattanikepi
saṅkhāre anabhisaṅkharitvā, jātipapātampi nappapatanti,
jarāpapātampi nappapatanti, maraṇapapātampi nappapatanti,
sokaparidevadukkhadomanassupāyāsapapātampi
nappapatanti.**

Having stopped making choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they don't fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

**Te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi.**

They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

'Parimuccanti dukkhasmā'ti vadāmi.

They're freed from suffering, I say.

**Tasmātiha, bhikkhave, 'idaṃ dukkhan'ti yogo karaṇīyo ...pe...
'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.**

That's why you should practice meditation ..."

Dutiyam.

43. Mahāpariḷāhasutta The Mighty Fever

“Atthi, bhikkhave, mahāpariḷāho nāma nirayo.

“Mendicants, there is a hell called ‘The Mighty Fever’.

**Tattha yaṃ kiñci cakkhunā rūpaṃ passati, aniṭṭharūpaññeva
passati no iṭṭharūpaṃ; akantarūpaññeva passati no
kantarūpaṃ; amanāparūpaññeva passati no manāparūpaṃ.**

There, whatever sight you see with your eye is unlikable, not likable;
undesirable, not desirable; unpleasant, not pleasant.

Yaṃ kiñci sotena saddaṃ suṇāti ...pe...

Whatever sound you hear ... Whatever odor you smell ... Whatever
flavor you taste ...

yaṃ kiñci kāyena phoṭṭhabbaṃ phusati ...pe...

Whatever touch you feel ...

**yaṃ kiñci manasā dhammaṃ vijānāti, aniṭṭharūpaññeva vijānāti
no iṭṭharūpaṃ; akantarūpaññeva vijānāti no kantarūpaṃ;
amanāparūpaññeva vijānāti no manāparūpan”ti.**

Whatever thought you know with your mind is unlikable, not likable;
undesirable, not desirable; unpleasant, not pleasant.”

Evam vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants said to the Buddha,

**“mahā vata so, bhante, pariḷāho, sumahā vata so, bhante,
pariḷāho.**

“Sir, that fever really is mighty, so very mighty.

**Atthi nu kho, bhante, etamhā pariḷāhā añño pariḷāho
mahantataro ceva bhayānakataro cā”ti?**

Is there any other fever more mighty and terrifying than this one?”

“Atthi kho, bhikkhu, etamhā pariḷāhā añño pariḷāho mahantataro ca bhayānakataro cā”ti.

“There is, mendicant.”

“Katamo pana, bhante, etamhā pariḷāhā añño pariḷāho mahantataro ca bhayānakataro cā”ti?

“But sir, what is it?”

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānanti ...pe...

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti, te jātisaṃvattanikesu saṅkhāresu abhiramanti ... pe...

They take pleasure in choices that lead to rebirth ...

abhiratā ...pe... abhisāṅkharonti ...pe...

They continue to make such choices ...

abhisāṅkharitvā jātipariḷāhenapi pariḍayhanti, jarāpariḷāhenapi pariḍayhanti, maraṇapariḷāhenapi pariḍayhanti, sokaparidevadukkhadomanassupāyāsapariḷāhenapi pariḍayhanti.

Having made such choices, they burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

Te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘Na parimuccanti dukkhasmā’ti vadāmi.

They’re not freed from suffering, I say.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ pajānanti ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

Te jātaṃvattanikesu saṅkhāresu nābhiramanti ...pe...

They don’t take pleasure in choices that lead to rebirth ...

anabhiratā ...pe... nābhisaṅkharonti ...pe...

They stop making such choices ...

**anabhisaṅkharitvā jātipariḷāhenapi na pariḍayhanti,
jarāpariḷāhenapi na pariḍayhanti, maraṇapariḷāhenapi na
pariḍayhanti,
sokaparidevadukkhadomanassupāyāsapariḷāhenapi na
pariḍayhanti.**

Having stopped making such choices, they don’t burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

**Te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi.**

They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘Parimuccanti dukkhasmā’ti vadāmi.

They’re freed from suffering, I say.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.**

That’s why you should practice meditation ...”

Tatiyaṃ.

44. Kūṭāgārasutta A Bungalow

“Yo hi, bhikkhave, evaṃ vadeyya:

“Mendicants, suppose someone were to say:

**‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca ...
pe... dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ
yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ
karissāmī’ti—**

‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

netam ṭhānaṃ vijjati.

That is not possible.

Seyyathāpi, bhikkhave, yo evaṃ vadeyya:

It’s as if someone were to say:

**‘ahaṃ kūṭāgārassa heṭṭhimaṃ gharaṃ akarivā uparimaṃ
gharaṃ āropessāmī’ti—**

‘Before the lower story of a bungalow is built, I will climb up to the upper story.’

netam ṭhānaṃ vijjati;

That is not possible.

evameva kho, bhikkhave, yo evaṃ vadeyya:

In the same way, suppose someone were to say:

**‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca ...
pe... dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ**

**yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ
karissāmī'ti—**

‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

netam̐ ṭhānaṃ vijjati.

That is not possible.

Yo ca kho, bhikkhave, evaṃ vadeyya:

But suppose someone were to say:

**‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca ...pe...
dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ
abhisamecca sammā dukkhassantaṃ karissāmī'ti—**

‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

ṭhānametaṃ vijjati.

That is possible.

Seyyathāpi, bhikkhave, yo evaṃ vadeyya:

It's as if someone were to say:

**‘ahaṃ kūṭāgārassa heṭṭhimaṃ gharaṃ karitvā uparimaṃ
gharaṃ āropessāmī'ti—**

‘After the lower story of a bungalow is built, I will climb up to the upper story.’

ṭhānametaṃ vijjati;

That is possible.

evameva kho, bhikkhave, yo evaṃ vadeyya:

In the same way, suppose someone were to say:

**‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca ...pe...
dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ
abhisamecca sammā dukkhassantaṃ karissāmī'ti—**

‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

ṭhānametaṃ vijjati.

That is possible.

Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe...

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Catuttham.

Saṃyutta Nikāya 56
Linked Discourses 56

5. Papātavagga
5. A Cliff

45. Vālasutta Splitting Hairs

**Ekam̐ samayaṃ bhagavā vesāliyaṃ viharati mahāvane
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā
pattacīvaramādāya vesāliṃ piṇḍāya pāvīsi.**

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

**Addasā kho āyasmā ānando sambahule licchavikumārake
santhāgāre upāsanaṃ karonte, dūratova sukhumena
tālacchiggaḷena asanaṃ atipātente, poṅkhānupoṅkhaṃ
avirādhitaṃ.**

He saw several Licchavi youths practicing archery. They were shooting arrows from a distance through a small keyhole, shot after shot without missing.

Disvānassa etadahosi:

When he saw this he thought,

**“sikkhitā vatime licchavikumārakā, susikkhitā vatime
licchavikumārakā;**

“These Licchavi youths really are trained, so well trained,

**yatra hi nāma dūratova sukhumena tālacchiggaḷena asanaṃ
atipātessanti poṅkhānupoṅkhaṃ avirādhitaṃ”ti.**

in that they shoot arrows from a distance through a small keyhole, shot after shot without missing.”

**Atha kho āyasmā ānando vesālim piṇḍāya caritvā
pacchābhattam piṇḍapātaṭikkanto yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā
ekamantam nisīdi. Ekamantam nisinno kho āyasmā ānando
bhagavantam etadavoca:**

Then Ānanda wandered for alms in Vesālī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

**“idhāham, bhante, pubbaṅhasamayam nivāsetvā
pattacīvaramādāya vesālim piṇḍāya pāvisim.**

**Addasam khvāham, bhante, sambahule licchavikumārake
santhāgāre upāsanam karonte dūratova sukhumena
tālacchiggaḷena asanam atipāteṭṭe poṅkhānupoṅkham
avirādhitam.**

Disvāna me etadahosi:

**‘sikkhitā vatime licchavikumārakā, susikkhitā vatime
licchavikumārakā;**

**yatra hi nāma dūratova sukhumena tālacchiggaḷena asanam
atipāteṭṭanti poṅkhānupoṅkham avirādhitan”’ti.**

“Tam kiṃ maññasi, ānanda,

“What do you think, Ānanda?

katamam nu kho dukkarataram vā durabhisambhavataram vā—
Which is harder and more challenging:

**yo dūratova sukhumena tālacchiggaḷena asanam atipāteyya
poṅkhānupoṅkham avirādhitam, yo vā sattadhā bhinnassa
vālassa koṭiyā koṭim paṭivijjheyyā”’ti?**

to shoot arrows from a distance through a small keyhole, shot after shot without missing? Or to take a horsehair split into seven strands and penetrate one tip with another tip?”

“Etadeva, bhante, dukkaratarañceva durabhisambhavatarañca yo vā sattadhā bhinnassa vālassa koṭiyā koṭim paṭivijjheyā”ti.
“It’s more difficult and challenging, sir, to take a horsehair split into seven strands and penetrate one tip with another tip.”

“Atha kho, ānanda, duppaṭivijjhataram paṭivijjhanti, ye ‘idam dukkhan’ti yathābhūtam paṭivijjhanti ...pe... ‘ayam dukkhanirodhagāminī paṭipadā’ti yathābhūtam paṭivijjhanti.
“Still, Ānanda, those who truly penetrate suffering, its origin, its cessation, and the path penetrate something tougher than that.

Tasmātihānanda, ‘idam dukkhan’ti yogo karaṇīyo ...pe... ‘ayam dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”

Pañcamaṃ.

46. Andhakārasutta Darkness

“Atthi, bhikkhave, lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthamimesaṃ candimasūriyānaṃ evaṃmahiddhikānaṃ evaṃ mahānubhāvānaṃ ābhāya nānubhontī”ti.

“Mendicants, the boundless desolation of interstellar space is so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression.”

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants asked the Buddha,

“mahā vata so, bhante, andhakāro, sumahā vata so, bhante, andhakāro.

“Sir, that darkness really is mighty, so very mighty.

Atthi nu kho, bhante, etamhā andhakārā añño andhakāro mahantataro ca bhayānakataro cā”ti?

Is there any other darkness more mighty and terrifying than this one?”

“Atthi kho, bhikkhu, etamhā andhakārā añño andhakāro mahantataro ca bhayānakataro cā”ti.

“There is, mendicant.”

“Katamo pana, bhante, etamhā andhakārā añño andhakāro mahantataro ca bhayānakataro cā”ti?

“But sir, what is it?”

“Ye hi keci, bhikkhu, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānanti ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti,

“There are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

te jātisaṃvattanikesu saṅkhāresu abhiramanti ...pe...

They take pleasure in choices that lead to rebirth ...

abhiratā ...pe... abhisāṅkharonti ...pe...

They continue to make such choices ...

abhisāṅkharitvā jātandhakārampi papatanti, jarandhakārampi papatanti, maraṇandhakārampi papatanti, sokaparidevadukkhadomanassupāyāsandhakārampi papatanti.

Having made such choices, they fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

Te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘Na parimuccanti dukkhasmā’ti vadāmi.

They’re not freed from suffering, I say.

Ye ca kho keci, bhikkhu, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ pajānanti ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti,

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

te jātisaṃvattanikesu saṅkhāresu nābhiramanti ...pe...

They don’t take pleasure in choices that lead to rebirth ...

anabhiratā ...pe... nābhisaṅkharonti ...pe...

They stop making such choices ...

anabhisāṅkharitvā jātandhakārampi nappapatanti, jarandhakārampi nappapatanti, maraṇandhakārampi

**nappapatanti,
sokaparidevadukkhadomanassupāyāsandhakārampi
nappapatanti.**

Having stopped making such choices, they don't fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

**Te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi.**

They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

'Parimuccanti dukkhasmā'ti vadāmi.

They're freed from suffering, I say.

**Tasmātiha, bhikkhave, 'idaṃ dukkhan'ti yogo karaṇīyo ...pe...
'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.**

That's why you should practice meditation ...”

Chaṭṭham.

47. Paṭhamachiggaḷayugasutta A Yoke With a Hole (1st)

“Seyyathāpi, bhikkhave, puriso mahāsamudde ekacchiggaḷaṃ yugaṃ pakkhipeyya. Tatrāpissa kāṇo kacchapo. So vassasatassa vassasatassa accayena sakiṃ sakiṃ ummujjeyya.
“Mendicants, suppose a person was to throw a yoke with a single hole into the ocean. And there was a one-eyed turtle who popped up once every hundred years.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

api nu kho kāṇo kacchapo vassasatassa vassasatassa accayena sakiṃ sakiṃ ummujjanto amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyyā”ti?

Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?”

“Yadi nūna, bhante, kadāci karahaci dīghassa addhuno accayenā”ti.

“Only after a very long time, sir, if ever.”

“Khippataraṃ kho so, bhikkhave, kāṇo kacchapo vassasatassa vassasatassa accayena sakiṃ sakiṃ ummujjanto amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyya, na tvevāhaṃ, bhikkhave, sakiṃ vinipātagatena bālena manussattaṃ vadāmi.

“That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say.

Taṃ kissa hetu?

Why is that?

**Na hettha, bhikkhave, atthi dhammacariyā, samacariyā,
kusalakiriyā, puññakiriyā.**

Because in that place there's no principled or moral conduct, and no doing what is good and skillful.

Aññaṃaññakhādikā ettha, bhikkhave, vattati dubbalakhādikā.

There they just prey on each other, preying on the weak.

Taṃ kissa hetu?

Why is that?

Adiṭṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It's because they haven't seen the four noble truths.

Katamesaṃ catunnaṃ?

What four?

**Dukkassa ariyasaccassa ...pe... dukkhanirodhagāminiyā
paṭipadāya ariyasaccassa.**

The noble truths of suffering, its origin, its cessation, and the path.

**Tasmātiha, bhikkhave, 'idaṃ dukkhan'ti yogo karaṇīyo ...pe...
'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.**

That's why you should practice meditation ...”

Sattamaṃ.

48. Dutiyachiggaḷayugasutta A Yoke With a Hole (2nd)

“Seyyathāpi, bhikkhave, ayaṃ mahāpathavī ekodakā assa.
“Mendicants, suppose the earth was entirely covered with water.

Tatra puriso ekacchiggaḷaṃ yugaṃ pakkhipeyya.
And a person threw a yoke with a single hole into it.

Tamenāṃ puratthimo vāto pacchimena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya, dakkhiṇo vāto uttarena saṃhareyya.
The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north.

Tatrassa kāṇo kacchapo. So vassasatassa vassasatassa accayena sakim sakim ummujjeyya.
And there was a one-eyed turtle who popped up once every hundred years.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

api nu kho kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim ummujjanto amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyyā”ti?

Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?”

“Adhiccamidaṃ, bhante, yaṃ so kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim ummujjanto amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyyā”ti.

“It’s unlikely, sir.”

“Evaṃ adhiccamidaṃ, bhikkhave, yaṃ manussattaṃ labhati.

“That’s how unlikely it is to get reborn as a human being.

**Evaṃ adhiccamidaṃ, bhikkhave, yaṃ tathāgato loke uppajjati
arahaṃ sammāsambuddho.**

And that’s how unlikely it is for a Realized One to arise in the world,
a perfected one, a fully awakened Buddha.

**Evaṃ adhiccamidaṃ, bhikkhave, yaṃ tathāgatappavedito
dhammavinayo loke dibbati.**

And that’s how unlikely it is for the teaching and training proclaimed
by a Realized One to shine in the world.

**Tassidaṃ, bhikkhave, manussattaṃ laddhaṃ, tathāgato loke
uppanno arahaṃ sammāsambuddho, tathāgatappavedito ca
dhammavinayo loke dibbati.**

And now, mendicants, you have been reborn as a human being. A
Realized One has arisen in the world, a perfected one, a fully
awakened Buddha. And the teaching and training proclaimed by a
Realized One shines in the world.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.**

That’s why you should practice meditation ...”

Aṭṭhamaṃ.

49. Paṭhamasinerupabbatarājasutta Sineru, King of Mountains (1st)

“Seyyathāpi, bhikkhave, puriso sinerussa pabbatarājassa satta muggamattiyo pāsāṇasakkharā upanikkhipeyya.

“Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yā vā satta muggamattiyo pāsāṇasakkharā upanikkhittā, yo vā sinerupabbatarājā”ti?
Which is more: the seven pebbles the size of mung beans? Or Sineru, the king of mountains?”

“Etadeva, bhante, bahutaraṃ, yadidaṃ—sinerupabbatarājā;
“Sir, Sineru, the king of mountains, is certainly more.

appamattikā satta muggamattiyo pāsāṇasakkharā upanikkhittā.
The seven pebbles the size of mung beans are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti sinerupabbatarājānaṃ upanidhāya satta muggamattiyo pāsāṇasakkharā upanikkhittā”ti.

Compared to Sineru, they can’t be reckoned or compared, they’re not even a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattakaṃ avasiṭṭhaṃ.

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti, purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ sattakkhattuparamatā;

Compared to the mass of suffering in the past that’s over and done with, it can’t be reckoned or compared, it’s not even a fraction, since there are at most seven more lives.

yo ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

Such a person truly understands about suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Navamaṃ.

50. Dutiyasinerupabbatarājasutta Sineru, King of Mountains (2nd)

**“Seyyathāpi, bhikkhave, sinerupabbatarājāyaṃ parikkhayaṃ
pariyādānaṃ gaccheyya, ṭhapetvā satta muggamattiyo
pāsāṇasakkharā.**

“Mendicants, suppose Sineru, the king of mountains, was worn away
and eroded except for seven pebbles the size of mustard seeds.

Taṃ kiṃ maññaṭṭha, bhikkhave,
What do you think, mendicants?

**katamaṃ nu kho bahutaraṃ—yaṃ vā sinerussa pabbatarājassa
parikkhīṇaṃ pariyādinnaṃ, yā vā satta muggamattiyo
pāsāṇasakkharā avasiṭṭhā”ti?**

Which is more: the portion of Sineru, the king of mountains, that has
been worn away and eroded? Or the seven pebbles the size of
mustard seeds that are left?”

**“Etadeva, bhante, bahutaraṃ sinerussa pabbatarājassa
yadidaṃ parikkhīṇaṃ pariyādinnaṃ;**

“Sir, the portion of Sineru, the king of mountains, that has been worn
away and eroded is certainly more.

appamattikā satta muggamattiyo pāsāṇasakkharā avasiṭṭhā.
The seven pebbles the size of mustard seeds are tiny.

**Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na
upenti sinerussa pabbatarājassa parikkhīṇaṃ pariyādinnaṃ
upanidhāya satta muggamattiyo pāsāṇasakkharā avasiṭṭhā”ti.**

Compared to Sineru, they can’t be reckoned or compared, they’re
not even a fraction.”

“Evameva kho, bhikkhave, ariyasāvakaṃ diṭṭhisampannaṃ puggalaṃ abhisamēvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattakaṃ avasiṭṭhaṃ.

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti, purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ sattakkhattuparamatā;

Compared to the mass of suffering in the past that’s over and done with, it can’t be reckoned or compared, it’s not even a fraction, since there are at most seven more lives.

yo ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

Such a person truly understands about suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’”ti.

That’s why you should practice meditation ...”

Dasamaṃ.

Papātavaggo pañcamaṃ.

Tassuddānaṃ

Cintā papāto pariḷāho,

kūṭaṃ vālandhakāro ca;

Chiggaḷena ca dve vuttā,

sineru apare duveti.

Saṃyutta Nikāya 56
Linked Discourses 56

6. Abhisamayavagga
6. Comprehension

51. Nakhasikhāsutta A Fingernail

Atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsum āropetvā bhikkhū āmantesi:

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“Taṃ kiṃ maññatha, bhikkhave,
“What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yo vāyaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpathavī”ti?

Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Etadeva, bhante, bahutaraṃ yadidaṃ—mahāpathavī; appamattakāyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu āropito.

“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti mahāpathaviṃ upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito”ti.

Compared to the great earth, it can't be reckoned or compared, it's not even a fraction.”

“Evameva kho, bhikkhave, ariyasāvakaṃsa diṭṭhisampannaṃ puggalaṃ abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattakaṃ avasiṭṭhaṃ.

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ sattakkhattuparamatā;

Compared to the mass of suffering in the past that’s over and done with, it can’t be reckoned or compared, it’s not even a fraction, since there are at most seven more lives.

yo ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

Such a person truly understands about suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Paṭhamam.

Saṃyutta Nikāya 56
Linked Discourses 56

6. Abhisamayavagga
6. Comprehension

52. Pokkharāṇīsutta A Lotus Pond

“Seyyathāpi, bhikkhave, pokkharāṇī paññāsayojanāni āyāmena, paññāsayojanāni vitthārena, paññāsayojanāni ubbedhena, puṇṇā udakassa samatittikā kākapeyyā.

“Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it.

Tato puriso kusaggena udakaṃ uddhareyya.

Then a person would pick up some water on the tip of a blade of grass.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yaṃ vā kusaggena ubbhatam, yaṃ vā pokkharāṇiyā udakan”ti?

Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

“Etadeva, bhante, bahutaraṃ, yadidaṃ—pokkharāṇiyā udakaṃ; appamattakaṃ kusaggena udakaṃ ubbhatam.

“Sir, the water in the lotus pond is certainly more. The water on the tip of a blade of grass is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti pokkharāṇiyā udakaṃ upanidhāya kusaggena udakaṃ ubbhatan”ti.

Compared to the water in the lotus pond, it can’t be reckoned or compared, it’s not even a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa ...pe...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Dutiyam.

53. Paṭhamasambhejjasutta Where the Waters Flow Together (1st)

“Seyyathāpi, bhikkhave, yatthimā mahānadiyo saṃsandanti samenti, seyyathidaṃ—

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā, yamunā, aciravatī, sarabhū, mahī, tato puriso dve vā tīṇi vā udakaphusitāni uddhareyya.

Suppose a person was to draw two or three drops of water from such a place.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yāni dve vā tīṇi vā udakaphusitāni ubbhatāni, yaṃ vā sambhejjaudakan”ti?

Which is more: the two or three drops drawn out or the water in the confluence?”

“Etadeva, bhante, bahutaraṃ, yadidaṃ—saṃbhejjaudakaṃ; appamattakāni dve vā tīṇi vā udakaphusitāni ubbhatāni.

“Sir, the water in the confluence is certainly more. The two or three drops drawn out are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti saṃbhejjaudakaṃ upanidhāya dve vā tīṇi vā udakaphusitāni ubbhatāni”ti.

Compared to the water in the confluence, it can’t be reckoned or compared, it’s not even a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa ...pe...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Tatīyaṃ.

54. Dutiyasambhejjasutta

Where the Waters Flow Together (2nd)

“Seyyathāpi, bhikkhave, yatthemā mahānadiyo saṃsandanti samenti, seyyathidaṃ—

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā, yamunā, aciravatī, sarabhū, mahī, taṃ udakaṃ parikkhayaṃ pariyādānaṃ gaccheyya, ṭhapetvā dve vā tīṇi vā udakaphusitāni.

Suppose that water dried up and evaporated except for two or three drops.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yaṃ vā sambhejjaudakaṃ parikkhīṇaṃ pariyādinnaṃ, yāni dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti?

Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”

“Etadeva, bhante, bahutaraṃ sambhejjaudakaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.

“Sir, the water in the confluence that has dried up and evaporated is certainly more. The two or three drops left are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti sambhejjaudakaṃ parikkhīṇaṃ pariyādinnaṃ

upanidhāya dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti.

Compared to the water in the confluence that has dried up and evaporated, it can't be reckoned or compared, it's not even a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa ...pe...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That's why you should practice meditation ...”

Catuttham.

Saṃyutta Nikāya 56
Linked Discourses 56

6. Abhisamayavagga
6. Comprehension

55. Paṭhamamahāpathavīsutta The Earth (1st)

“Seyyathāpi, bhikkhave, puriso mahāpathaviyā satta kolaṭṭhimattiyo guḷikā upanikkhipeyya.

“Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yā vā satta kolaṭṭhimattiyo guḷikā upanikkhittā, ayaṃ vā mahāpathavī”ti?

Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

“Etadeva, bhante, bahutaraṃ, yadidaṃ—mahāpathavī; appamattikā satta kolaṭṭhimattiyo guḷikā upanikkhittā.

“Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti mahāpathaviṃ upanidhāya satta kolaṭṭhimattiyo guḷikā upanikkhittā”ti.

Compared to the great earth, they can't be reckoned or compared, they're not even a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa ...pe...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That's why you should practice meditation ...”

Pañcamāñ.

Saṃyutta Nikāya 56
Linked Discourses 56

6. Abhisamayavagga
6. Comprehension

56. Dutiyamahāpathavīsutta The Earth (2nd)

**“Seyyathāpi, bhikkhave, mahāpathavī parikkhayam
pariyādānam gaccheyya ṭhapetvā satta kolaṭṭhimattiyo guḷikā.**
“Mendicants, suppose the great earth was worn away and eroded
except for seven clay balls the size of jujube seeds.

Tam kiṃ maññatha, bhikkhave,
What do you think, mendicants?

**katamam nu kho bahutaram—yam vā mahāpathaviyā
parikkhīnam pariyādinnaṃ, yā vā satta kolaṭṭhimattiyo guḷikā
avasiṭṭhā”ti?**

Which is more: the great earth that has been worn away and eroded,
or the seven clay balls the size of jujube seeds that are left?”

**“Etadeva, bhante, bahutaram mahāpathaviyā yadidaṃ
parikkhīnam pariyādinnaṃ; appamattikā satta kolaṭṭhimattiyo
guḷikā avasiṭṭhā.**

“Sir, the great earth that has been worn away and eroded is certainly
more. The seven clay balls the size of jujube seeds are tiny.

**Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na
upenti mahāpathaviyā parikkhīnam pariyādinnaṃ upanidhāya
satta kolaṭṭhimattiyo guḷikā avasiṭṭhā”ti.**

Compared to the great earth that has been worn away and eroded,
they can’t be reckoned or compared, they’re not even a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa ...pe...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Chaṭṭham.

Saṃyutta Nikāya 56
Linked Discourses 56

6. Abhisamayavagga
6. Comprehension

57. Paṭhamamahāsamuddasutta The Ocean (1st)

“Seyyathāpi, bhikkhave, puriso mahāsamuddato dve vā tīṇi vā udakaphusitāni uddharitāni.

“Mendicants, suppose a man was to draw up two or three drops of water from the ocean.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yāni dve vā tīṇi vā udakaphusitāni ubbhatāni, yaṃ vā mahāsamudde udakan”ti?

Which is more: the two or three drops drawn out or the water in the ocean?”

“Etadeva, bhante, bahutaraṃ, yadidaṃ—mahāsamudde udakaṃ; appamattakāni dve vā tīṇi vā udakaphusitāni ubbhatāni.

“Sir, the water in the ocean is certainly more. The two or three drops drawn out are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti mahāsamudde udakaṃ upanidhāya dve vā tīṇi vā udakaphusitāni ubbhatāni”ti.

Compared to the water in the ocean, it can’t be reckoned or compared, it’s not even a fraction.”

“Evameva kho, bhikkhave, ariyasāvakaṃsa ...pe...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Sattamañ.

58. Dutiyamahāsamuddasutta The Ocean (2nd)

“Seyyathāpi, bhikkhave, mahāsamudde udakaṃ parikkhayaṃ pariyādānaṃ gaccheyya ṭhapetvā dve vā tīṇi vā udakaphusitāni.
“Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yaṃ vā mahāsamudde udakaṃ parikkhīṇaṃ pariyādinnaṃ, yāni dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti?

Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”

“Etadeva, bhante, bahutaraṃ mahāsamudde udakaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.

“Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti mahāsamudde udakaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti.

Compared to the water in the ocean that has dried up and evaporated, it can’t be reckoned or compared, it’s not even a fraction.”

“Evameva kho, bhikkhave, ariyasāvakaṃsa ...pe...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

Aṭṭhamāṇ.

Saṃyutta Nikāya 56
Linked Discourses 56

6. Abhisamayavagga
6. Comprehension

59. Paṭhamapabbatūpamasutta A Mountain (1st)

“Seyyathāpi, bhikkhave, puriso himavato pabbatarājassa satta sāsapamattiyo pāsāṇasakkharā upanikkhipeyya.

“Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yā vā satta sāsapamattiyo pāsāṇasakkharā upanikkhittā, ayaṃ vā himavā pabbatarājā”ti?
Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

“Etadeva, bhante, bahutaraṃ, yadidaṃ—himavā pabbatarājā; appamattikā satta sāsapamattiyo pāsāṇasakkharā upanikkhittā.
“Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti himavantaṃ pabbatarājānaṃ upanidhāya satta sāsapamattiyo pāsāṇasakkharā upanikkhittā”ti.
Compared to the Himalayas, they can’t be reckoned or compared, they’re not even a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa ...pe...
“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That's why you should practice meditation ...”

Navamañ.

Saṃyutta Nikāya 56
Linked Discourses 56

6. Abhisamayavagga
6. Comprehension

60. Dutiyapabbatūpamasutta A Mountain (2nd)

“Seyyathāpi, bhikkhave, himavā pabbatarājā parikkhayaṃ pariyādānaṃ gaccheyya, ṭhapetvā satta sāsapamattiyo pāsāṇasakkharā.

“Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yaṃ vā himavato pabbatarājassa parikkhīṇaṃ pariyādinnaṃ, yā vā satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā”ti?

Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?”

“Etadeva, bhante, bahutaraṃ himavato pabbatarājassa yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattikā satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā.

“Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti himavato pabbatarājassa parikkhīṇaṃ pariyādinnaṃ upanidhāya satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā”ti.

Compared to the Himalayas, they can't be reckoned or compared, they're not even a fraction."

“Evameva kho, bhikkhave, ariyasāvakaṃsa diṭṭhisampannaṃsa puggalaṃsa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattakaṃ avasiṭṭhaṃ.

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that's over and done with is more, what's left is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti, purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ sattakkhattuparamatā;

Compared to the mass of suffering in the past that's over and done with, it can't be reckoned or compared, it's not even a fraction, since there are at most seven more lives.

yo 'idaṃ dukkhaṃ'ti yathābhūtaṃ pajānāti ...pe... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

Such a person truly understands about suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, 'idaṃ dukkhaṃ'ti yogo karaṇīyo ...pe... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.

That's why you should practice meditation ...”

Dasamaṃ.

Abhisamayavaggo chaṭṭho.

Tassuddānaṃ

Nakhasikhā pokkharāṇī,

sambhejja apare duve;

**Pathavī dve samuddā dve,
dvemā ca pabbatūpamāti.**

61. Aññatrasutta Not Human

Atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsum āropetvā bhikkhū āmantesi:

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“Taṃ kiṃ maññatha, bhikkhave,
“What do you think, mendicants?

**katamaṃ nu kho bahutaraṃ—yo vāyaṃ mayā paritto
nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpathavī”ti?**

Which is more: the little bit of dirt under my fingernail, or this great earth?”

**“Etadeva, bhante, bahutaraṃ, yadidaṃ—mahāpathavī;
appamattakāyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu
āropito.**

“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny.

**Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na
upeti mahāpathaviṃ upanidhāya bhagavatā paritto
nakhasikhāyaṃ paṃsu āropito”ti.**

Compared to the great earth, it can't be reckoned or compared, it's not even a fraction.”

**“Evameva kho, bhikkhave, appamattakā te sattā ye manussesu
paccājāyanti; atha kho eteva bahutarā sattā ye aññatra
manussehi paccājāyanti.**

“In the same way, the sentient beings reborn as humans are few, while those not reborn as humans are many.

Taṃ kissa hetu?

Why is that?

Adiṭṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It's because they haven't seen the four noble truths.

Katamesaṃ catunnaṃ?

What four?

**Dukkhassa ariyasaccassa ...pe... dukkhanirodhagāminiyā
paṭipadāya ariyasaccassa.**

The noble truths of suffering, its origin, its cessation, and the path.

**Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe...
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.**

That's why you should practice meditation ...”

Paṭhamam.

62. Paccantasutta In the Borderlands

Atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsum āropetvā bhikkhū āmantesi:

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“Taṃ kiṃ maññaṭha, bhikkhave,
“What do you think, mendicants?

**katamaṃ nu kho bahutaraṃ—yo vāyaṃ mayā paritto
nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpathavī”ti?**

Which is more: the little bit of dirt under my fingernail, or this great earth?”

**“Etadeva, bhante, bahutaraṃ, yadidaṃ—mahāpathavī;
appamattakāyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu
āropito.**

“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny.

**Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na
upeti mahāpathaviṃ upanidhāya bhagavatā paritto
nakhasikhāyaṃ paṃsu āropito”ti.**

Compared to the great earth, it can't be reckoned or compared, it's not even a fraction.”

**“Evameva kho, bhikkhave, appamattakā te sattā ye majjhimesu
janapadesu paccājāyanti; atha kho eteva bahutarā sattā ye
paccantimesu janapadesu paccājāyanti aviññātāresu
milakkhesu ...pe....**

“In the same way, the sentient beings reborn in central countries are few, while those reborn in the borderlands, among barbarian tribes, are many. ...”

Dutiyaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

7. Paṭhamaāmakadhañṇapeyyālavagga
7. Abbreviated Texts on Raw Grain

63. Paññāsutta Wisdom

... **“Evameva kho, bhikkhave, appakā te sattā ye pana ariyena paññācakkhunā samannāgatā; atha kho eteva bahutarā sattā ye avijjāgatā sammujhā ...pe....**

“... the sentient beings who have the noble eye of wisdom are few, while those who are ignorant and confused are many. ...”

Tatiyaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

7. Paṭhamaāmakadhañṇapeyyālavagga
7. Abbreviated Texts on Raw Grain

64. Surāmerayasutta Alcohol and Drugs

... **“Evameva kho, bhikkhave, appakā te sattā ye
surāmerayamajjappamādaṭṭhānā paṭiviratā; atha kho eteva
bahutarā sattā ye surāmerayamajjappamādaṭṭhānā apaṭiviratā
...pe....**

“... the sentient beings who refrain from alcoholic drinks that cause
negligence, are few, while those who don't refrain are many. ...”

Catutthaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

7. Paṭhamaāmakadhañṇapeyyālavagga
7. Abbreviated Texts on Raw Grain

65. Odakasutta

Born in Water

... **“Evameva kho, bhikkhave, appakā te sattā ye thalajā; atha kho eteva bahutarā sattā ye udakajā. Taṃ kissa hetu ...pe....**
“... the sentient beings born on land are few, while those born in water are many. ...”

Pañcamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

7. Paṭhamaāmakadhañṇapeyyālavagga
7. Abbreviated Texts on Raw Grain

66. Matteyyasutta

Respect Mother

... **“Evameva kho, bhikkhave, appakā te sattā ye matteyyā; atha kho eteva bahutarā sattā ye amatteyyā ...pe....**

“... the sentient beings who respect their mothers are few, while those who don't are many. ...”

Chaṭṭham.

Saṃyutta Nikāya 56
Linked Discourses 56

7. Paṭhamaāmakadhañṇapeyyālavagga
7. Abbreviated Texts on Raw Grain

67. Petteyyasutta

Respect Father

... **“Evameva kho, bhikkhave, appakā te sattā ye petteyyā; atha kho eteva bahutarā sattā ye apetteyyā ...pe....**

“... the sentient beings who respect their fathers are few, while those who don't are many. ...”

Sattamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

7. Paṭhamaāmakadhañṇapeyyālavagga
7. Abbreviated Texts on Raw Grain

68. Sāmaññasutta Respect Ascetics

... **“Evameva kho, bhikkhave, appakā te sattā ye sāmaññā; atha kho eteva bahutarā sattā ye asāmaññā ...pe....**
“... the sentient beings who respect ascetics are few, while those who don't are many. ...”

Aṭṭhamāṇ.

Saṃyutta Nikāya 56
Linked Discourses 56

7. Paṭhamaāmakadhaññaṭṭhāvagga
7. Abbreviated Texts on Raw Grain

69. Brahmaññasutta

Respect Brahmins

... **“Evameva kho, bhikkhave, appakā te sattā ye brahmañña;
atha kho eteva bahutarā sattā ye abrahmañña ...pe....**

“... the sentient beings who respect brahmins are few, while those
who don't are many. ...”

Navamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

7. Paṭhamaāmakadhañṇapeyyālavagga
7. Abbreviated Texts on Raw Grain

70. Pacāyikasutta Honor the Elders

... “**Evameva kho, bhikkhave, appakā te sattā ye kule
jeṭṭhāpacāyino; atha kho eteva bahutarā sattā ye kule
ajeṭṭhāpacāyinoṭi ...pe....**

“... the sentient beings who honor the elders in the family are few,
while those who don't are many. ...”

Dasamaṃ.

Paṭhamaāmakadhañṇapeyyālavaggo sattamo.

Tassuddānaṃ

**Aññatra paccantaṃ paññā,
Surāmerayaodakā;
Matteyya petteyyā cāpi,
Sāmaññaṃ brahmapacāyikanti.**

Saṃyutta Nikāya 56
Linked Discourses 56

8. Dutiyāmakadhañṇapeyyālavagga
8. Abbreviated Texts on Raw Grain

71. Pāṇātipātasutta Killing Living Creatures

... “**Evameva kho, bhikkhave, appakā te sattā ye pāṇātipātā paṭiviratā; atha kho eteva bahutarā sattā ye pāṇātipātā appaṭiviratā.**

“... the sentient beings who refrain from killing living creatures are few, while those who don’t refrain are many. ...”

Taṃ kissa hetu? ...pe....

Paṭhamam.

Saṃyutta Nikāya 56
Linked Discourses 56

8. Dutiyāmakadhañṇapeyyālavagga
8. Abbreviated Texts on Raw Grain

72. Adinnādānasutta

Stealing

... “**Evameva kho, bhikkhave, appakā te sattā ye adinnādānā paṭiviratā; atha kho eteva bahutarā sattā ye adinnādānā appaṭiviratā ...pe....**

“... the sentient beings who refrain from stealing are few, while those who don't refrain are many. ...”

Dutiyaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

8. Dutiyāmakadhañṇapeyyālavagga
8. Abbreviated Texts on Raw Grain

73. Kāmesumicchācārasutta Sexual Misconduct

... **“Evameva kho, bhikkhave, appakā te sattā ye
kāmesumicchācārā paṭiviratā; atha kho eteva bahutarā sattā ye
kāmesumicchācārā appaṭiviratā ...pe....**

“... the sentient beings who refrain from sexual misconduct are few,
while those who don't refrain are many. ...”

Tatiyaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

8. Dutiyāmakadhañṇapeyyālavagga
8. Abbreviated Texts on Raw Grain

74. Musāvādasutta

Lying

... **“Evameva kho, bhikkhave, appakā te sattā ye musāvādā
paṭiviratā; atha kho eteva bahutarā sattā ye musāvādā
appaṭiviratā ...pe....**

“... the sentient beings who refrain from lying are few, while those
who don't refrain are many. ...”

Catuttham.

Saṃyutta Nikāya 56
Linked Discourses 56

8. Dutiyāmakadhañṇapeyyālavagga
8. Abbreviated Texts on Raw Grain

75. Pesuññasutta

Divisive Speech

... “**Evameva kho, bhikkhave, appakā te sattā ye pisuṇāya vācāya paṭiviratā; atha kho eteva bahutarā sattā ye pisuṇāya vācāya appaṭiviratā ...pe....**

“... the sentient beings who refrain from divisive speech are few, while those who don’t refrain are many. ...”

Pañcamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

8. Dutiyaāmakadhañṇapeyyālavagga
8. Abbreviated Texts on Raw Grain

76. Pharusavācāsutta Harsh Speech

... “**Evameva kho, bhikkhave, appakā te sattā ye pharusāya vācāya paṭiviratā; atha kho eteva bahutarā sattā ye pharusāya vācāya appaṭiviratā ...pe....**

“... the sentient beings who refrain from harsh speech are few, while those who don't refrain are many. ...”

Chaṭṭham.

Saṃyutta Nikāya 56
Linked Discourses 56

8. Dutiyāmakadhañṇapeyyālavagga
8. Abbreviated Texts on Raw Grain

77. Samphappalāpasutta Nonsense

... **“Evameva kho, bhikkhave, appakā te sattā ye
samphappalāpā paṭiviratā; atha kho eteva bahutarā sattā ye
samphappalāpā appaṭiviratā ...pe....**

“... the sentient beings who refrain from talking nonsense are few,
while those who don't refrain are many. ...”

Sattamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

8. Dutiyāmakadhañṇapeyyālavagga
8. Abbreviated Texts on Raw Grain

78. Bījagāmasutta Plants

... “**Evameva kho, bhikkhave, appakā te sattā ye
bījagāmabhūtagāmasamārambhā paṭiviratā; atha kho eteva
bahutarā sattā ye bījagāmabhūtagāmasamārambhā appaṭiviratā
...pe....**

“... the sentient beings who refrain from injuring plants and seeds
are few, while those who don't refrain are many. ...”

Aṭṭhamāṇ.

Saṃyutta Nikāya 56
Linked Discourses 56

8. Dutiyāmakadhañṇapeyyālavagga
8. Abbreviated Texts on Raw Grain

79. Vikālabhojanasutta Food at the Wrong Time

... **“Evameva kho, bhikkhave, appakā te sattā ye vikālabhojanā paṭiviratā; atha kho eteva bahutarā sattā ye vikālabhojanā appaṭiviratā ...pe....**

“... the sentient beings who refrain from food at the wrong time are few, while those who don't refrain are many. ...”

Navamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

8. Dutiyāmakadhaññaṭṭhāvagga
8. Abbreviated Texts on Raw Grain

80. Gandhavilepanasutta Perfumes and Makeup

... “Evameva kho, bhikkhave, appakā te sattā ye
mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā
paṭiviratā; atha kho eteva bahutarā sattā ye
mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā
appaṭiviratā ...pe....

“... the sentient beings who refrain from beautifying and adorning themselves with garlands, perfumes, and makeup are few, while those who don't refrain are many ...”

Dasamaṃ.

Dutiyāmakadhaññaṭṭhāvaggo aṭṭhamo.

Tassuddānaṃ

**Pāṇaṃ adinnaṃ kāmesu,
musāvādañca pesuññaṃ;
Pharusāṃ samphappalāpaṃ,
bījañca vikālaṃ gandhanti.**

Saṃyutta Nikāya 56
Linked Discourses 56

9. Tatiyaāmakadhaññaṭṭapeyyālavagga
9. Abbreviated Texts on Raw Grain

81. Naccagītasutta Dancing and Singing

....
....

“Evameva kho, bhikkhave, appakā te sattā ye naccagītavāditavisūkadassanā paṭiviratā; atha kho eteva bahutarā sattā ye naccagītavāditavisūkadassanā appaṭiviratā. Taṃ kissa hetu ...pe....

“... the sentient beings who refrain from dancing, singing, music, and seeing shows are few, while those who don't refrain are many ...”

Paṭhamam.

Saṃyutta Nikāya 56
Linked Discourses 56

9. Tatiyaāmakadhaññaṭṭhāvagga
9. Abbreviated Texts on Raw Grain

82. Uccāsayanāsutta High Beds

... **“Evameva kho, bhikkhave, appakā te sattā ye uccāsayanamahāsayanā paṭiviratā; atha kho eteva bahutarā sattā ye uccāsayanamahāsayanā appaṭiviratā ...pe....**

“... the sentient beings who refrain from high and luxurious beds are few, while those who don’t refrain are many. ...”

Dutiyaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

9. Tatiyaāmakadhañṇapeyyālavagga
9. Abbreviated Texts on Raw Grain

83. Jātarūparajatasutta Gold and Money

... “**Evameva kho, bhikkhave, appakā te sattā ye jātarūparajatapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye jātarūparajatapaṭiggahaṇā appaṭiviratā ...pe....**
“... the sentient beings who refrain from receiving gold and money are few, while those who don’t refrain are many. ...”

Tatiyaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

9. Tatiyaāmakadhañṇapeyyālavagga
9. Abbreviated Texts on Raw Grain

84. Āmakadhañṇasutta Raw Grain

... “**Evameva kho, bhikkhave, appakā te sattā ye āmakadhañṇapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye āmakadhañṇapaṭiggahaṇā appaṭiviratā ...pe....**
“... the sentient beings who refrain from receiving raw grain are few, while those who don’t refrain are many. ...”

Catutthaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

9. Tatiyaāmakadhañṇapeyyālavagga
9. Abbreviated Texts on Raw Grain

85. Āmakamaṃsasutta

Raw Meat

... “**Evameva kho, bhikkhave, appakā te sattā ye āmakamaṃsapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye āmakamaṃsapaṭiggahaṇā appaṭiviratā ...pe....**
“... the sentient beings who refrain from receiving raw meat are few, while those who don’t refrain are many. ...”

Pañcamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

9. Tatiyaāmakadhañṇapeyyālavagga
9. Abbreviated Texts on Raw Grain

86. Kumārikasutta

Women and Girls

... “**Evameva kho, bhikkhave, appakā te sattā ye itthikumārikapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye itthikumārikapaṭiggahaṇā appaṭiviratā ...pe....**
“... the sentient beings who refrain from receiving women and girls are few, while those who don’t refrain are many. ...”

Chaṭṭham.

Saṃyutta Nikāya 56
Linked Discourses 56

9. Tatiyaāmakadhañṇapeyyālavagga
9. Abbreviated Texts on Raw Grain

87. Dāsidāsasutta

Bondservants

... **“Evameva kho, bhikkhave, appakā te sattā ye dāsidāsapāṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye dāsidāsapāṭiggahaṇā appaṭiviratā ...pe....**

“... the sentient beings who refrain from receiving male and female bondservants are few, while those who don't refrain are many. ...”

Sattamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

9. Tatiyaāmakadhaññaṭṭapeyyālavagga
9. Abbreviated Texts on Raw Grain

88. Ajeḷakasutta Goats and Sheep

... **“Evameva kho, bhikkhave, appakā te sattā ye
ajeḷakapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye
ajeḷakapaṭiggahaṇā appaṭiviratā ...pe....**

“... the sentient beings who refrain from receiving goats and sheep
are few, while those who don't refrain are many. ...”

Aṭṭhamāṇ.

Saṃyutta Nikāya 56
Linked Discourses 56

9. Tatiyaāmakadhañṇapeyyālavagga
9. Abbreviated Texts on Raw Grain

89. Kukkuṭasūkarasutta Chickens and Pigs

... “**Evameva kho, bhikkhave, appakā te sattā ye kukkuṭasūkarapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye kukkuṭasūkarapaṭiggahaṇā appaṭiviratā ...pe....**
“... the sentient beings who refrain from receiving chickens and pigs are few, while those who don’t refrain are many. ...”

Navamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

9. Tatiyaāmakadhaññaṭṭapeyyālavagga
9. Abbreviated Texts on Raw Grain

90. Hatthigavassasutta Elephants and Cows

... “**Evameva kho, bhikkhave, appakā te sattā ye hatthigavassavaḷavapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye hatthigavassavaḷavapaṭiggahaṇā appaṭiviratā ...pe....**

“... the sentient beings who refrain from receiving elephants, cows, horses, and mares are few, while those who don’t refrain are many.
...”

Dasamaṃ.

Tatiyaāmakadhaññaṭṭapeyyālavaggo navamo.

Tassuddānaṃ

**Naccaṃ sayanaṃ rajataṃ,
dhaññaṃ maṃsaṃ kumārikā;
Dāsī ajeḷakañceva,
kukkuṭasūkarahatthīti.**

Saṃyutta Nikāya 56
Linked Discourses 56

10. Catutthaāmakadhaññaṭṭapeyyālavagga
10. Abbreviated Texts on Raw Grain

91. Khettavatthusutta Fields and Land

... **“Evameva kho, bhikkhave, appakā te sattā ye khettavatthupaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye khettavatthupaṭiggahaṇā appaṭiviratā ...pe....**

“... the sentient beings who refrain from receiving fields and land are few, while those who don’t refrain are many. ...”

Paṭhamam.

Saṃyutta Nikāya 56
Linked Discourses 56

10. Catutthaāmakadhaññaṭṭhālavagga
10. Abbreviated Texts on Raw Grain

92. Kayavikkayasutta
Buying and Selling

... **“Evameva kho, bhikkhave, appakā te sattā ye kayavikkayā
paṭiviratā; atha kho eteva bahutarā sattā ye kayavikkayā
appaṭiviratā ...pe....**

“... the sentient beings who refrain from buying and selling are few,
while those who don't refrain are many. ...”

Dutiyaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

10. Catutthaāmakadhaññaṭṭhālavagga
10. Abbreviated Texts on Raw Grain

93. Dūteyyasutta
Errands

... “**Evameva kho, bhikkhave, appakā te sattā ye dūteyyapahiṇṇagamanānuyogā paṭiviratā; atha kho eteva bahutarā sattā ye dūteyyapahiṇṇagamanānuyogā appaṭiviratā ... pe....**

“... the sentient beings who refrain from running errands and messages are few, while those who don't refrain are many. ...”

Tatiyaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

10. Catutthaāmakadhaññaṭṭhāvagga
10. Abbreviated Texts on Raw Grain

94. Tulākūṭasutta False Weights

... **“Evameva kho, bhikkhave, appakā te sattā ye tulākūṭakaṃsakūṭamānakūṭā paṭiviratā; atha kho eteva bahutarā sattā ye tulākūṭakaṃsakūṭamānakūṭā appaṭiviratā ...pe....**

“... the sentient beings who refrain from falsifying weights, metals, or measures are few, while those who don't refrain are many. ...”

Catutthaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

10. Catutthaāmakadhaññaṭṭapeyyālavagga
10. Abbreviated Texts on Raw Grain

95. Ukkoṭanasutta Bribery

... **“Evameva kho, bhikkhave, appakā te sattā ye ukkoṭanavañcananikatisāciyogā paṭiviratā; atha kho eteva bahutarā sattā ye ukkoṭanavañcananikatisāciyogā appaṭiviratā ...pe....**

“... the sentient beings who refrain from bribery, fraud, cheating, and duplicity are few, while those who don't refrain are many. ...”

Pañcamaṃ.

10. Catutthaāmakadhañṇapeyyālavagga
10. Abbreviated Texts on Raw Grain

96–101. Chedanādisutta
96–101. Mutilation, Etc.

... “Evameva kho, bhikkhave, appakā te sattā ye chedanavadhabandhanaviparāmosaālopasahasākārā paṭiviratā; atha kho eteva bahutarā sattā ye chedanavadhabandhanaviparāmosaālopasahasākārā appaṭiviratā.

“... the sentient beings who refrain from mutilation, murder, abduction, banditry, plunder, and violence are few, while those who don’t refrain are many.

Taṃ kissa hetu?

Why is that?

Adiṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ.

It’s because they haven’t seen the four noble truths.

Katamesaṃ catunnaṃ?

What four?

Dukkhassa ariyasaccassa ...pe... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.

That’s why you should practice meditation ...”

Ekādasamaṃ.

Catutthaāmakadhañṇapeyyālavaggo dasamo.

Tassuddānaṃ

**Khettaṃ kāyaṃ dūteyyaṅca,
tulākūṭaṃ ukkoṭanaṃ;
Chedanaṃ vadhabandhanaṃ,
viparālopaṃ sāhasanti.**

102. Manussacutinirayasutta Passing Away as Humans and Reborn in Hell

Atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsum āropetvā bhikkhū āmantesi:

**“taṃ kiṃ maññaṭha, bhikkhave, katamaṃ nu kho bahutaraṃ—
yo vāyaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā
mahāpathavī”ti?**

**“Etadeva, bhante, bahutaraṃ, yadidaṃ—
mahāpathavī;**

**appamattakāyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu
āropito.**

**Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na
upeti mahāpathaviṃ upanidhāya bhagavatā paritto
nakhasikhāyaṃ paṃsu āropito”ti.**

**“Evameva kho, bhikkhave, appakā te sattā ye manussā cutā
manussesu paccājāyanti; atha kho eteva bahutarā sattā ye
manussā cutā niraye paccājāyanti ...pe....**

**“... the sentient beings who die as humans and are reborn as
humans are few, while those who die as humans and are reborn in
hell are many ...”**

Paṭhamam.

Saṃyutta Nikāya 56
Linked Discourses 56

11. Pañcagatipeyyālavagga
11. Abbreviated Texts on Five Destinations

103. Manussacutitiracchānasutta Passing Away as Humans and Reborn as Animals

... **“Evameva kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye manussā cutā tiracchānayaniyā paccājāyanti ...pe....**

“... the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the animal realm are many ...”

Dutiyaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

11. Pañcagatipeyyālavagga
11. Abbreviated Texts on Five Destinations

104. Manussacutipettivisayasutta Passing Away as Humans and Reborn as Ghosts

... **“Evameva kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye manussā cutā pettivisaye paccājāyanti ...pe....**

“... the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the ghost realm are many ...”

Tatiyaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

11. Pañcagatipeyyālavagga
11. Abbreviated Texts on Five Destinations

105–107. Manussacutidevanirayādisutta

105–107. Passing Away as Humans and Reborn as Gods

... **“Evameva kho, bhikkhave, appakā te sattā ye manussā cutā
devesu paccājāyanti; atha kho eteva bahutarā sattā ye manussā
cutā niraye paccājāyanti ...pe... tiracchānayaniyā paccājāyanti
...pe... pettivisaye paccājāyanti ...pe....**

“... the sentient beings who die as humans and are reborn as gods
are few, while those who die as humans and are reborn in hell, or the
animal realm, or the ghost realm are many.”

Chaṭṭham.

Saṃyutta Nikāya 56
Linked Discourses 56

11. Pañcagatipeyyālavagga
11. Abbreviated Texts on Five Destinations

108–110. Devacutinirayādisutta

108–110. Passing Away as Gods and Reborn as Gods

... **“Evameva kho, bhikkhave, appakā te sattā ye devā cutā
devesu paccājāyanti; atha kho eteva bahutarā sattā ye devā
cutā niraye paccājāyanti ...pe... tiracchānayaniyā paccājāyanti
...pe... pettivisaye paccājāyanti ...pe....**

“... the sentient beings who die as gods and are reborn as gods are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

Navamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

11. Pañcagatipeyyālavagga
11. Abbreviated Texts on Five Destinations

111–113. Devamanussanirayādisutta

111–113. Dying as Gods and Reborn as Humans

... **“Evameva kho, bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye devā cutā niraye paccājāyanti ...pe... tiracchānayaniyā paccājāyanti ...pe... pettivisaye paccājāyanti ...pe....**

“... the sentient beings who die as gods and are reborn as humans are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

Dvādasamaṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

11. Pañcagatipeyyālavagga
11. Abbreviated Texts on Five Destinations

114–116. Nirayamanussanirayādisutta
114–116. Dying in Hell and Reborn as Humans

... **“Evameva kho, bhikkhave, appakā te sattā ye nirayā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye nirayā cutā niraye paccājāyanti ...pe... tiracchānayaniyā paccājāyanti ...pe... pettivisaye paccājāyanti ...pe....**

“... the sentient beings who die in hell and are reborn as humans are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

Pannarasamaṇ.

Saṃyutta Nikāya 56
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11. Pañcagatipeyyālavagga
11. Abbreviated Texts on Five Destinations

117–119. Nirayadevanirayādisutta
117–119. Dying in Hell and Reborn as Gods

... “**Evameva kho, bhikkhave, appakā te sattā ye nirayā cutā
devesu paccājāyanti; atha kho eteva bahutarā sattā ye nirayā
cutā niraye paccājāyanti ...pe... tiracchānayaniyā paccājāyanti
...pe... pettivisaye paccājāyanti ...pe....**

“... the sentient beings who die in hell and are reborn as gods are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

Aṭṭhārasamaṇ.

Saṃyutta Nikāya 56
Linked Discourses 56

11. Pañcagatipeyyālavagga
11. Abbreviated Texts on Five Destinations

120–122. Tiracchānamanussanirayādisutta
120–122. Dying as Animals and Reborn as Humans

... **“Evameva kho, bhikkhave, appakā te sattā ye
tiracchānayoniyā cutā manussesu paccājāyanti; atha kho eteva
bahutarā sattā ye tiracchānayoniyā cutā niraye paccājāyanti ...
pe... tiracchānayoniyā paccājāyanti ...pe... pettivisaye
paccājāyanti ...pe....**

“... the sentient beings who die as animals and are reborn as
humans are few, while those who die as animals and are reborn in
hell, or the animal realm, or the ghost realm are many.”

Ekavīsatiṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

11. Pañcagatipeyyālavagga
11. Abbreviated Texts on Five Destinations

123–125. Tiracchānadevanirayādisutta
123–125. Dying as Animals and Reborn as Gods

... “**Evameva kho, bhikkhave, appakā te sattā ye tiracchānāyoniya cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye tiracchānāyoniya cutā niraye paccājāyanti ... pe... tiracchānāyoniya paccājāyanti ...pe... pettivisaye paccājāyanti ...pe....**

“... the sentient beings who die as animals and are reborn as gods are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

Catuvīsatiṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

11. Pañcagātipēyyālavagga
11. Abbreviated Texts on Five Destinations

126–128. Pettimanussanirayādisutta
126–128. Dying as Ghosts and Reborn as Humans

... “**Evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye pettivisayā cutā niraye paccājāyanti ...pe... tiracchānāyoniya paccājāyanti ...pe... pettivisaye paccājāyanti ...pe....**

“... the sentient beings who die as ghosts and are reborn as humans are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many.”

Sattavīsatiṃ.

Saṃyutta Nikāya 56
Linked Discourses 56

11. Pañcagātipēyyālavagga
11. Abbreviated Texts on Five Destinations

129–130. Pettidevanirayādisutta
129–130. Dying as Ghosts and Reborn as Gods

... **“Evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye pettivisayā cutā niraye paccājāyanti ...pe...**

“... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in hell are many.”

evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye pettivisayā cutā tiracchānāyoniya paccājāyanti ...pe....

“... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the animal realm are many.”

Ekūnatimsatimaṃ.

131. Pettidevapettivisayasutta Dying as Ghosts and Reborn as Ghosts

... “Evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye pettivisayā cutā pettivisaye paccājāyanti.

“... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the ghost realm are many.

Taṃ kissa hetu?

Why is that?

Adiṭṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It's because they haven't seen the four noble truths.

Katamesaṃ catunnaṃ?

What four?

Dukkhasa ariyasaccassa, dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo, ‘ayaṃ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That's why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Timsatimaṃ.

Pañcagatipeyyālavaggo ekādasamo.

Tassuddānaṃ

**Manussato cutā chāpi,
devā cutā nirayato;
Tiracchānapettivisayā,
timsamatto gativaggoti.**

Saccasaṃyuttaṃ dvādasamaṃ.

The Linked Discourses on the Truths, the twelfth section.

Mahāvaggo pañcama.

Tassuddānaṃ

**Maggabojjhaṅgaṃ satiyā,
indriyaṃ sammappadhānaṃ;
Baliddhipādānuruddhā,
jhānānāpānasamyutaṃ;
Sotāpatti saccañcāti,
mahāvaggoti vuccatīti.**

Mahāvaggasāmyuttapāḷi niṭṭhitā.

The Great Book is finished.

Sāmyuttanikāyo samatto.

The Linked Discourses is completed.

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